

From the Original Picture in the Library, Red Cross Street.



From the Original Picture in the Library, Red Cross Street.

K Bible. - New Testament.

A

PARAPHRASE

ON THE

NEW TESTAMENT,

WITH NOTES,

Doctrinal and Practical,

FITTED TO THE USE OF RELIGIOUS FAMILIES,

in their

DAILY READING OF THE SCRIPTURES.

With an

ADVERTISEMENT OF DIFFICULTIES

in

THE REVELATIONS.

BY THE LATE REV. MR. RICHARD BAXTER.

TO WHICH IS ADDED,

MR. BAXTER's ACCOUNT of his NOTES on some particular TEXTS, for which he was imprisoned.

Together with a SKETCH of the AUTHOR's LIFE.

Choose you this day whom you will serve: But as for me and my house, we will serve the Lord..... JOSH. XXIV. 15.

Blackburn:

PRINTED BY HEMINGWAY AND NUTTALL.

1798.


BRITISH MUSEUM

LIFE

OF

THE AUTHOR.

RICHARD BAXTER an eminent divine among the nonconformists, was born at Rowton, in Shropshire, in 1615; and distinguished himself by his exemplary life, his pacific and moderate principles, and his numerous writings. He was remarkable for piety even when very young. Upon the opening of the long parliament, he was chosen vicar of Kidderminster. In the heat of the civil wars he withdrew to Coventry, and preached to the garrison and inhabitants. When Oliver Cromwell was made protector, he would not comply with his measures, though he preached once before him. He came to London just before the deposing of Richard Cromwell, and preached before the parliament the day before they voted the return of king Charles II. who upon his restoration appointed him one of his chaplains in ordinary. He assisted at the conference in the Savoy, as one of the commissioners for stating the fundamentals in religion, and then drew up a reformed liturgy. He was offered the bishoprick of Hereford, which he refused; wishing no higher preferment than Kidderminster; in which, however, he was not permitted to preach above twice or thrice after the restoration! Whereupon he returned to London, and preached occasionally about the city, till the act of uniformity took place. In 1662, he married Margaret Charleton, daughter to Francis Charleton, Esq. of Salop, an excellent justice of peace. She was a woman of great piety, and entered fully into her husband's views concerning religion. During the plague in 1665, he retired into Buckinghamshire; but afterward returned to Acton, where he staid till the act against conventicles expired; and then his audience was so large that he wanted room. Upon this he was imprisoned, but procuring an habeas corpus, he was discharged.—After the indulgence in 1672, he returned to London; and in 1682, he was seized for coming within five miles of a corporation. In 1684, he was seized again; and in the reign of James II. was committed prisoner to the king's bench, and tried before the infamous justice Jefferies, for his Paraphrase on the New Testament; which was called a *scandalous* and *seditious* book against the government. He continued in prison two years; from whence he was at last discharged, and had his fine remitted by the king. He died in 1691; and was buried in Christ Church. Mr. Sylvester says, that Mr. Baxter's "person was tall and slender, and stooped much:

" his countenance compoſed and grave, inclining to ſmile. He had " a piercing eye, a very articulate ſpeech, and deportment rather " plain than complimental: He had that happy faculty (to anſwer " the character that was given of him by a learned man diſſenting " from him, after diſcourſe with him;) that *he could ſay what he would, " and he could prove what he ſaid.* Rational learning he moſt valued, " and was a very extraordinary maſter of. He ſpake properly, " plainly, pertinently, and pathetically. He could ſpeak ſuitable, " both to men's capacities and to the things inſiſted on. He was a " perſon wonderful at extempore preaching." But his common practice appears to have been to preach from notes; though he ſaid, " That he thought it very needful for a miniſter to have a body of " divinity in his head." He was honoured with the friendſhip of the Earl of Lauderdale, the Earl of Balcarras, Lord Chief Juſtice Hales, Dr. Tillotſon, &c. and held correſpondence with ſome of the moſt eminent foreign divines.—He wrote above one hundred and twenty books, and had above ſixty written againſt him. The former, however, were greatly preferable to the latter. Dr. Barrow, an excellent judge, ſays, that " his practical writings were never mended, " his controverſial ſeldom confuted." Mr. Granger's character of him is too ſtriking to be omitted.—" Richard Baxter was a man " famous for weakneſs of body and ſtrength of mind; for having the " ſtrongeſt ſenſe of religion himſelf, and exciting a ſenſe of it in the " thoughtleſs and profligate; for preaching more ſermons, engaging " in more controverſies, and writing more books, than any other " nonconformiſt of his age. He ſpoke, diſputed, and wrote with " eaſe; and diſcovered the ſame intrepidity when he reproved Crom- " well and expoſtulated with Charles II. as when he preached to a " congregation of mechanics. His zeal for religion was extraor- " dinary; but it ſeems never to have prompted him to faction, or " enthuſiaſm.—This champion of the preſbyterians was the common " butt of men of every other religion, and of thoſe who were of no " religion at all. But this had very little effect upon him: his pre- " ſence and his firmneſs of mind on no occaſion forſook him. He " was juſt the ſame man before he went into a priſon, while he was " in it, and when he came out of it; and he maintained an uniſor- " mity of character to the laſt gaſp. This is a very faint ſketch of " Mr. Baxter's character: men of his ſize are not to be drawn in " miniature. His portrait in full proportion, is in his *Narrative of " his own Life and Times*; which though a rhapſody, compoſed in the " manner of a diary, contains a great variety of memorable things, " and is itſelf as far as it goes, a Hiſtory of Nonconformity." His moſt famous works were, 1. The Saints Everlaſting Reſt. 2. Call to the Unconverted, of which 20,000 were ſold in one year; and it was tranſlated not only into all the European languages, but into the Indian tongue. 3. Poor Man's Family Book. 4. Dying Thoughts; and, 5. the above-mentioned Paraphraſe. His practical works have been printed in four volumes folio.—*Encyc. Londinenſis.*

AN

AN ACCOUNT

OF THE

REASON AND USE

of this

PARAPHRASE.

READER,

THIS paraphraſe, written for my own uſe, being publiſhed for your's, in order to that end I owe you this account of it. A friend long urging me to write a paraphraſe on the epiſtle to the Romans, as being hard to be underſtood; when I had done that, I found ſo much profit by that attempt, that it drew me to go on till I had finiſhed what I offer you. It was like almoſt all my other public works, done by the unexpected conduct of God's urgent providence, not only without, but contrary to my former purpoſes. God hath bleſſed his Church with many men's excellent commentaries on the Scriptures; and I never thought myſelf fit to do it better than they have done: but that is beſt for ſome perſons and uſes which is not beſt to others. I long wiſhed that ſome abler man would furniſh vulgar families with ſuch a brief expoſition, as might be fitted to the uſe of their daily courſe in reading the Scriptures and inſtructing their houſholds. I found that many who have done it better than I can do, are too large and coſtly for this uſe: ſome (like Deodate) very ſound, are unſatisfactorily brief; ſome have parcelled their annotations into ſo numerous ſhreds, that readers (eſpecially in a family courſe) will not ſtay to ſearch and ſet them together, to make up the ſenſe. I like Dr. Hammond's order beſt:... But, 1. I differ from him in ſo much of the matter; 2. and took his ſtyle to be too lax; 3. and his criticiſms not uſeful to the vulgar; 4. and his volume too big and coſtly: and therefore I choſe more plainly, and yet more briefly and practically, by the way of paraphraſe, to ſuit it to my intended end.

But I muſt give the readers notice, 1. That where I ſeem, but in few words to vary from the text, thoſe words anſwer the large criticiſms of divers expoſitors, as the learned may find by ſearching them and the Greek text; though I muſt not ſtay to give the reaſon of them as I go on. 2. That though I have ſtudied plainneſs, yet brevity is unavoidably obſcure to unexerciſed perſons, who, as learners, cannot underſtand things without many words. 3. That where the evangeliſts oft repeat the ſame things, to avoid tediouſneſs, I repeat not the whole expoſition; and yet thought not meet wholly to paſs it by. 4. That where the text is plain of itſelf, inſtead of an expoſition, I fill up the ſpace by doctrinal, or practical obſervations, ſeeing practice is the end of all, and to learners, this part is of great neceſſity. 5. That where great doctrinal controverſies depend on the expoſition of any text, I have handled thoſe more largely than the reſt, and I hope with pacificatory and ſatisfactory evidence.

My great deſire and care is, that I may hereby promote Chriſtian piety in families. To which ſpecial end I alſo wrote my *Poor Man's Family Book*, and *The Catechiſing of Houſholders*. And had I not done it in many books ſo oft already, I ſhould here ſet myſelf with greater earneſtneſs to urge and intreat all Chriſtian parents, to the more faithful practice of family religion, eſpecially in the wiſe and diligent inſtruction and education of their children. Sure no good Chriſtians ſhould come behind the Jews, who had far leſs light and help than we have, who yet are twice commanded by God, Deut. vi. 11. *Hear, O Iſrael, the Lord God is one Lord. Thou ſhalt love the Lord thy God with*

with all thy heart, and with all thy ſoul, and with all thy might. And theſe words which I command thee this day, ſhall be in thy heart. And thou ſhalt teach them diligently to thy children, and ſhalt talk of them when thou ſitteſt in thy houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up: And thou ſhalt bind them for a ſign upon thy hand, and they ſhall be as frontlets between thine Eyes: And thou ſhalt write them on the poſts of thy houſe and on thy gates. Yet now many thouſand families called Chriſtians, account this much Puritaniſm; and needleſs preciſeneſs; as if the Scripture (even the Goſpel of Salvation) were only for the uſe of prieſts; yea, ſome that diſown the Papiſts reſtraint of the Laity-unlicenſed, from reading it tranſlated in a known Tongue, do worſe than Popiſhly refrain themſelves. And thoſe that in baptiſm vowed to bring up their children as Chriſtians in the knowledge of the Goſpel of Chriſt, perfidiouſly break that ſolemn vow, as they hypocritically made it; and by ungodly negligence betray to Satan the ſouls of their Children (and themſelves) which they devoted to God.

Reader, I beg of you as from Chriſt, for his ſake, for your ſouls ſake, for your childrens ſake, for the ſake of the church and kingdom, that you will conſcientiouſly and ſeriouſly ſet up family religion, calling upon God, ſinging his praiſes, and inſtructing your children and ſervants in the Scripture and Catechiſm, and in a wiſe and diligent education of youth. Hear me, as if I begged it of you, with tears on my knees. Alas, what doth the world ſuffer by the neglect of this! It is out of ungodly families that the world hath ungodly rulers, ungodly miniſters, and a ſwarm of ſerpentine enemies of holineſs and peace, and their own ſalvation. What country groaneth not under the confuſions, miſeries, and horrid wickedneſs, which are all the fruits of family neglects, and the careleſs and ill education of youth? It is a work of great ſkill and conſtant care to inſtruct and educate your children, and to keep them from tempting company and ſnares. To cry out of dumb or unfaithful miniſters, while you are worſe at home yourſelves, is but ſelf-condemnation: Are miniſters more obliged to care for your children's ſouls, by nature, or by vow and covenant, than you are? Can they do that for whole pariſhes, which you will not do for one houſhold, or your own children? The firſt charge and part is your's: If families treacherouſly neglect their part, and then look that all ſhould be done at the church, you may as wiſely ſend boys to the univerſities, before they are taught to read or write in lower ſchools. If there be any hope of the amendment of a wicked, miſerable, and diſtracted world, it muſt be moſtly done by family-religion, and the Chriſtian education of youth. Godlineſs is profitable to all things; but the curſe of God is in the houſe of the wicked, and the ungodly betrayers of ſouls, of themſelves, children, and ſervants, will very quickly be ſummoned to a terrible account: Eſpecially thoſe that ſhould as rulers be exemplary to the vulgar, and are aſhamed to own ſerious family-religion, as if all beyond ſome formal hypocriſy and lip-labour, were a diſhonour to their houſes, or a needleſs thing.

Theſe helps which I offer them that need it, is, that when they read the New Teſtament daily in their houſes, they may (not read all the paraphraſe to their families, but) ſuch particulars of expoſition and doctrinal notes, as they find moſt ſuitable to their caſe.

And I think it will not be unuſeful to the younger and weaker ſort of miniſters, and the poor ones, that cannot buy larger commentaries. And if rich men will give their tenants and neighbours ſuch books as are ſuitable to the inſtruction of families, and the people will diligently uſe them, it may do much to keep up ſaving knowledge and practice, where the public miniſtry faileth moſt. The God of mercy teach fooliſh men to have mercy on their families and themſelves.

THE

THE NEW TESTAMENT

OF

OUR LORD AND SAVIOUR JESUS CHRIST.

THOUGH it be not known when, or by whom, all the Books of the New Teſtament, were gathered and made up into one, nor when, or by whom, this Title was ſet before them; and though for a time ſome churches received not the epiſtle to the *Hebrews*, nor that of *James*, the *ſecond* of *Peter*, the *ſecond* and *third* of *John*, that of *Jude*, or the *Revelations*; yet it hath nevertheleſs ſatisfactory evidence of its truth, for this uncertainty and delay.

I. For, as long as we know it is all the *word of the Spirit of God*, it ſatisfieth our faith, whether all be bound up in one book or in many. And *John* the apoſtle living long after all the reſt, it is more than probable that none were received in his time, but by his approbation and conſent; and even in the days of the apoſtles they gave teſtimony to the writings of one another; ſo *Peter* doth of *Paul's*, and *Jude* tranſcribeth much of 2 *Peter* 2. (telling us that even inſpired apoſtles diſdained not to uſe and repeat each others writings; without any guilt of vain repetition or being plagiaries.)

II. And that the few books doubted of by ſome, were commonly afterwards received, tends more to the confirming than the ſhaking of our belief of their authority; certainty after doubt, is the moſt confirmed certainty. It muſt needs be ſome time before all the churches to whom the ſeveral epiſtles were written could produce and communicate them by convincing proof to all the reſt. And yet we muſt know, that the epiſtles to particular churches were ſent to them as to members of the church univerſal, and they were obliged to communicate them to others: ſo that we muſt not take them as private letters.

III. Whoever firſt gave this title to the whole book, *(The New Teſtament, or Covenant*, &c.) it is of no great moment to know: It was *(The New Teſtament)* before it was ſo entitled as one volume; but the Church hath by continual owning this title, ſhewed that they have received all theſe books as God's Word and the whole New Teſtament, and that no more are to be received as ſuch.

The Greek word (of which Grotius in his preface hath ſpoken at large) ſignifieth indeed, God's *ſtatute law concerning man's duty and ſalvation*, or God's *conſtituted* and *propoſed terms of life*. And though it more ſtrictly ſignifies uſually a mutual covenant; this doth but imply the conſent of man to the law or terms of God. It is the ſame thing that is called a law and a covenant in ſeveral reſpects: As God enacts it, and promulgated it, before man's conſent, it is a law, and a conditional deed of gift and teſtament; and an offered covenant in ſeveral reſpects. When man conſents, it is a law accepted, a gift and teſtament accepted, and a *mutual actual covenant*: The law hath its introductory hiſtory and doctrine, its precepts, prohibitions, promiſes, and threats; and the covenant hath the ſame parts only denominated from mutual conſent. But becauſe there are laws of more or leſs rigour, and of various tenors; it is the *law of Faith or Grace* which is the covenant, teſtament, and goſpel, which is now before us denominated from the *donative* and *promiſſory* parts, though precept and threatening be included.

IV. It is of great importance that we err not by giving too little or too much to the ſacred ſcriptures, from both which extremes many dangerous errors flow. 1. On the

the left hand, those err that deny it to be God's word, of infallible truth, intelligible, and *perfect* as to its *proper use*, without human supplements written or oral, doctrinal or canon laws: and those that deny it to have infallible ascertaining evidences of its truth. These befriend infidelity, heresies, profaneness, church tyranny, (leaving it to clergymen to make us a new faith, new sacraments, and a new religion at their pleasure; and to persecute good men that dare not renounce the scripture-sufficiency and Christ's perfection) by obeying their dictates and canons as co-ordinate with Christ, if not co-equal: These make church concord utterly impossible, while they deny the sufficiency not only of the essentials, but of all the Bible to be the terms of concord, without their supplements or additions; as if Christ that is the author and finisher of our faith, and the maker of his own church, had not so much as told us what a church or a christian is, or whom we must take for such into our love and communion, nor fixed the necessary terms of union; but left them to none knoweth whom, even fallible men, liable to error and tyranny, that can but get uppermost, and say then that they are the true church, and the masters that must be obeyed, while they are themselves of as many minds, as they are of different countries, interests and degrees of knowledge and sincerity.

2. On the other side those who overdo in ascribing to the scripture, who say that God had no church, or the church no infallible rule of faith and life, before the writing of it: and who say that men converted by the creed, catechisms, preaching, or tradition without knowing the scripture can have no saving faith; and that think none can be saved that doubt of any canonical books, text or matter, whether it be God's word; or that say, scripture is so perfect that there is no human imperfection of the pen-men found in Phrase, word or method, and that God could not have made it better, or that every book may be known to be canonical, and every reading to be right when copies vary, without historical tradition, by its own evident light, and that we have no more cause to doubt of any word or matter, than of the truth of the gospel; and that reason is of small use either for the proof or exposition of the scripture, but the most illiterate, if he found a Bible that he had never heard of, may by its own light know its truth, and sense as well as studious learned men, and that no other books need to be read; and that the scripture is a sufficient teacher of physic, logic, grammar, &c. and that nothing is to be used or done in the *external forms*, *modes*, and *accidents* of God's *worship*, but what is particularly commanded in scripture; and that it telleth every man whether he be sincere and justified or not, and not only telleth him how to know it by inward evidence; with many other such mistakes, proceeding from mistaking the use of the scripture, by which its perfection must be measured. Which all tend to confusion, and at last to infidelity, or doubting of the whole, when these errors are discerned.

V. And though all the scripture be of equal truth, as it is God's Word, yet many untruths are in it as uttered by men and devils; which God truly recordeth. And all parts are not of equal necessity or weight: and, as many err by casting off the Old Testament, so others err by equalling it to us with the New: It is God's Word, left to acquaint us what was heretofore, and to shew us how Christ was propheſied of and expected, and how the Church was governed in the darker and more servile state and times. But we have great cause to take heed of over-valuing its use to us; lest we contradict Paul that saith, that even that which was written in stone is done away, and the law changed with the priesthood, and the old and faulty covenant for a better; of which see the nine first chapters to the *Hebrews*, &c. Judaizers are they that most of *Paul's* epistles are written against; and as *John Baptist* was greater than the prophets, so the least in the kingdom of God is greater than he. Even the holy patriarchs, and *David* had a far more obscure revelation of Christ, and grace, and the love of God, and the glory to come, than we have: and accordingly we should have much more faith, holiness, and comfort than they. It is dangerous making the best of them our examples in points of faith or duty, wherein they came far short of Gospel light and grace. God doth not now bear with polygamy as he did then, nor with such divorces; nor doth the Gospel countenance such streams of blood as the *Israelites* ordinarily shed, nor such lies as *David* was oft guilty of; nor such a strange life as *Solomon* lived: I mean, that such faults will not now consist with true grace under our fuller light and mercy, as would do then to men in a darker infant age; and therefore let us take heed of presuming on their examples: Christ and his apostles are far fitter for our imitation. *David* fills most of his psalms with such complaints of his enemies, and curses against them, as shew a far deeper sense of the sufferings of the flesh, and

the

the concerns of this life, than *Peter* and *Paul* shewed, who suffered far more, and for a holier cause, and rejoiced in tribulation; and then is suitable either to the precepts or examples of Christ. All was not well said and done by good men which is recited in the New Testament, much less in the Old.

So far are they mistaken that say, the Jews and Gentiles were bound to believe the apostles in no more than they proved out of the Scripture, that most of the Creed was to be believed by other evidences, and Christ and his apostles gave us so full proof of the truth of the Gospel, as that their attestation of the Old Testament is to us a more convincing proof of its Divine Authority, than any others.

Therefore Christians must read and honour the Old Testament, and study it, but the New far more; to which it is that the heart and life must be conformed. There heavenly Glory shineth far more clearly, and the wonders of Divine Love are more abundantly manifested; and far greater power of the spirit is given, to make all effectual in faith, hope, and patience, humility, obedience, and love, which now are become the very nature of a true believer.

VI. How the infallible truth of the Gospel is proved by the sole witness of the Holy Ghost, I have opened so largely in many Books, that I must not here repeat it: that is, 1. By the old testimonies of prophecies, types, sacrifices. 2. By the inherent and concomitant testimonies, even God's image of divine wisdom, love, and power, on Christ and the Gospel. 3. The manifold testimonies in and by the apostles, their miraculous works and holy doctrine, &c. 4. The testimony of the spirit in the Christians of those times, who received the Holy Ghost by the imposition of the apostles hands, for the like gifts and miracles. 5. The continued evidence of the Spirit's sanctification in all true believers in all generations, &c.

But it must be known that Christ's resurrection and miracles, and most of the apostles, sealed the Gospel as preached, before it was written. And that the necessary sum of the Gospel so sealed, was in a narrow room, even the Sacramental Covenant with its explication, and the history of Christ therein supposed. And that the sincere belief and practice of so much will certainly be saving; but yet the usefulness of the whole scripture as containing the complete revelation of God's will recorded for all succeeding ages, is an unspeakable mercy to the church: So weak is man's memory; so bad a great part of the world, and the clergy as well as others, so inclinable to errors and sects, and to force even God's word to seem to justify their errors and sins; and of so many cross interests and minds are men, so very false the worst, and so untrusty even the better sort, and so liable all worldly things to degenerate and change, that he is utterly blinded herein, who thinks that oral tradition would have safely delivered down the whole mind of God unchangeably, and with certainty. And yet to his praise we must acknowledge that, 1. The essentials of religion have by themselves been delivered us in baptism, and many ways (oft named) with infallible certainty. 2. And so hath the Bible itself, even by such historical tradition which hath an evidence truly called physical; in that it ariseth not only from free contingent, but from necessary causes, even the consent of men of contrary interests, in acts which are truly necessary; and because there are not in nature causes that could produce a falsification (as is elsewhere opened.)

As for them that are so far from taking the New Testament to have the nature of a law, that they say, *Christ hath no law*, or hath made none, they thereby make him to be no king, and have no sovereign governing power (of which legislation is the chief part:) and so far are they from the truth, as that there is no divine law but *Christ's* in force, for all power in heaven and earth is given now to him, and all things delivered into his hand, and the Father (without him) judgeth no man, but hath committed all judgment to the Son, who for this end died, rose and revived, that he might be lord of the dead and living, and head over all things to his church, *Matth.* 28. 19. *John* 13. 1, 2, 3,---17. 2 *John* 5, 22. *Rom.* 14. 10. *Eph.* 1. 22, 23. So that the law of nature continued is now *Christ's* law, to which he hath added his supernatural institutions, and repealed all the law of *Moses*, as such, having made the natural parts his own.

VII. As to the method of the New Testament, it is perfect as to its intended use: 1. The method of the *doctrine* is exact, though as wrapped up in all the words and circumstances, the unskilful discern it not; but in the baptismal covenant, creeds, Lord's prayer and decalogue, it is easily discerned. 2. And as to the order of the *books and words*, it was meet that it should begin with the history of *Christ's* life, death, resurrection, and ascension; and then give us a taste of the history of the apostles, and last of all give us the applicatory part, first to establish the understanding in the truth

againſt errors, and then to direct and quicken us to holineſs of life, and to comfort, and patience in ſufferings, and a joyful expectation of the glorious reward. For if the hiſtory had not gone firſt, which giveth us both the matter and the miraculous reaſons and grounds of our belief, the application would have been built upon an inſufficient foundation.

VIII. It is the Goſpel that is God's moſt wonderful declaration of his love to mankind; the *world ſheweth* his greatneſs, but it was his *goodneſs and love* which ſin, guilt, and fear had made hardeſt to our belief, which God hath glorified in the face of *Chriſt*: It is *Chriſt* that is the believer's daily and delightful ſtudy; the beſt ſort of learning and wiſdom, which giveth quietneſs, and hope and comfort to the ſoul, when all other ſtudies except in pure ſubſervience to this, are but trifling, diverting, deluſory, and vain. To ſtudy *Chriſt* in his nature, perſon, offices, doctrines, examples, miracles, ſufferings, and death, reſurrection, and aſcenſion; ſending down the ſpirit of miracles and holineſs, reigning and interceding in heaven, coming to judgment and glorified with his church for ever; this, this is the high and noble, the ſanctifying and comforting ſtudy, daily to behold the face of God's love in this glaſs of our redemption, till confirmed faith raiſe joyful hope, and turn our very nature into holy love to God and Man, and ſtabliſh us in obedience and patience againſt all temptations, ſufferings and fear of death, and make us long to be with *Chriſt*, and love his appearing, and cry, Come Lord Jeſus: This is the true life of *Chriſtian* Faith.

Readers, Pray earneſtly and daily to God, to give you that ſame ſpirit which indited the ſcripture, to qualify you to read and hear it, with underſtanding, belief, hope, love, and reſolved obedience: and make it the law and rule of your hearts and lives.

And if any fanatics tell you, that becauſe the ſpirit is greater than the letter, we muſt try the ſcriptures by the ſpirit: and not the ſpirit by the ſcriptures; tell them in theſe few plain words, that the queſtion is not rightly put: but whether they or we have the ſpirit in the ſame meaſure, and to the ſame uſes as the apoſtles, and prophets had. And whether we muſt not rather try the ſpirit and words of men now, by the ſpirit and words of the apoſtles, than theirs by ours. The ſpirit was given by *Chriſt* to his apoſtles, to lead them into all truth, and bring all his doctrine and commands to remembrance, to teach them to all nations, recording them to be our continued inſtruction, law, and rules. But the ſpirit is not given to Quakers to theſe ends, nor in this meaſure. And it is given now to the faithful, not to reveal to them a new law, and goſpel, but to cauſe them to underſtand, believe, love and obey that already revealed.

THE

THE GOSPEL

according to

ST. MATTHEW.

That is, the history of Christ's birth, life, death, resurrection, ascension, doctrine, covenat, example, and mission of his apostles to preach salvation through him to the world. Written by St. Matthew, *a converted publican, one of the twelve apostles, as tradition saith, eight years after Christ's ascension; whether in Greek, or in Hebrew, is uncertain.*

CHAP. I.

THE Book of the generation of Jesus Christ the son of David, the son Abraham.

1. I begin this history of Christ with the genealogy or catalogue of his ancestors according to the line of Joseph his reputed legal father after the flesh, so far as to evince that he was the son of David and Abraham, the rightful king of the Jews, and the promised seed by their own acknowledgment.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren. 3. And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram, 4. and Aram begat Aminidab, and Aminadab begat Naasson, and Naasson begat Salmon, 5 and Salmon begat Booz, of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse, 6. and Jesse begat David the King, and David the King begat Solomon, of her *that had been* the wife of Urias, 7. and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, 8. and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

8. Ahaziah, Joash and Amaziah are here passed by, perhaps as being, by the mother of Ahaziah, of Omri's cursed line, or for other unknown cause: NOTE, that the lawful succession, much more the grand-child or distant issue, is with the Hebrews called the *son* or *begotten*, though not immediately.

9. And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias, 10. and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, 11. and Josias begat Jechonias, and his brethren, about the time they were carried away to Babylon.

9. They were oft carried away: But this was a little before the most notable captivity.

12. And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel, 13. and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

12. One old copy hath before [Josias begat Jakim, and Jakim begat Jechonias]. Dr. Hammond saith, in a very ancient Hebrew copy of this gospel, this verse runs [and Eliakim begat Abner, and Abner begat Azor]: by either of which the number of fourteen generations is kept entire.

14. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, 15. and Eliud begat Eleazar, and Eleazar begat Matthan,

than, and Matthan begat Jacob, 16. and Jacob begat Joſeph, the huſband of Mary, of whom was born Jeſus who is called Chriſt. 17. So all the generations from Abraham to David *are* fourteen generations, and from David until the carrying away into Babylon *are* fourteen generations, and from the carrying away into Babylon, unto Chriſt, *are* fourteen generations.

14. I reduce them to fourteen in the recitation, for memory-ſake and other reaſons: This ſufficeth to my intended end.

18. Now the birth of JeſusChriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with child of the Holy Ghoſt.

18. NOTE, The Holy Ghoſt did miraculouſly cauſe her conception, without a human father.

19. Then Joſeph her huſband being a juſt man, and not willing to make her a public example, was minded to put her away privily.

19. Joſeph being a good man, averſe to hurtfulneſs, thought rather to hide all by putting her privily away, than to expoſe her to the ſhame and puniſhment due by the law, to ſuch as he thought her to be.

20. But while he thought on theſe things, behold, the Angel of the Lord appeared unto him in a dream, ſaying, Joſeph thou ſon of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghoſt. 21. And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins.

20, 21. NOTE, It was a dream that had its convincing evidence, for ordinary dreams give no ſuch certainty. 2. The name Jeſus, a Saviour, ſignified his office, which is to *ſave his people* from *their ſins*, and from deſerved puniſhment.

22. Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, 23. Behold, a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his name Emanuel, which being interpreted is, God with us.

22, 23. In all this the prophecy of Iſa. 7. 14. to Ahaz, in how ſhort time God would then deliver them, was fulfilled in a farther ſenſe intended by the Holy Ghoſt, than that neareſt foretold event; NOTE, God with us, is God taking our nature, appearing to us, and reconciling and bringing us to himſelf.

24. Then Joſeph being raiſed from ſleep, did as the Angel of the Lord had bidden him, and took unto him his wife: 25. And knew her not, till ſhe had brought forth her firſt-born ſon, and he called his name Jeſus.

24, 25. NOTE, Though theſe words are no full proof that Mary had any another children after, yet at leaſt they make it utterly uncertain; and as it is no article of faith as to the moment of it, ſo neither as to the certainty: Yet the Papal Sect have pretended Tradition for it, that *Mary* lived and died a Virgin, as of ſo much weight as to hereticate the deniers of it: And ſo they make all the ſcripture inſufficient, not only as to matters of order, diſcipline, and worſhip, but alſo as to articles of Faith: that they may on pretence of faith and orthodoxy, deſtroy chriſtian unity and love, and exerciſe domination by excommunicating and damning men on pretended tradition or authority at their pleaſure.

CHAP. II.

NOW when Jeſus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wiſe men from the Eaſt to Jeruſalem: 2. ſaying, Where is he that is born King of the Jews, for we have ſeen his Star in the Eaſt, and are come to worſhip him.

1, 2. Some time after Chriſt's birth Aſtronomers of great note came from the eaſt-country (*Chaldea* or *Arabia*) ſaying, we have ſeen an extraordinary ſtar, which ſignifieth the birth of the king of the Jews, the Meſſiah whom they expected, and are come to do our homage and honour to him.

3 When Herod the King had heard *theſe things* he was troubled, and

and all Jeruſalem with him. 4. And when he had gathered all the chief Prieſts and Scribes of the people together, he demanded of them, where Chriſt ſhould be born.

3, 4. NOTE, 3. When Chriſt cometh to ſave men, it caſts the world into diſturbance. 2. The firſt that was troubled and roſe up againſt Chriſt, was the king, becauſe his croſs intereſt was greateſt. 3. All *Jeruſalem* is troubled with the king.

5. And they ſaid unto him, In Bethlehem of Judea, for thus it is written by the Prophet: 6. And thou Bethlehem *in* the land of Juda, art not the leaſt among the Princes of Juda; for out of thee ſhall come a governor, that ſhall rule my people Iſrael.

5, 6. NOTE, *Bethlehem* was the city of *David's* birth and of Chriſt's: the prophecy is in *Mic.* 5. 2. a clear prophecy of Chriſt, but thou *Bethlehem-Ephratah though* thou be little among the thouſands of *Judah*, (thouſands had their proper rulers) *yet* out of thee ſhall he come forth unto me, *that is* to be ruler in *Iſrael*, whoſe goings forth *have been* from of old, from the days of eternity.

7. Then Herod, when he had privily called the wiſe men, enquired of them diligently what time the ſtar appeared. 8. And he ſent them to Bethlehem, and ſaid, Go and ſearch diligently for the young child, and when ye have found *him*, bring me word again, that I may come and worſhip him alſo.

7, 8. NOTE, His malice contrived to have made uſe of the wiſe men to further his cruelty, cloaking it with hypocriſy.

9. When they had heard the King they departed, and lo the ſtar which they ſaw in the Eaſt, went before them till it came and ſtood over where the young child was.

9. NOTE, How this differed from other ſtars, and how it moved and directed them, is not to be clearly apprehended by us at this diſtance of time and place, who ſaw it not.

10. When they ſaw the ſtar they rejoiced with exceeding great joy.

10. They greatly rejoiced that God thus renewed their direction. NOTE, Some ancient fathers thought this ſtar was an angel; he maketh his angels ſpirits, and his miniſters a flame of fire.

11 And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him; and when they had opened their treaſures, they preſented unto him gifts, gold and frankincenſe, and myrrh. 12. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

11, 12. They did their homage as ſent by God: and then God defeated the malice of *Herod*.

13. And when they were departed, behold, the Angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him. 14. When he aroſe he took the young child and his mother by night, and departed into Egypt.

13, 14. NOTE, God could have cut off *Herod*, or ſecured Chriſt by other ways or miracles. But to ſhew that he will not make miracles ordinary, but work by uſual means, Chriſt muſt fly into *Egypt*, a land of heathen enemies, to be ſaved from the king and people of *Iſrael*; ſuch flight was not unlawful.

15. And was there until the death of Herod, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son.

15. NOTE, Whether the prophet *Hoſ.* 11. 1. underſtood this of any more than *Iſrael's* firſt deliverance from *Egypt* or no, yet the Holy Ghoſt looked further and meant more, even the caſe of Chriſt.

16. Then Herod when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and

in

in all the coasts thereof, from two years old, and under, according to the time which he had diligently enquired of the wise men.

16. NOTE, Interest and malignity conjoined, made this king stick at no inhuman bloody cruelty: innocency was no defence against him.

17. Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18. In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

17, 18. Though it was another case that the prophet meant, God's spirit might look to this: or the words may signify, *This case was much like to that* mentioned, *Jer.* 31. 15. and so speak by an allusion.

19. But when Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joseph in Egypt, 20. saying, Arise, and take the young child, and his mother, and go into the land of Israel: for they are dead which sought the young child's life. 21. And he arose, and took the young child, and his mother, and came into the land of Israel. 22. But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee. 23. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

19, &c. NOTE, 1. Still Christ is preserved by avoiding men's rage. 2. The Jews called Christ a Nazarite, from that place of his dwelling; but he was truly *Netser* the branch, and a *Nazarene* devoted to absolute purity, of whom *Samson's* order was a type, described also *Numb.* 6. *Lam.* 4. 7. *Amos* 2. 11, 12. This seemeth the sense by allusion.

CHAP. III.

IN those days came John the Baptist, preaching in the Wilderness of Judea, 2. and saying, Repent ye, for the kingdom of heaven is at hand.

1, 2. In those days *John*, as a prophet inspired by God, baptized, upon preaching in the wilderness of *Judea*, that the kingdom of the *Messiah* long looked for, was now just at hand: and therefore they should by true repentance be prepared for its entertainment.

NOTE 1. It is called the kingdom of heaven, because it is a theocracy, a special government of God by a Saviour sent from heaven to lead men to heaven: as distinct from the prophane kingdoms of the world, who look but to human power and laws, and bodily prosperity. 2. That of *Mal.* 3. 7. 4. 2, 3. was here fulfilled. The Jews longed for Christ's coming, supposing it would have exalted their nation in temporal prosperity; but could not endure him, when he was for humility, spirituality, and a heavenly kingdom.

3. Though repentance be always a duty, it is specially necessary to our special and great mercies, and our assurance of pardon by a Saviour. A purified mind and life are suitable to the consolation of Christ, and the indwelling of the comforting spirit.

3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

3. It was *John* that *Isaiah* prophesied of, and foretold what his preaching should be. Though it be grace that prepareth for further grace, man's duty must be used thereunto; and the exalting work of grace presupposeth the humbling work of repentance as a necessary preparation.

4. And the same John had his raiment of camels hair, and a leathern girdle about his loins, and his meat was locusts and wild honey.

4. He was clothed with hair-cloth, bound to him with a leather-girdle, and fed on what the wilderness afforded, which was locusts, (which some think were an herb so called, but must, a sort of flies like great grashoppers, that devour all green things,) and wild honey.

NOTE, Though the friars and hermits, by superstitious over-valuing such austerities, have tempted others to despise them, yet God approved of *John's* signification of his contempt of the world and fleshly pleasures by such abasing of the flesh. And other men's superstition or hypocrisy, will

will not excuſe men's ſuperfluity, or accuſe mortification.

5. Then went out to him Jeruſalem, and all Judea, and all the region round about Jordan, 6. And were baptized of him in Jordan, confeſſing their ſins.

5. So glad were the people to hear that the kingdom of the *Meſſiah* was at hand, that they all flocked to him to be baptized, profeſſing repentance, that they might be prepared for the kingdom.

NOTE, 1. We grant that baptiſm then was by waſhing the whole body: and did not the differences of our cold country as to that hot one, teach us to remmember *(I will have mercy and not ſacrifice)* it ſhould be ſo here. 2. Though many ſay *John's* baptiſm and Chriſt's were all one, it is eaſy to prove, that were any now baptized but with *John's* baptiſm, he ought to be baptized again, in the name of the Father, Son, and Holy Ghoſt, on the profeſſion of many articles of the creed which *John* required not.

7. But when he ſaw many of the Phariſees and Saducees come to his baptiſm, he ſaid unto them, O generation of vipers, who hath warned you to flee from the wrath to come. 8. Bring forth therefore fruits meet for repentance.

7. Knowing what theſe Phariſees and Sadducees were, he ſaid, O generation of vipers, Are you aware indeed that wrath is coming upon you? And do you think that the Meſſiah will indulge your ſin, and come to promote your carnal intereſt? If you profeſs repentance, and would have part in the kingdom of the Meſſiah, reſolve againſt your ſins, and live in that righteouſneſs and holineſs which is the fruit of true repentance.

9. And think not to ſay within yourſelves, We have Abraham to *our* Father: For I ſay unto you, That God is able of theſe ſtones to raiſe up children unto Abraham.

9. Think not that the Meſſiah will advance you, for being the carnal ſeed of *Abraham*, if you have not the faith and holineſs of *Abraham*: If you be wicked unbelievers, God will caſt you off, though *Abraham* was your Father; and can of the Gentiles (or the very ſtones) raiſe up ſuch as ſhall be bleſt as *Abraham's* believing ſeed.

10. And now alſo the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down, and caſt into the fire.

10. The *Meſſiah* cometh with ſalvation to ſome, and judgment to others: He layeth the ax to the root, to cut down all of you that bring not forth the fruit of true faith and repentance, and will caſt ſuch into the fire of temporal and eternal puniſhment.

11. I indeed baptize you with water unto repentanc: But he that cometh after me, is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the Holy Ghoſt and *with* fire.

11. I do but baptize you preparatorily with water to repentance: But he that is coming after me, is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize not only with water, but with the pouring out of his ſpirit on believers, and with that fiery trial, which ſhall refine the gold, the faithful, but ſeparate the droſs, and deſtroy the rebellious unbelievers.

12. Whoſe fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

12. He will winnow and throughly ſeparate the wheat from the chaff, the faithful from the rebellious, and will gather the faithful into his heavenly kingdom, and into his church in order hereto, but he will burn the unbelievers and unperſuadable as chaff, and that with deſtruction here, and unquenchable fire hereafter.

13. Then comerh Jeſus from Galilee to Jordan unto John, to be baptized of him, 14. But John forbad him, ſaying, I have need to be baptized of thee, and comeſt thou to me?

13, 14. NOTE, Chriſt was not baptized to the ſame ends as other men. He had no ſins to repent of, nor ſaviour to receive, but, as the general, will wear the ſame colours with his ſoldiers. Chriſt received baptiſm for the ends he was capable, as to profeſs that the kingdom of God was at hand.

15. And Jeſus anſwering, ſaid unto him, Suffer *it to be ſo* now: for thus it becometh us to fulfil all righteouſneſs. Then he ſuffered him.

15. I muſt fulfil the law of *Moſes*, and thy

thy prophetic miſſion, and be thus entered on my proper work.

16. And Jeſus when he was baptized, went up ſtraightway out of the water: and lo, the heavens were opened unto him, and he ſaw the Spirit of God deſcending like a Dove, and lighting upon him.

16. As Jeſus went up out of the water, *John* ſaw the heavens open to Chriſt, and the Spirit of God, in ſome reſemblance of a dove (or as a dove doth light on any place,) deſcending on him, (it is like in a lucid appearance) and reſting on him.

17. And lo, a voice from Heaven, ſaying, This is my beloved Son in whom I am well pleaſed.

17. And with the apparition came a voice from heaven, ſaying, This is, &c. This is my beloved Son the *Meſſiah*, ſent from heaven as the Mediator to reveal my will, and to fulfil it, and by his perfect righteouſneſs and ſacrifice to reconcile the world to me, and be the propitiation for their ſins.

CHAP. IV.

THEN was Jeſus led up of the Spirit into the wilderneſs, to be tempted of the Devil.

NOTE, 1. That though Chriſt was God, his human nature was acted by the Holy Ghoſt, to whom in ſcripture is aſcribed divine perfection of operation on creatures. 2. Man was overcome by the temptation of Satan, and ſo ſin and death, and all evil did invade mankind; therefore our Redeemer muſt deliver us from ſin and Satan and miſery, by conquering the tempter in his way of temptation, by which he conquered: to give us alſo notice that the warfare preparatory to our future ſtate, is managed by overcoming temptations, or being overcome by them. And therefore the ſtudy of temptations and the reſiſtance is a great part of the Chriſtian life. 3. Chriſt caſt not himſelf on temptations, but was led to it by the ſpirit. 4. To be tempted is no ſin.

2. And when he had faſted forty days, and forty nights, he was afterward an hungered.

NOTE, 1. In this *Moſes* was a type of Chriſt. 2. Faſting and trial by temptation were great preparatives to Chriſt's exerciſe of his prophetic office: and his miniſters ſhould not be ſtrangers to it; the ſenſual are never true to Chriſt. To ſerve the fleſh by the miniſtry, by ſeeking preferment, honour, and fleſhly eaſe, and fulneſs more than men's ſalvation, is to ſerve the devil, as conquered by his temptations. 3. Hunger and bodily ſuffering give Satan advantage for many temptations, though not ſo dangerouſly as proſperity, and fleſhly pleaſures do.

3. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread.

3. The ſon of God can do what he will, feed thyſelf now by miracle.

NOTE, 1. Whether the devil thought by this to tempt him to doubt, whether he were the ſon of God, or only as ſuppoſing it to draw him to ſin, by obeying him, is uncertain. 2. Satan cannot tempt us when he will, but when God permitteth him. 3 His deſign was to obſcure Chriſt's godhead and glory.

4. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.

4. NOTE, 1. Chriſt himſelf was not above making uſe of God's written word. 2. It is by this word that the tempter muſt be confuted and overcome. 3. It is by God's will that our food doth nouriſh us, and his will and love is more neceſſary to us than our food.

5. Then the Devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple, 6. And ſaith unto him, If thou be the Son of God, caſt thyſelf down: for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

5. 6. Then the devil, permitted by God, carried the body of Chriſt through the air, and ſet him on the battlements or ſome high place on the Temple, and ſaid, Caſt thyſelf down, &c.

NOTE, 1. God may give Satan power even to carry our Bodies about, and yet not overcome our Souls. 2. The devil would tempt us to think, that we may do any thing that hath no danger to us, though it be out of the way of our obedience. 3. He that will have God's protection muſt keep in the way of his duty to God, and not preſume that God ſhall ſave him out of his way in our own.

7. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God.

7. NOTE,

7. NOTE, 1. Tho' the devil uſe ſcripture for temptation, this is no diſhonour to ſcripture, but we muſt confute miſapplication of ſcripture, by ſcripture rightly expounded and applied. Papiſts and all heretics, and the devil himſelf may uſe ſcripture, (and therefore all muſt not be believed that uſe it:) But that is an honour to it, ſignifying that it is God's Word, or elſe it would not ſerve the hypocrite's turn. As all contenders pretend to reaſon, and yet reaſon muſt decide their controverſies.

2. Tempting God is diſtruſting his ordinary care, and providence, and preſcribing to him our own ways.

8. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them: 9. And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me.

8, 9. NOTE, 1. Satan took advantage of Chriſt's voluntary poverty and faſting, to tempt his fleſh to the deſire of earthly proſperity and dominion. 2. By [*all kingdoms*] is meant, *many that were within proſpect.* 3. How far God hath given the power of earthly kingdoms and glory to the devil, is not fully certain. But we ſee he hath given him power to tempt men by them, and, it is like, much to diſpoſe of them as far as thoſe temptations prevail. That he uſeth almoſt all the empires of the world againſt Chriſt and Holineſs, by malignity and worldly intereſts, to keep up ignorance and ungodlineſs, is notorious by ſad experience. 4. The devil thinketh not kingdoms and glory too great a price to win and undo ſouls. 5. Chriſt himſelf was tempted to the moſt odious ſin, even to worſhip the devil. Therefore mere temptation, even to blaſphemy, ſhould not diſcourage melancholy perſons, who hate and reſiſt it.

10. Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

10. 1. NOTE. When it cometh to blaſphemous and atheiſtical temptations, Satan ſhould be driven away, and no longer diſputed with and endured: 2. Yet even then ſcripture muſt be given for confuting his blaſphemies. 3. Whether Satan do all this in pride, as deſiring to be worſhipped, or in hatred to God and ſouls, is doubtful; but it is like to be from all theſe. 4. [*Only*] excludeth other Gods, and all competitors and oppoſites, but not parents, maſters, princes, as ſubordinate to God.

11. Then the devil leaveth him, And behold, angels came, and miniſtered unto him.

11. NOTE, 1. Satan can ſtay no longer than God will. 2. Angels are God's ſervants for Chriſt and for his church. 3. As Chriſt had the miniſtry of Angels, we need it much more.

12. Now when Jeſus heard that John was caſt into priſon, he departed into Galilee.

12. NOTE, Chriſt avoided perſecution, till his hour was come. And ſo may we.

13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the ſea coaſt, in the borders of Zabulon and Nephthalim: 14. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, 15. The land of Zabulon, and the land of Nephthalim, *by* the way of the ſea beyond Jordan, Galilee of the Gentiles: 16. The people which ſat in darkneſs ſaw great light, and to them which ſat in the region and ſhadow of death, light is ſprung up.

13, &c. Of which I may uſe the words of *Iſa.* 9. tho' then ſpoken to another purpoſe, as now fulfilled literally as they ſeem to ſound, and as perhaps the Holy Ghoſt might farther mean them, &c.

17. From that time Jeſus began to preach, and to ſay, Repent, for the kingdom of heaven is at hand.

17. From that time Jeſus exerciſed his prophetic office, preaching to them, 1. That the time of the kingdom of the Meſſiah was now at hand: and 2. therefore that they ſhould repent, that they might be fit ſubjects for his kingdom, and might believe and receive remiſſion of ſins.

18. And Jeſus walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers.) 19. And he ſaith unto them, Fol-

low me, and I will make you fishers of men. 20. And they straightway left *their* nets, and followed him.

18, 19, 20. It being part of Christ's office to appoint teachers under him, as he walked by the Lake of Genesareth he saw Simon and Andrew, &c. And he called them to be teachers to save souls; and that so powerfully, as prevailed with them to leave all, and follow him.

21. And going on from thence he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. 22. And they immediately left the ship and their father, and followed him.

21, 22. NOTE, His call no doubt did reach the heart: what persuasives he before used is not mentioned.

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

23. And from that time he went about in that country of Galilee, teaching and preaching the joyful tidings that the Messiah's kingdom was at hand, and that his miracles might confirm his doctrine, he miraculously healed all manner of diseases where he came.

24. And his fame went throughout all Syria: and they brought unto him all sick people, that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them. 25. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

24, 25. NOTE, 1. Christ began his great prophetic and miraculous works among the poorest contemned part, and not in Jerusalem amongst the greatest. 2. The multitude of the miraculous cures, and that of old diseases, such as palsies and leprosies, &c. left no place for suspicion of deceit.

CHAP. V.

AND seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto him. 2. And he opened his mouth, and taught them, saying,

1. And seeing the multitude that followed him as admirers and learners, (not yet made full baptized Christians) he went for convenience of hearing, into a mountain, and there being set, he taught them as followeth.

NOTE, Phrases follow the custom of countries. And so [*he opened his mouth*] by that custom was no such absurd phrase, as it would be now.

3. Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

3. Blessed are ye my true disciples, though you be poor in the world, if you have spirits suited to your poverty, for you shall have the kingdom of heaven for riches

NOTE, [*Poor in spirit*] signifieth a mind that is above the love of worldly riches, and the sins that riches use to breed and feed, (that is, *Sodom's* sins, *pride*, *fulness*, and idleness, and unmercifulness to the poor); and such as are contented with food and raiment, having mortified the lusts of the flesh, which thirsts after worldly plenty and delight.

4. Blessed *are* they that mourn: for they shall be comforted.

4. Though you are under sorrows now, you are blessed, if you are godly, and have godly sorrow, for your comfort will be time enough and full enough hereafter.

NOTE, There are many sorts of sinful sorrows which have none of this promise; such as are the common fruits of overloving some creature, and distrusting God. But it is holy mourning that is here meant, that is, for our own or other mens' sins, and God's dishonour, and displeasure, and our want of more grace, and for the miseries of the wicked, and suffering world.

5. Blessed *are* the meek: for they shall inherit the earth.

5. Though lowly meekness and quiet patience seem a depressed miserable state with men, indeed those that are such are the most happy sort of men even in this world, and their way is the most probable for escaping of outward suffering: while the contrary minded vex themselves with their own impatience and pride, and provoke others to hurt them, and suffer much because they cannot suffer a little; and raising seditions and wars, do ruin themselves

ſelves by revenge and ruining others, and periſh by the ſword to which they truſt.

6. Bleſſed *are* they that hunger and thirſt after righteouſneſs; for they ſhall be filled.

6. Bleſſed are you, though now you hunger for want of bread, if you hunger and thirſt after righteouſneſs of heart and life towards God and man, as thoſe that would wiſh to be perfect in holineſs, and doing good to all; and that not with a ſluggiſh wiſh, but a deſire that uſeth effectual endeavour: For you ſhall have full ſatisfaction of all ſuch deſires, and more than you can deſire now, when the full are ſent empty away.

7. Bleſſed *are* the merciful: for they ſhall obtain mercy.

7. Though God's grace and mercy be free, yet men muſt be fit receivers and not reject it: And it is the merciful that are thus bleſſed, as qualified for ſaving mercy from God: while the cruel, and oppreſſors, and perſecutors, and unmerciful, reject mercy by their forfeiture and incapacity, and undo themſelves by hurting others.

8. Bleſſed *are* the pure in heart: for they ſhall ſee God.

8. God will not bleſs impure, unholy ſouls with the light of his countenance and the comfort of his love; nor dwell with the filthy workers of iniquity: without holineſs none ſhall ſee God. But you whoſe hearts, his grace hath purified from the filth of fleſhly worldly luſts, and the love of ſin, are a bleſſed people, for grace hath fitted you for begun communion with God here, and you ſhall ſee him in heavenly glory hereafter. He hath not purified your hearts in vain.

9. Bleſſed *are* the peace-makers: for they ſhall be called the children of God.

9. Though peace-makers uſe to be hated by both extremes and ſides of the contentious, whom they would reconcile, yet they are bleſſed that do it ſincerely from the predominant love of God and man and peace; for as children are like the father, ſo are they to the God of love and peace, who hath reconciled his enemies to him by Chriſt.

10. Bleſſed *are* they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven.

10. Though men think them miſerable that are oppreſſed and ruined in the world; they are bleſſed, if they are perſecuted for righteouſneſs ſake: For it is God's cauſe, who will reward them with the kingdom of heaven, and never let any be a loſer by his obedience to him.

11. Bleſſed *are* ye when men ſhall revile you, and perſecute *you*, and ſhall ſay all manner of evil againſt you falſely for my ſake.

11. Think not that I come to advance you to worldly honour; but look to be reviled and perſecuted, not only by heathens, but by Jews, and to have all manner of evil charged on you, and reported of you falſly, for my ſake, becauſe you believe me and obey me: But in all this you are bleſſed, while your falſe accuſers and perſecutors are miſerable.

12. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for ſo perſecuted they the prophets which were before you.

12. Though ſuch uſage would break the hearts of worldly men and hypocrites, do not you only bear it patiently, but joyfully, with exceeding gladneſs; becauſe your reward in heaven will be ſo much the ſurer and greater: for you do but follow the prophets that are gone this way to heaven before you, whom the carnal church perſecuted and murdered, though their poſterity honour their names when they are dead, but go on and imitate them in hating and perſecuting the living.

13. Ye are the ſalt of the earth: but if the ſalt have loſt its ſavour, wherewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and to be trodden under foot of men.

13. The world is putrified with the corruption of all ſin; and you that follow me muſt be as ſalt to it, to recover it from this corruption. But if you prove filthy, and corrupt yourſelves, what or who ſhall be ſalt to you for your recovery? Corrupt profeſſors of Chriſtianity are more miſerable, hopeleſs and forlorn than heathens.

14. Ye are the light of the world. A city that is ſet on a hill cannot be hid. 15. Neither do men light a candle, and put it under a buſhel, but on a candleſtick, and it giveth a light unto all that are in the houſe.

14, 15. God hath honoured you to be the lights to a dark world: It is not therefore an obſcure and hidden ſort of goodneſs that beſeemeth you. You are called out to be conſpicuous in the world, like a city on a hill that cannot be hid; by your difference from them in doctrine and life;

Men do not light a candle to hide it, but to ſet it up to be a light to the houſe; and ſo doth God call you to be open lights in doctrine and life.

16. Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven.

16. Note, That 1. the good works of chriſtians are the due appointed means to win others to the glorifying of God: and they that do not this are guilty of perfidiouſneſs to God and man, as dumb miniſters are by omitting their work. 2. Therefore our good works muſt not be ſo few and ſmall as to be undiſcernable: They muſt not be done in hypocriſy to be ſeen of men for our praiſe; but they muſt ſhine forth in ſincerity to God's praiſe. 3. By good works is meant holineſs to God, ſobriety to ourſelves, and juſtice and works of love to others.

17. Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil.

17. Take me not for an enemy to the law and the prophets, as if I came to blame and deſtroy them. As to the ceremonial part, it was but a typifying prediction of me, and is to be fulfilled in me: and it is the honour of types and prophecies to be fulfilled. And as to the natural part I own and eſtabliſh it, and am ſo far from evacuating it, that I teach the fulleſt keeping of it.

18. For verily I ſay unto you, Till heaven and earth paſs, one jot, or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.

18. I tell you, the law is ſo true, as being God's own Word, that one letter or tittle of it ſhall not be fruſtrated, or fail of its performance to the end of the world, but ſhall be all fulfilled.

19. Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: but whoſoever ſhall do, and teach *them*, the ſame ſhall be called great in the kingdom of heaven.

19. If any ſhall preſume to break the leaſt of theſe commands, becauſe it is a little one, and teach men ſo to do, he ſhall be vilified as he vilified God's law, and not thought fit for a place in the kingdom of the Meſſiah: but he ſhall be there greateſt, that is moſt exact in *doing* and *teaching* all the law of God.

Note, Are not thoſe preachers and prelates then the *leaſt* and baſeſt, that preach and tread down Chriſtian love of all that diſſent from any of their preſumptions, and ſo preach down not the leaſt, but the great command?

20. For I ſay unto you, That except your righteouſneſs ſhall exceed *the righteouſneſs* of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven.

20. So far am I from preaching looſeneſs, or favouring ſin, that I tell you, though the ſcribes and phariſees pretend to the ſtricteſt keeping of the law; if you keep it not better than they do, and be not a better and a more righteous ſort of men, you ſhall in no caſe enter into the kingdom of heaven.

Note, That beſides Chriſt's righteouſneſs, there is neceſſary to all (at age) that will be ſaved, a righteouſneſs conſiſting in more careful exact obedience to God, than any formal hypocrite hath. And this God's ſpirit worketh them unto.

21. Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill. and whoſoever ſhall kill, ſhall be in danger of the judgment. 22. But I ſay unto you, That whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: But whoſoever ſhall ſay, *Thou* fool, ſhall be in danger of hell-fire.

21. *Moſes'* law was, that murder ſhall be puniſhed with death (by the leſſer *Sanhedrim.*) And the carnal Jews have taken this to be all that the ſixth commandment condemned. But God's law is perfect, however carnal men miſunderſtand it. And I tell you, That 1. whoever lets out this paſſion of hurtful and uncharitable anger againſt any man, without or beyond juſt cauſe, doth in ſome degree break the ſixth commandment, and therefore deſerveth anſwerable puniſhment. And 2. whoever ſhall cauſleſly ſcorn or revile his brother, breaketh the command yet more, and deſerveth greater puniſhment. But whoſoever ſhall utterly deſpiſe him cauſleſly, with an uncharitable concluſion that he is a fool or a wicked man, or a ſchiſmatic, or an heretic,

heritic, when it is not ſo, ſhall have yet far greater puniſhment, even hell-fire, anſwering that in the Valley of Hinnom.

23. Therefore if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee; 24. Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.

23. Therefore ſee that you prefer not ſacrifice before love and mercy, but if thou bring thy gift to the altar, and be juſt ready to offer it, and remembreſt that thou haſt wronged thy brother, or given him occaſion of uncharitable thoughts of thee: lay more upon love than on thine offering. Leave it there, and go preſently and make reſtitution, confeſſion, or whatever is neceſſary to reconciliation, and then come and offer thy gift

NOTE, 1. O Chriſtians, lay this deeply to heart, that your ſaviour was ſo great a teacher of love, that he preferreth it before all things, even acts of outward worſhip, and will take him for no chriſtian that is not ſo minded. 2. O what a dreadful aggravation of wickedneſs is it to turn the very ſacraments themſelves into ſnares of wrath and cruelty, and to curſe and damn, and tear from the church all that dare not ſubſcribe and ſwear to all the inventions of popes and councils: And for the preachers of love and peace, to ſay more than [*Thou fool*]; even to ſilence, and ruin, or burn all as heretics or ſchiſmatics, that dare not juſtify all this!

25. Agree with thine adverſary quickly, whiles thou art in the way with him: leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. 26. Verily I ſay unto thee, Thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

25, 26. If thou have wronged any man, delay not reparation of his wrong, and reconciliation: leſt he extort his reparation from thee by law, and put thee to extremity, when thou mighteſt have compounded, or appeaſed him by ſubmiſſion. And ſo obey God in thy duty of love, and reſtitution, and ſubmiſſion to men, leſt he enter into judgment with thee, and make thy utmoſt puniſhment anſwer the debt.

27. Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery. 28. But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

27. So Moſes ſaid in the ſeventh commandment, Thou ſhalt not commit adultery: And the carnal Jews looked but little deeper: But I tell you, that whoever caſteth on a woman a wanton eye, ſtirring up luſt, and unlawful carnal imaginations and pleaſure, or uſeth his other ſenſes to ſtir up ſuch luſts, as defile the mind, or tend towards fornication, he hath in his heart broken the ſeventh commandment in ſome degree.

29. And if thy right eye offend thee, pluck it out, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell. 30. And if thy right hand offend thee, cut it off, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

29, 30. It may be ſome will ſay, *My eye is ſo inclinable to enticing looks*, and *my hand to ſome forbidden touches or acts, that they offend when I know they ſhould not*, and if it go no further, I hope it is ſafe: But I tell you, this is ſo poor an excuſe, that if you had not the command of eye and hand, and had no other way to avoid the ſin, it were leſs hurt to you to pluck out that eye, and cut off that hand, than to ſin and be damned with it. Not that I bid you do ſo, for you have power otherwiſe to avoid the ſin; but if you had not, it were your wiſeſt way, much more to deny your eye or hand all forbidden pleaſure.

31. It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement. 32. But I ſay unto you, That whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

31, 32. Moſes bade you give your wife a bill of divorcement, if you put her away:

away: And ſo you have been taught that this is lawful: But I ſay to you, that you muſt not put away a wife, ſave for fornication; and if you do, you are guilty of making her commit adultery, and he will live in adultery that ſhall marry her.

NOTE, That Chriſt here ſuppoſeth ſuch other cauſes as nature itſelf alloweth: As if huſband or wife ſhould reſolvedly ſeek the others death, or be infected with a mortal contagious diſeaſe, ſelf-preſervation alloweth avoidance till the danger is over. And if any other cauſe make their cohabitation utterly inconſiſtent with ſafety or the ends of marriage, they may by conſent live aſunder while that cauſe continueth.

33. Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths. 34. But I ſay unto you, Swear not at all; neither by heaven, for it is God's throne: 35. Nor by the earth, for it is his foot-ſtool: neither by Jeruſalem, for it is the city of the great King: 36. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black. 37. But let your communication be Yea, yea: Nay, nay: for whatſoever *is* more than theſe cometh of evil.

33, &c. You have been told that perjury is a heinous ſin, and oaths muſt be kept: This is paſt doubt; but I tell you more; that you muſt not needleſly ſwear at all, or make any oaths a part of your diſcourſe: Think not that it is a ſmall matter to ſwear by creatures, while you profane not the name of God: for all that you can ſwear by, is related to God, and his law is broken by it: If it be by heaven, it is his throne; if by the earth, it is his footſtool; if by Jeruſalem, it his holy city; if by the head, it is his work, of which thou makeſt not ſo much as the colour of one hair. Therefore content yourſelves in your diſcourſe with a ſober *yea* or *nay*: for your oaths, and needleſs vehement proteſtations, are but the expreſſions of paſſion, or ſome other vice, and are ſtirred up by Satan.

NOTE, That the common definition (that an oath is always to appeal to another as a knower and avenger of falſehood) is not good: It is the pawning of the verity or honour of one thing known, to verify another unknown: As to ſay, This is as true as that the heaven is over me: Or if this be not true, the earth is not under my feet; it is as true as that I have a head; or as that there is a God, who knoweth all things, &c. Though it is true that ſwearing by God, includeth an appeal to him.

38. Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth. 39. But I ſay unto you, that ye reſiſt not evil: but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo. 40. And if any man will ſue thee at the law, and take away thy coat, let him have thy cloak alſo. 41. And whoſoever ſhall compel thee to go a mile, go with him twain.

38, &c. You have heard that injuries muſt be repaid but with equal hurt: an eye for an eye: It is true that magiſtrates having the charge of the *common welfare*, and the execution of God's laws, they muſt puniſh injuries, and not ſuffer all men to do as much miſchief as they will: But you that are private perſons, muſt prefer *LOVE* and *patience* before reparation of your loſſes, preſervation of your rights, or perſonal revenge: And therefore when it is not the public good that requireth it, but your own right, reſiſt not injuries, by any means which violate *love* or *patience*. If, when you are ſtriken you ſtrike again, you do but ſtir up the perſon to more wrath, to hurt you more, when as *love* and *patience* may make him aſhamed that he hath wronged you: Revenge will but enrage him, and will ſuffer more, when *love* and *patience* may win him. Yea, if he abuſe the law to injure you, prefer not the righting of yourſelves before the winning of him by *love:* And patience may coſt you leſs than a law-ſuit, or revenge. If he injuriouſly force you to any ſervice, bear that and more, rather than by ſtriving to violate charity.

NOTE, That the rule here intended by Chriſt is, That we prefer the winning of a man's ſoul by love, and the exerciſe of *patience* before our *right*, and that we bear tolerable wrongs rather than alienate men by exaſperation, and increaſe our own ſufferings by revenge; uſually the patient ſuffer leaſt, and win enemies moſt. But 1. this extendeth not to magiſtrates ſtrengthening ſin by impunity. 2. Nor to private men's pardoning ſins againſt God, which is not in our power. 3. Nor to neglect the ſafety of the *common-wealth* by favouring evil. 4. Nor by forbearing the neceſſary defence of our own or others lives

lives or welfare againſt inſufferable aſſaults: nor may we give away that which is due to wives and children, or the poor, which is not in our power.

42. Give to him that aſketh thee: and from him that would borrow of thee, turn not thou away.

42. NOTE, The ſenſe is, Be not unwilling to give wherever thou oughteſt, but as willing to give as men are to aſk, and *aſking* is one part of thy direction to whom to give. But this excludeth not the uſe of prudent reaſon in our giving. 1. We muſt not give that to one perſon which we ſhould rather give to others; not to the unworthy or unfit, becauſe they aſk, when we ſhould ſeek after the more needy and worthy that aſk not: nor muſt we give that to one that is due to many; nor give to a leſſer good, when by it we might do a greater; nor give that which is not in our power. As to the queſtion, How much we muſt give, 1. A thouſand come far ſhort, for one that charitably gives too much. 2. Every man ſhould ſtudy to do God the greateſt ſervice he can with his eſtate, and prudently diſcern the way. 3. The neceſſities of others muſt be preferred before our pleaſures and unneceſſaries.

43. Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour and hate thine enemy: 44. But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you: 45. That ye may be the children of your Father which is in heaven; for he maketh his ſun to riſe on the evil, and on the good, and ſendeth rain on the juſt, and on the unjuſt.

43, 44. God did let out the Iſraelites to execute ſo great ſlaughters on their heathen enemies, that occaſioned many of old to reſtrain love to too narrow an object, and to incline to hatred and hurtfulneſs to enemies, too much: But I tell you, that you muſt love all your enemies according to the degree of amiableneſs in them; that is, All men as men; All ſober moral men as ſuch; All viſible members of the Church as ſuch; and all notably ſincere, eminent, excellent, and uſeful Chriſtians as ſuch: and let not enmity to you ſuſpend this love; (though you be not bound to love all alike, nor to *truſt* any mortal man too far.) And it is not enough that you do your enemies no hurt; nor will their *hating*, *curſing*, or ſpightful uſage and perſecution of you, excuſe you from your duty: but notwithſtanding all this, you muſt love them that hate you, and pray for them that deſpitefully uſe you and perſecute you, ſpeak well of them, and bleſs them that ſpeak ill of you and curſe you; for you are not God's children if you be not like him, and imitate him, who maintaineth the life, health, and natural comforts of the juſt and the unjuſt.

NOTE, O how little conſcience do moſt Chriſtians, even the religious, make of this command of Chriſt! How freely do they ſpeak evil of their enemies, and think themſelves excuſed by ſaying, *It is as they are Chriſt's enemies and not ours!* Hate the ſin, and diſlike the ſinner as ſuch; ſo you will but love all that is lovely in him, and remember, that it is love that muſt overcome evil, and make bad men lovely.

46. For if ye love them which love you, what reward have ye? do not even the publicans the ſame? 47. And if ye ſalute your brethren only, what do you more *than others?* do not even the publicans ſo? 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

46, 47, 48. If you look for any reward from God, it muſt be for obeying and ſerving him. But to love men for loving you, is but to ſerve yourſelves and your ſelf-love, and then you muſt reward yourſelves. What bad man will not love men for loving him? And if as Jews you be kind to Jews, or praiſe, honour, and love thoſe of your own ſect or party, or opinion, what bad men or heathens do not the like? All, out of ſelf-eſteem, love and honour their party, and thoſe of their own opinion. But if you will approve yourſelves the children of God, and have his reward, love men for his ſake, even all men impartially, whether they be for you or againſt you, ſo far as any thing of God is in them, whether it be nature or grace, common grace or ſpecial; yea for their capacity of being good and doing good hereafter. The moſt full univerſal love is that perfection in which you muſt be like to God. Judge of yourſelves by it; and reckon that you have no more goodneſs than you have love.

CHAP. VI.

TAKE heed that ye do not your alms before men, to be ſeen of them: otherwiſe ye have

have no reward of your Father which is in heaven.

1. Be careful to avoid hypocriſy, and a proud deſire of praiſe in your works of charity: You may do it when men ſee you: but not to be ſeen: If you take men's eſteem and praiſe for your reward, you forfeit and loſe God's heavenly reward.

2. Therefore when thou doſt *thine* alms, do not ſound a trumpet before thee, as the hypocrites do in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily I ſay unto you, They have their reward.

2. Make not oſtentation of your charity, as hypocrites: They ſhall have no better reward than the vain glory which they chuſe: (Alas what a pitiful reward?)

3. But when thou doſt alms, let not thy left hand know what thy right hand doth. 4. That thine alms may be in ſecret: And thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

3, 4. But (though your good works muſt ſhine before men to God's glory, yet) be ſo carefully afraid of all affectation of vain glory to yourſelves as purpoſely to conceal all, when nothing but your own praiſe requireth openneſs, yea, do not note it too much in yourſelves, to puff you up; and then as your hearts and lives are all known to God, he will openly reward them to the full.

5. And when thou prayeſt, thou ſhalt not be as the hypocrites *are:* for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men: Verily I ſay unto you, they have their reward.

5. So let not your prayer be like the hypocrites, all done in public, as on a ſtage, to be ſeen of men: I tell you men's praiſe is all the reward they ſhall have.

NOTE, Not that but public church prayer, and family-prayer, are as great duties as ſecret prayer: but they muſt not be done for to be thought religious, nor ſecret prayer made open or neglected. 2. Standing is a lawful praying poſture in itſelf: But where kneeling ſignifieth more reverence, it muſt be preferred in humbling duties.

6. But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret; and thy Father which ſeeth in ſecret ſhall reward thee openly.

6. But do thou pray ſecretly where only God is witneſs of thy prayers, (and therefore approve to him thy ſecret deſires and heart, as well as thy words) and believe that God will openly reward thee.

NOTE, 1. Both public and ſecret prayer are our duty. 2. Praying only before men is groſs hypocriſy: but all ſecret prayer will not prove ſincerity. 3. They that ſay, We muſt not ſerve God for reward, oppoſe Chriſt, and ſcripture, and all religion. It is not a reward in *commutative juſtice*, as if we profited God: but in *fatherly love* and juſtice, as pleaſing God through Chriſt, as fathers reward good children and not bad ones.

7. But when ye pray, uſe not vain repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking. 8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye aſk him.

7. When you pray, do not ſo repeat over the ſame words, or lengthen your prayers with unmeet repetitions, as the heathens do, that think canting over certain words, or ſpinning out prayers to ſuch a length is acceptable to God; or as if God were moved by terms or length. For God is your father, and knows what you need before you ſpeak, and pitieth you according to your needs; and your prayers are not to move and change him, but by exerciſing your own deſires, and faith, and repentance, and thankfulneſs, to make you fit to receive his further gifts.

9. After this manner therefore pray ye:

9. I will give a perfect directory for the matter and order of your deſires and prayers, and in words fit for your uſe, when you pray but ſummarily.

9, 10, &c. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power and the glory, for ever. Amen.

9, &c. We

9, &c. We come not to thee as our unreconciled avenging judge, but as to our merciful Father reconciled to us by Chriſt; the only God, whoſe glory is eminently in heaven, infinite in perfection of being, and of power, knowledge, and goodneſs, our abſolute Owner, our ſupreme Ruler, and our moſt loving Father by creation, redemption, and regeneration, whoſe we are, and whom we muſt ſerve, and whom we muſt love and truſt; we are ſinful, needy, miſerable, and unworthy in ourſelves, but thy children by Chriſt our interceſſor, who is worthy; whoſe hearts are by deſire towards thee as our God, and to the good of others as our brethren, as well as by neceſſity to our own felicity: We know, that as all things are of thee, and through thee, and to thee; ſo thou art our ultimate end: and therefore we firſt humbly beg that thy great, wiſe, and good and holy name may be known, and ſhine forth, and be glorified, and holily regarded upon earth, and not blaſphemed, or be unknown and diſregarded by atheiſts, infidels, or wicked hypocrites; nor the honour of men be ſet up againſt thee: but that the nations of the earth, and all ſocieties, and our ownſelves, may be wholly devoted and live to thy glory.

And our next petition is, that the world, or its ſocieties, or our own and our brethren's ſouls, may not be given up to the wicked tyrannical kingdom of Satan, or men that are his miniſters, and governed by him, nor to the wars, blood and cruelty of ſuch: but that thy divine government, even the kingdom of the Meſſiah may come on earth in that fulneſs as may deſtroy the kingdom of Satan: that faith, love, and righteouſneſs may be the conſtitution of ſocieties and ſouls; and the reign of grace may prepare us for glory; which we ſpecially pray for.

And our third petition is, that in this thy kingdom, ſocieties and ſouls, our own and others, may in diſpoſition be conformed to thy governing will, and in practice obey it, and in faith, hope, and love, with joyful truſt expect the promiſed reward, and patiently ſubmit to thy fatherly corrections and diſpoſals. And that in all theſe aforeſaid three requeſts, this earth that is grown ſo near to hell, may be made more like to them in heaven, who know, love, and obey, and glorify thee, with perfection, unity, and full delight.

And becauſe thou haſt made our natures ſuch as cannot but love ourſelves, and haſt bound us to ſeek our own and others welfare, and grace preſuppoſeth *nature*, and our *being* is neceſſary firſt to our *well-being*: Therefore our fourth petition is, that thou wilt ſupport our natures, and maintain them by neceſſary food and ſuſtenance, and make us content with thy allowance, and ſave us from covetouſneſs and overmuch love to worldly fulneſs, proſperity, and wealth, and cauſe us to ſubſerve thy providence by our wiſe and diligent labours, and not to forfeit thy maintenance by our ſelf-confidence, idleneſs, or vicious ſenſuality, nor turn our ſtrength to ſerve our ſinful luſt.

And knowing that holineſs and juſtice require the puniſhment of ſin, we next beſeech thee to look on us in Chriſt, whom thy love and mercy ſent into the world to be a ſacrifice and propitiation for ſin; whoſe perfect righteouſneſs and ſacrifice have merited that pardon and grace, which he hath given in his covenant, and proclaimed and offered to us all in the goſpel: Forgive all the ſins of our formal life, and the remaining corruption of our hearts, and the daily faults that we are guilty of in our ſtate of imperfection. And knowing that thou forgiveſt none but penitent believers, and bindeſt us to love and forgive others as ever we would be forgiven, we confeſs and lament our manifold ſins of corrupt nature and practice, of ignorance and of knowledge, of negligence, raſhneſs, and preſumptuous wilfulneſs. The remembrance of them is our grief and ſhame, we lothe ourſelves for them, and earneſtly beg to be healed of them: we caſt ourſelves by believing truſt (though, alas! too weak) on Jeſus our Saviour, his merits and interceſſion, and thy love and mercy and promiſes in him, deſiring henceforth to be ruled by him, and ſanctified by his ſpirit and grace. And we unfeignedly love and forgive all thoſe that have wronged us: we beſeech thee therefore charge not our ſins upon us, but acquit us from the everlaſting puniſhment, and all vindictive penalties in this life on ſoul or body: and grant the ſame to all our brethren for whom we pray.

And becauſe if thou keep us not, we ſhall run on in guilt by new temptations, loſe all that thou haſt given us: We laſtly beſeech thee, to ſave us from all dangerous temptations, either by Satan's inward ſuggeſtions, or outward ſnares, by our own ill inclinations, or worldly allurements, or by ſuch ſufferings as may be too ſtrong for our faith, hope and patience, or would ſuppreſs our holy love, and thankfulneſs and joyful praiſe And ſave us from Satan, from ourſelve, our enemies and our friends that would tempt us to any evil, and from the ſin and miſery and thy deſerved judgments, of which we are in danger. And fortify us with thy confirming comforting ſpirit.

And we beg all theſe mercies of thee to

this end, that we may employ them with all thy ſaints, in joyful praiſes of thy kingdom and government in heaven and earth, and in holy admiration of thy power, and all perfections, and in glorifying thy infinite goodneſs and bleſſedneſs, with the glorified ſociety for evermore. Theſe are the deſires of our ſouls, and the requeſts of our lips, which we humbly, and earneſtly in faith and hope do preſent to thee our heavenly father, by the motion of thy ſpirit through Jeſus Chriſt, our interceſſor, Lord and Saviour, Amen.

NOTE, Reader, So perfect is the method of the Lord's prayer that I had thought to have anatomized it and ſet it before thee in a ſcheme. But I new write for the leſs learned that cannot well comprehend accurateneſs: They that can, may find it done already in my *Latin method of theology*: and the lower ſort may find ſuch a brief and plain expoſition as ſuch are capable of, in my *Family Catechiſm*: And in both, the controverſies hereabout reſolved.

14. For if ye forgive men their treſpaſſes, your heavenly father will alſo forgive you. 15. But if ye forgive not men their treſpaſſes, neither will your father forgive your treſpaſſes.

14. Leſt you ſhould think that no qualification for pardon and other gifts are neceſſary in you, I again repeat what ſelfiſh nature is lothe to obſerve, that though God be your heavenly father, yet your love and forgiveneſs of your brother is ſo neceſſary to his forgiving you, that without it you ſhall not be forgiven: for if you have not this in ſincerity, you are not God's children, and he is called *your heavenly father* but as offering you his grace: but if you have ſincere love, with notable defects in your forgiving others, God will correct you as children, and will not forgive you ſome ſharp chaſtiſements: but make you know that you muſt love others if you will have the comfort of his love.

16. Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance, for they diſfigure their faces that they may appear unto men to faſt. Verily I ſay unto you, they have their reward.

16. Do not, for to be thought godly, ſeem to be more humbled than you are; nor ſhew that outwardly, which ſhould be a concealed ſecret faſt, ſuch hypocrites ſhall have no better reward, than the eſteem and praiſe of men, which they thus ſeek.

17. But thou, when thou faſteſt, anoint thine head, and waſh thy face: 18. That thou appear not unto men to faſt, but unto thy father which is in ſecret: and thy father which ſeeth in ſecret, ſhall reward thee openly.

17, 18. But look thou for thine approbation and reward from God, and hide from the notice of the world thy private humiliations, (though public humiliations of churches and nations, and for open wrongs, muſt be publicly ſhewn,) and God will openly reward thee.

19. Lay not up for yourſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal.

19. NOTE, 1. By *treaſure* is meant that which a man *moſt loveth* and *truſteth* to for his ſupply and comfort, and practically placeth his chief welfare in. 2 By *laying up*, is meant, over-valuing, eagerly deſiring and ſeeking and caring for. That which ruſt, moths, and thieves can ſoon bereave you of, is unfit to be your beloved truſted treaſure.

20. But lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break thro' nor ſteal.

20. But by faith place your happineſs in heaven, and on that lay out your care and love and labour: and ſo uſe your wealth as God hath promiſed to reward in heaven. For that treaſure is incorruptible, inviolable and everlaſting.

NOTE, That though it be our God and ſaviour that layeth up our treaſure in heaven, and ſaveth us freely by grace, yet it is we that are commanded to lay it up, and ſave ourſelves ſubordinately, by faith, hope, love, and labour, which qualify us as fit receivers of it.

21. For where your treaſure is, there will your heart be alſo.

21. And by this you may know, whether you truly place your treaſure in heaven or on earth, (not by your ſpeculative opinion of words: for what hypocrite will not ſay that heaven is better than earth?) But by the bent of your hearts. Your love, care, truſt, and hope will be where your treaſure is. That which you, 1. higheſt value practically, 2. and moſt deſire and chuſe, 3. and labour for, though with the greateſt care and coſt, that is it that is indeed your treaſure.

22. The light of the body is the eye: if therefore thine eye be ſingle,

gle, thy whole body ſhall be full of light. 23. But if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great is that darkneſs!

22, 23. As the eye ſeeth not for itſelf alone, but for the whole body to guide its action; ſo thy underſtanding or practical judgment is that ſuperior vifive faculty that muſt guide all thy love, and choice, and life: If therefore thy judgment be ſound, and thou knoweſt the difference between laying up a treaſure in heaven and on earth, it will rightly guide all the actions of thy heart and life, but if thy judgment be blinded in this great affair, it will miſguide thy love, thy choice, and all the tenor of thy life. If thy judgment then be blind which muſt guide thee, what a miſerable erroneous wretch will thou be; and how diſmal will that error prove.

24. No man can ſerve two maſters; for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

24. And take heed of the ſelf-deceit of hypocrites, who flatter themſelves with the hope of having a treaſure both on earth and in heaven; reſolving to keep and prefer this world while they can keep it, and hope that heaven will be a reſerve when they can keep the world no longer: and ſo they will be as religious as will ſtand with their fleſhly worldy intereſt: But I tell you, No man can ſerve two ſuch contrary maſters, he will love one better than the other, or obey and ſerve one to the neglect and injury of the other. You cannot love and ſerve God as God, and yet love and ſeek worldly wealth and proſperity, as your moſt beloved truſted treaſure. God will not ſtoop to the world: therefore the world muſt in your eſteem and choice, ſtoop to God, and be uſed for him.

25. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink: nor yet for your body what ye ſhall put on: is not the life more than meat, and the body than raiment?

25. Therefore take this as my ſpecial warning, *Wholly truſt God for life, and all the concerns of life*, and ſhew not your ſelfiſhneſs and worldly love, by being diſtruſtfully anxious or ſolicitous, for meat, and drink and clothes: If you know not which way to get them, God knows which way to give them. *Your lives and bodies* are his gift, and in his power; and did he give you theſe, and cannot you truſt him for food and clothing?

26. Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them. Are ye not much better than they?

26. You ſee that God feedeth the many ſort of fowls that make no ſtore-houſes or proviſion for time to come: And God that made you better than they, will not neglect you.

27. Which of you by taking thought can add one cubit unto his ſtature?

27. Study your duty, and uſe juſt means while you truſt on God: But your ſelf-troubling diſtruſtful care and thoughtfulneſs, is but unprofitable ſelf-vexation. All your care cannot make you any taller of ſtature, nor keep your bodies from decay or death.

28. And why take ye thought for raiment? Conſider the lilies of the field how they grow; they toil not, neither do they ſpin. 29. And yet I ſay unto you, That even Solomon in all his glory was not arrayed like one of theſe. 30. Wherefore if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

28, 29, 30. And why do you diſtruſtfully care for cloathing? You ſee the lilies of the field that neither ſow nor ſpin, have yet a more beautiful flower than Solomon's moſt ſplendid ornaments could match. And doth God ſo clothe theſe and other plants with beauty, and ſweetneſs, and are you ſo diſtruſtful and weak in faith, as to fear he will neglect you?

NOTE, That Chriſt here neither blameth *ſowing, ſpinning*, or other meet labour, nor would have it done imprudently and careleſly; much leſs doth he approve of an idle ſlothful life on pretence of truſting God. Six days muſt we labour, and not eat the bread of idleneſs: Paul ſaith, He that will not work (when he can) let him not eat. Idleneſs corrupteth body and ſoul. Such *care* as we muſt take to feed and clothe the poor, ſuch at leaſt we may take for ourſelves:

31. Therefore take no thought,

saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?

31. Therefore when you have done your duty, trust God, and do not with murmuring or self-troubling distrustfully say, Whence shall I have food and raiment?

32. (For after all these things do the Gentiles seek) for your heavenly father knoweth that ye have need of all these things.

32. This is the practice of the heathens, who fear and compliment their idol-gods, but cannot trust them for what they want, but by self-trusting and self-seeking are drowned in worldly love and care. But your heavenly father is far better acquainted with all your wants than you are, and doth not disregard them.

33. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

33. But I make this promise which you may boldly trust; see that you *seek first God's kingdom* of grace and glory, and that *righteousness (relative, habitual* and *actual)* to which through Christ he hath promised acceptance and salvation, seek these I say before all worldly prosperity and fleshly interest, with your chief and predominant *esteem, choice,* and *endeavour*; and then all bodily things shall be given in as additions to the greater blessings, so far as God seeth them fit for you, and you for them, (for godliness hath the promise of this life and of that to come.)

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day *is* the evil thereof.

34. Therefore (beg of God your daily bread in faith, and in the use of honest labour; but) take no distrustful, troubling, careful thoughts for the time to come: it will be time enough to-morrow to take notice of to-morrow's wants, and to do to-morrow's work: Every day hath its own duty and difficulty, and sufferings must be expected: Do not anticipate them, and take to-day the trouble on yourself by care and fear, which belongs to the time to come: The burden and troubling part by such sufferings as you must expect, will come time enough, and a day's sense of the suffering, is enough for one day's evil or burden. Preparatory notice of death and suffering is useful: But should we foreknow all the particular sufferings that are to come on us, it would but overwhelm us, by an untimely suffering every day by fear and care of all that which we should suffer but by little tolerable parcels, while every day hath its own proportion.

CHAP. VII.

JUDGE not, that ye be not judged. 2. For with what judgment ye judge ye shall be judged: and with what measure ye mete, it shall be measured to you again.

1, 2. Make not yourselves judges of other men and their actions without a just call, and be not censorious meddlers, nor bold severe condemners of others without proof, and beyond cause. For otherwise you must look for severe judgment from God, and to be repaid by man, and used as you used others.

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam *is* in thine own eye?

3, 4. So censorious are hypocrites of others, that the mote of a small infirmity or dissent is seen in their eyes, as if it were some intolerable thing, which they must pluck out (as the Pharisees censured Christ and his disciples for not observing their ceremonies and traditions). But if thou know thyself, mayest thou not find worse than this in thyself? (Hath a pharisee nothing worse than non-conformity to his ceremonies and traditions?) How canst thou think his mote of ceremonial or small difference intolerable, while thou easily beareſt thy own formality, magisterial pride and worldly mind, and other great and deadly sins?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

5. Thou hypocrite, first see that thou have no greater fault thyself; cast away the beam of pride, worldliness, formality, malignity, and fleshly vice out of thyself, and then thou wilt be more capable to judge of thy brother's failings, and fitter to reprove him.

6. Give not that which is holy unto the dogs, neither cast ye your pearls,

pearls before ſwine, leſt they trample them under their feet, and turn again and rent you.

6. And as it is not every one that is fit to reprove, ſo it is not every one that is fit to be reproved. Though to ſeek men's ſalvation by teaching and reproof, be a work of great moment, when it is uſed in ſeaſon, to them that are capable of it: yet take this rule: pretend not duty to teach and reprove when it is clearly like to do more hurt than good: ſome men are hardened ſcorners, and ſome ſenſeleſs neglecters, and ſome hateful perſecutors: To ſuch as thoſe, holy counſel, doctrine and reproof, is but like caſting ſacramental or conſecrated bread to the dogs, or pearls before ſwine. To be thus wiſe and righteous over-much, is but the way to periſh and be rent, or at leaſt made a ſcorn to beaſtly men. It is no duty where it is no means to good, yea to greater good than hurt.

NOTE, Yet if a ſlothful hypocrite ſhall raſhly cenſure others to be dogs and ſwine and deſperate, to excuſe himſelf from duty and trouble, this is but a doubling of his ſin.

7. Aſk, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you. 8. For every one that aſketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

7. And to obtain grace and mercy to yourſelves, true prayer is God's appointed means. Aſk of God and he will give it you, ſeek diligently, and you ſhall find, &c. For every one that aſketh in ſincerity, and ſeeketh with diligence and conſtancy, ſhall obtain.

NOTE, That is, if he pray to God, believing his power and goodneſs, in the name of Chriſt, and truſting in his merits and interceſſion, and this firſt and chiefly for God's glory, and for things ſpiritual and everlaſting, and for earthly things as means to theſe, and if he be earneſt, diligent and conſtant in ſuch aſkings, ſeekings, and knocking, he ſhall certainly have grace and glory, and all outward things, ſo far as they are fit for him, and he for them.

9. Or what man is there of you, whom if his ſon aſk bread, will he give him a ſtone? 10. Or if he aſk a fiſh, will he give him a ſerpent? 11. If ye then being evil, know how to give good gifts unto your children, how much more ſhall your Father which is in heaven give good things to them that aſk him?

9, 10, 11. Do not diſtruſt God's goodneſs and willingneſs to do good: All the love that is good in you, is but a ſpark from the God of infinite goodneſs. Therefore if you would not give a ſtone to your children that aſk bread of you, nor a ſerpent to that child that aſketh a fiſh; and if you that are ſo bad men, will give good things, and not evil, to your children, O how much more abundantly ſhould you believe your heavenly Father ready and willing to do good to his children, who aſk it of him, being fitted to receive it.

12. Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the law and the prophets

12. And as you may gather by your own love to your children what love God hath to you; ſo if you would have God over-rule the hearts and actions of men to love you and do you good, ſee that you firſt love them and do them good, and that is the moſt probable way to obtain it: It is deſirable that all men do uſe you with juſtice and charity: Do you therefore be ſure ſo to uſe all men: (Not that a man who hurteth himſelf, or would have another hurt him by temptation or ſin, may therefore hurt another. But) be more forward to do good, than to expect it from others: and put yourſelf in their caſe, and do to them, whatever (prudently and juſtly) you would have them do to you, ſuppoſing their caſe and yours were exchanged.

13. Enter ye in at the ſtrait gate; for wide *is* the gate, and broad *is* the way that leadeth to deſtruction, and many there be which go in thereat: 14. Becauſe ſtrait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.

13, 14. And let not the ſtraitneſs of the gate and way of life diſcourage you: The gate is wide, and the way is broad that leadeth to deſtruction: It is eaſy to pleaſe the fleſh, and to neglect a holy life, and great is the multitude that go this way: But do not you follow the multitude in ſin unto damnation. The entrance into a life of faith and holineſs is ſtrait, and the way is narrow, requiring ſelf-denial, mortification, holy diligence, and patient ſuffering; and it is but few that find this way, and the life to which it leads. But life eternal cannot

not be too dearly obtained: Therefore let no difficulties ſtop you or turn you off.

NOTE, 1. It is becauſe of our corrupt averſeneſs (ſuch as ſick men have to a feaſt) and the reſtraints and ſufferings of the fleſh, that godlineſs or faith is called difficult or ſtrait. But in itſelf, and to a ſound underſtanding and will, it is the only pleaſant life. To believe God's love and our everlaſting glory, muſt needs be ſweeter than to live in guilt and terror, and in deſpair of any future happineſs. 2. The *gate* is the entrance by converſion into a life of faith and holineſs as the way, and the devil, the world and the fleſh will ſtrive hard againſt both: But grace will conquer and make all a delight. 3. Fewer turned chriſtians then than did after Chriſt's aſcenſion. But if moſt on earth periſh, how little is the earth, to the vaſt and glorious regions of the bleſſed.

15. Beware of falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves. 16. Ye ſhall know them by their fruits: Do men gather grapes of thorns, or figs of thiſtles?

15, 16. And you muſt expect the temptation, of teachers falſly pretending divine inſpiration and authority, they will come to you with enticing pretences, as ſpeaking for God, for truth, for godlineſs, for your ſalvation, for order, peace, &c. but *miſchief and hurtfulneſs is in their heart and deſign:* And if you think their pretences too hard for you to confute, look to the tendency and effects. Thorns and thiſtles prick and hurt, and grapes and figs are ſweet and nouriſhing; ſo their *counſel* and their *practice* be *hurtful* and *deſtroying* they are *wolves*, and not of God. Their bloody jaws and teeth will bewray them though in ſheeps clothing. If they would draw you to wickedneſs, or turn you from a ſober, juſt and holy life, or if inſtead of *love* and *peace* and *doing good*, they are for hatred, contention, cruelty, oppreſſion, unjuſt ſilencing, excommunicating and perſecuting, by theſe fruits you may know them.

NOTE, Though every cruel wicked man is not a falſe teacher, nor every man is not to be believed in *all his doctrines* who is *loving and godly*; Yet, 1. that doctrine that tendeth to do more hurt than good is naught. 2. And uſually God teacheth the meek and loving and holy perſons all neceſſary truth, and forſaketh moſt, the underſtanding of the wicked, proud and worldly, and though not mere ornamental accompliſhments, yet the ſaving gifts of the ſpirit go together: that is illumination, and holy love, and obedience and peace; And who can be confident that God's ſpirit teacheth thoſe men the truth above others, whom he never taught the known neceſſary duties of love, peace, juſtice, holineſs and temperance. When their lives tell us that they ſerve the devil, it is hard to believe that they are *inſpired* of God as extraordinary men, though they may preach the truth for reputation and advantage.

17. Even ſo every good tree bringeth forth good fruit. but a corrupt tree bringeth forth evil fruit. 18. A good tree cannot bring forth evil fruit: neither *can* a corrupt tree bring forth good fruit. 19. Every tree that bringeth not forth good fruit, is hewn down and caſt into the fire. 20. Wherefore by their fruits ye ſhall know them.

17, 18, 19, 20. As the man is, ſo will he do. Therefore by the badneſs of their fruit you may know that they ſpeak not from the Spirit of God.

NOTE, 1. That Chriſt giveth us not this rule to know ordinary prieſts and preachers' doctrine by: For when rulers and countries own ſound doctrine, wicked worldly men will own it for preferment and worldly ends. But it is to try *prophets* by, who pretend to the Spirit's inſpiration: He that is not ruled by the Spirit is not like to be inſpired by the Spirit. 2. And though this hold true as to all wickedneſs, yet the fruit that Chriſt ſpecially meaneth, is *hurtfulneſs*; as the names of wolves, thorns and thiſtles ſhew. 3. If a good man ſpeak or do ill, it is becauſe he is not perfectly good, but partly bad. For inſtance, the papal church pretendeth to the infallible guidance of the Spirit when Pope and councils agree, which is, *to prophetical inſpiration* beyond the *mere improvement of their own knowledge*. How ſhall we know whether their pretence be true? 1. We find that they cheriſh ignorance, by forbidding the reading the ſcripture in a known tongue without a licenſe, and praying in a tongue not underſtood. 2. We find that they divide the chriſtian world by laying its unity and peace on impoſſible terms, even a multitude of their own canons. 3. We find they are adverſaries to catholic love, by damning all the chriſtian world ſave their own ſect, and keeping up their church and religion by bloody doctrines, inquiſitions, and maſſacres. 4. And that it is a worldly intereſt that is thus managed, theſe being

being all wolfiſh, thorny, hurtful fruits, diſprove their pretence to the ſpirit's infallibility. But it being their intereſt to be for the deity, chriſtianity, and immortality of ſouls, in that they may own the truth. And if the reformed churches have had ſome errors, it is becauſe they are but of imperfect knowledge and reformation.

21. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

21. It is not verbal profeſſions, and pretending to the ſpirit, or to be orthodox, or to be better than others, nor is it formal worſhipping God as the hypocrites do, nor honouring him with the lips and knees alone, that will ſave any one, but is it only the holy obedient believer that ſhall be ſaved.

22. Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works? 23. And then will I profeſs unto them, I never knew you: depart from me, ye that work iniquity.

22, 23. Many will then plead not only that they were biſhops or preachers in the church, but even that they propheſied, and wrought miracles in my name, to whom I will ſay, depart from me all you that lived wickedly, whatever you ſaid or did in my name, I never owned you, nor will I ſave you.

24. Therefore, whoſoever heareth theſe ſayings of mine, and doth them, I will liken him unto a wiſe man which built his houſe upon a rock: 25. And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe, and it fell not: for it was founded upon a rock.

24, 25. He that heareth, believeth and obeyeth that which I have now taught you, is like a wiſe man, &c.

NOTE, The obedient believer is the only wiſe man, that buildeth the hopes of his ſalvation on a ſure foundation.

26. And every one that heareth theſe ſayings of mine, and doth them not, ſhall be likened unto a fooliſh man which built his houſe upon the ſand. 27. And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell, and great was the fall of it.

26, 27. NOTE, 1. Ungodly men, that hear Chriſt's goſpel and obey it not, are fools, and build their hopes of ſalvation as on the ſands. 2. All men's religion and hopes ſhall be tried, as a houſe by ſtorms, whether it be well founded and built or not. 3. Grievous will be the overthrow of the religious hopes of all hypocrites and ungodly livers.

28. And it came to paſs when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine. 29. For he taught them as one having authority, and not as the ſcribes.

28, 29. The hearers admire his doctrine, for he ſpeak not as the ſcribes and ordinary teachers, but as by prophetic authority and the majeſtic power of the ſpirit.

CHAP. VIII.

WHEN he was come down from the mountain, great multitudes followed him. 2. And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean.

1, 2. NOTE, 1. A leproſy is ſo long and ſo viſible a diſeaſe, as that there could be no fraud in the cure. 2. The belief of Chriſt's power ſhewed that he believed him to be ſent of God: and therefore was an acceptable faith, though he doubted of Chriſt's will.

3. And Jeſus put forth *his* hand, and touched him, ſaying, I will, be thou clean. And immediately his leproſy was cleanſed.

3. NOTE, Chriſt ſhewed both *power* and *will*, to cure him miraculouſly that believed his power.

4. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thyſelf to the prieſt, and offer the gift that Moſes commanded, for a teſtimony unto them.

4. Do not thyſelf divulge this cure, but go ſhew the prieſt that thou art cleanſed, and let him enquire if he will how it was done: perform thou thy offering according to the law: and let it ſtand as a teſtimony of me, whether they will uſe it or not.

NOTE,

NOTE, 1. Christ would have his miracles divulged but by degrees, and so himself made known: not all at first, but in due season, when it would do more good than hurt. Not to encourage men against him before the time; but when his greatest work is all done, might, set together, make a complete evidence.

2. Though the high priest was no due successor of Aaron's line, but yearly brought in by heathen powers to him that purchased the place, and the office much corrupted, yet Christ bids the leper do his duty according to the law, to such as had possession.

5. And when Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him, 6. And saying, Lord, my servant lieth at home sick of the palsy grievously tormented. 7. And Jesus saith unto him, I will come and heal him.

5, 6, 7. NOTE. This captain (of an hundred soldiers) shewed his faith by asking, and Christ promised a cure.

8. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. 9. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth: and to another, Come, and he cometh. And to my servant, Do this, and he doth it.

8, 9. The captain said, &c And if my soldiers and servants obey my words, it is easy with them to command deliverance.

10. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

10. At this Christ expressed admiration by way of praise, saying, *I have not found so great faith* in any Israelites that waited for the Messiah, as in this Roman captain.

11. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven: 12. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

11. I tell you that many of the Gentiles shall be converted, and from east and west shall be gathered into the church and into the heavenly kingdom, to Abraham, Isaac, and Jacob, whose faithful (though not natural) children they are reputed: when the Jews that are the natural seed, and thought that the promise had been only theirs, shall be cast out from heavenly felicity into outer darkness, and utmost misery: where shall be crying, and weeping, and gnashing of teeth, (as men do with cold, or with rage.)

13. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

13. And Jesus gave him presently the reward of his faith, promising and performing the cure of his servant.

14. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 15. And he touched her hand, and the fever left her; and she arose and ministred unto them.

14. NOTE. The speed of the cure: she presently went about her business, and served them.

16. When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with *his* word, and healed all that were sick:

16. NOTE, 1. The scripture doth not separate diseases and devils so much as they that think there is no devil in a disease that hath natural causes. For devils are often God's executioners, even when there are natural causes of the disease, and do add many extraordinary symptoms by their own operation. 2. Christ healed bodies to win souls, by such gifts as all are capable of valuing, and to shew his mercy to body and soul.

17. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

17. And as in *Isa.* 53. he is said to *take our infirmities* by suffering for our sins, the words may also be verified in another sense, even of his *compassion* and his *cure of men's diseases*.

18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19. And a certain scribe

ſcribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt. 20. And Jeſus ſaith unto him, The foxes have holes, and the birds of the air *have* neſts; but the Son of Man hath not where to lay *his* head.

18, 19, 20. NOTE, That when Chriſt ſaw a man deſirous to follow him, either for worldly ends, or with a mind not looſed from worldly intereſt, he trieth him, and turneth him off by undeceiving him.

21. And another of his diſciples ſaid unto him, Lord, ſuffer me firſt to go and bury my father. 22. But Jeſus ſaid unto him, Follow me, and let the dead bury their dead.

21, 22. Another whom Chriſt ſaw better reſolved and qualified, he would not permit ſo much as to go home and bury his father, but uſing a proverbial ſpeech, ſaith, *Let the dead bury their dead*; that is, If thou be devoted to me, follow me, and my ſervice, for this is now thy greateſt buſineſs, to which burying thy father muſt not be preferred: Others that are not engaged as thou art, may bury thy father: If they would not, it were better he were unburied, than thou ſhouldſt deſert or neglect me and my ſervice.

23. And when he was entered into a ſhip, his diſciples followed him. 24. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep. 25. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us: we periſh.

23, 24, 25. NOTE, The ſhip is ſafe where Chriſt is, though he ſeem aſleep. 2. Yet dangers caſt weak believers into fear.

26. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe and rebuked the winds, and the ſea, and there was a great calm.

26. Great fears are the ordinary effects of ſinful diſtruſt, and the ſymptoms of but *little faith*. 2. Get Chriſt on our ſide, and he can command all the world to be for us, or not to hurt us.

27. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him?

27. NOTE, 1. Chriſt's works proved that he was a Saviour fully to be truſted: 2. Do but obey Chriſt, and he will make all creatures obey him for your good and ſafety.

28. And when he was come to the other ſide into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way.

28. That is, two that were mad and poſſeſſed, and acted by devils in their madneſs.

29. And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou Son of God? art thou come hither to torment us before the time?

29. And the devils in them by the men's voice cried out, ſaying, Meddle not with us, Jeſus thou Son of God. Increaſe not our torments before the appointed time of their increaſe.

30. And there was a good way off from them, an herd of many ſwine, feeding. 31. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine.

30, 31. And (many Gentiles dwelling there who kept ſwine, and perhaps ſome Jews, to ſell, though they eat not ſwine's fleſh) there was a great herd of ſwine; and the devils being a baſe ſort of ſpirits, and bent to all miſchief, craved leave, if they muſt be caſt out, to go into the ſwine, partly to miſchief them, and partly to diſcontent their owners.

32. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

32. That is, They were mad, and in madneſs ran into the ſea and were drowned

33. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed

of the devils. 34. And behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

33, 34. When they heard all this, the whole city was moved with a desire to see so strange a man: But the loss of their swine made them intreat him to be gone and leave their coasts.

CHAP. IX.

AND he entered into a ship, and passed over, and came into his own city. 2. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

1, 2. That is, this disease which is the punishment of thy sin is remitted, and thou shalt be healed.

3. And behold certain of the scribes said within themselves, This man blasphemeth. 4. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? 5. For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk?

3, 4, 5. That is, What is *Forgiving the sin*, but forgiving the punishment of it? And is one any harder than the other when it is the same thing.

6. But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. 7. And he arose, and departed to his house.

6, 7. But your own senses shall tell you that I can forgive sin, that is, the punishment of sin on earth---Arise, &c. so he was healed before them, and took up his bed and went home.

8. But when the multitude saw *it*, they marvelled, and glorified God which had given such power unto men.

8. It made them wonder and glorify God, that had sent a man with so great power into the world.

9. And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

9. Matthew that wrote this, a toll-gatherer: and at Christ's call he immediately left all and followed him.

10. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11. And when the pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners?

10, 11. NOTE, The Pharisees pretended greater strictness than Christ, in flying from other men as sinners: But they were not so strict in reforming themselves, nor zealous of love, and doing good.

12. But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

12. My work is to save souls; and who but sinners have need of a Saviour.

13. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

13. O ye that take on you to be the teachers of the ignorant, what great need have you to be taught and to study what that saying meaneth, *I will have mercy and not sacrifice.* Mercy is a far greater and more pleasing work, than sacrifice, ceremonies, or outward rites. And the greatest good is still to be preferred. NOTE, O how little do the Roman persecuting clergy regard this.

14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

14. We and the Pharisees are stricter than thy disciples: We fast oft, and ye do not.

15. And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

15. The

15. The Meſſiah is the meſſenger of the greateſt joy: It is a moſt joyful marriage-feaſt that I call them to; and that is not the ſeaſon of faſting and mourning: But when I am taken from them, then faſting and patience in a malicious world, will be more ſeaſonable.

16. No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worſe. 17. Neither do men put new wine into old bottles: elſe the bottles break, and the wine runneth out, and the bottles periſh: but they put new wine into new bottles, and both are preſerved.

16, 17. As a piece of new cloth put on a breach in an old worn garment, will but make it wider; and new wine put into old bottles will but break them and be ſpilt; ſo if young diſciples ſhould be put upon religious exerciſes unſuitable to their condition, and unſeaſonable, it would do them hurt: And that which would hurt them by reaſon of their incapacity, is not to be put upon them.

Note, What their bottles were then made of that would not hold new wine when they were old, is uncertain. But it is likely they were made of the ſkins of goats, or ſuch creatures.

18. While he ſpake theſe things unto them, behold, there came a certain ruler and worſhipped him, ſaying, My daughter is even now dead: but come and lay thy hand upon her, and ſhe ſhall live.

18. A ruler of one of their leſſer judicatures or conſiſtories came, &c.

Note, This man did believe the power of Chriſt, becauſe he had experience of his ſucceſs: but whether he believed him to be the Chriſt is uncertain. But it was notable faith, to believe that he could raiſe the dead.

19. And Jeſus aroſe, and followed him, and *ſo did* his diſciples.

19. They were all deſirous to go ſee whether he could raiſe the dead.

20. (And behold, a woman which was diſeaſed with an iſſue of blood twelve years, came behind *him*, and touched the hem of his garment: 21. For ſhe ſaid within herſelf, If I may but touch his garment, I ſhall be whole. 22. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.)

Note, A belief of Chriſt's power was neceſſary to their receiving the effects of his power, as a belief of his love and good will, is needful to our receiving the ſpecial fruits of his love; and the belief of his wiſdom and authority is needful to our obeying him, and receiving his rewards.

23. And when Jeſus came into the ruler's houſe, and ſaw the minſtrels and the people making a noiſe, 24. He ſaid unto them, Give place; for the maid is not dead, but ſleepeth. And they laughed him to ſcorn.

23, 24. When he ſaw the muſic and ſtir that was made according to the cuſtom about the dead, he ſaid, Give place; for the death of the maid ſhall be but as a ſleep from which I will preſently awake her, but they derided him, ſeeing that ſhe was dead indeed.

25. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. 26. And the fame hereof went abroad into all that land.

25. *Qu.* Where was the ſoul of this maid (and Lazarus) after death? *Anſw.* When God will tell us we ſhall know.

27. And when Jeſus departed thence, two blind men followed him, crying, and ſaying, Thou Son of David, have mercy on us. 28. And when he was come into the houſe, the blind men came to him: And Jeſus ſaith unto them, Believe ye that I am able to do this? they ſaid unto him, Yea, Lord. 29. Then touched he their eyes, ſaying, According to your faith be unto you. 30. And their eyes were opened.

27, &c. Note, Theſe believed Chriſt to be the Meſſiah, though it is like they knew little of the nature of his office. Their faith was their capacity of a cure.

And Jeſus ſtraightly charged them, ſaying, See that no man know *it*. 31. But they, when

they were departed ſpread abroad his fame in all that country.

30, 31. NOTE, Chriſt's command of ſilence, was partly to give us an example of avoiding oſtentation, and hypocriſy, and to be content with the approbation of God alone.

32. As they went out, behold, they brought to him a dumb man poſſeſſed with a devil. 33. And when the devil was caſt out, the dumb ſpake: and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.

32, 33. NOTE, His dumbneſs was cauſed by the devil's poſſeſſion; And it is like he was mad alſo.

34. But the Phariſees ſaid, He caſteth out the devils through the prince of the devils.

34. NOTE, This was the blaſpheming of the Holy Ghoſt: what can convince men who when they ſee all this done, will ſay, The devil doth it? As if power, and love, and government were the devil's work. 2. This verſe is out of ſome copies but the ſame is in *Matth.* 12. The devils, it ſeems have one monarch.

35. And Jeſus went about all the cities and villages teaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing every ſickneſs, and every diſeaſe among the people.

35. NOTE, 1. The goſpel of the kingdom, is the glad news that the kingdom of the Meſſiah was at hand, and what it was. 2. Had he ſeparated from the ſynagogue manner of worſhip, they had not permitted him ordinarily to preach among them. 3. Chriſt that taught us to know falſe prophets by their hurtful fruits, (their malice, cruelty, perſecuting and hurtful doctrines) doth accordingly juſtify his own miſſion and doctrine, by *ſpeaking* and *doing good*, all that he did being for men's own benefit; healing and ſaving ſouls and bodies. And the world will judge of men's pretences by their fruits, when perſecutors have done their worſt.

36. But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepherd. 37. Then ſaith he unto his diſciples, The harveſt truly *is* plenteous, but the labourers *are* few. 38. Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

36. NOTE, Chriſt's example teacheth preachers to compaſſionate a willing multitude when they want ſufficient teachers; and to pray God to ſend forth more labourers, when there are too few: and not to give over labouring for them themſelves, without being utterly diſabled, though men forbid them. Some pariſhes in London have about 70,000 ſouls, ſome 60,000, ſome 30,000, and all the city and country and much more, have but one biſhop: (or paſtor as ſome ſpeak) And the curates or preachers cannot be heard by above 3000 at once, or thereabouts.

CHAP. X.

AND when he had called unto him his twelve diſciples, he gave them power *againſt* unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs, and all manner of diſeaſes.

1. And as he bid them pray for more labourers, accordingly he choſe twelve, and gave them power to preach and to work miracles, and do good againſt devils and diſeaſes, to confirm their words.

2. Now the names of the twelve apoſtles are theſe, The firſt, Simon, who is called Peter, and Andrew his brother, James *the ſon* of Zebedee, and John his brother, 3. Philip, and Bartholomew, Thomas, and Matthew the publican, James *the ſon* of Alpheus, and Lebbeus, whoſe ſurname was Thaddeus. 4. Simon the Canaanite, and Judas Iſcariot, who alſo betrayed him. 5. Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not. 6. But go rather to the loſt ſheep of the houſe of Iſrael.

NOTE, 1. Peter had a priority, though no government over the reſt. 2. Lebbeus is Judas that wrote the epiſtle extant. 3. Simon is not called a Canaanite as to nation, but his name ſignifieth, the Zealot, *Luke* 15. *Acts* 1. 13. 4. Chriſt choſe twelve in reſpect to the twelve tribes of Iſrael, to whoſe ſervice they were firſt confined. But when the Jews rejected him, and the Gentiles were to be called,

he

he added Paul, to ſhew that he confined not the goſpel to the Jews, but the church now muſt be catholic.

5. By the Samaritans is meant thoſe that were not of Abraham's ſeed, but were ſent thither at the tranſlation in king Hoſea's time: And by the Iſraelites is meant all Abraham's ſeed that were chiefly in Judea, but ſcattered alſo where the twelve tribes had lived.

7. And as ye go, preach, ſaying, The kingdom of heaven is at hand.

7. As ye go, Proclaim to them, that the kingdom of the Meſſiah whom God promiſed to ſend from heaven, is now at hand: You may ſee the Chriſt ſo long expected.

8. Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: freely ye have received, freely give.

8. I give you power to heal, &c. Doing good is your work: Do it freely, as freely I give it you.

9. Provide neither gold, nor ſilver, nor braſs in your purſes: 10. Nor ſcrip for your journey, neither two coats, neither ſhoes, nor yet ſtaves: (for the workman is worthy of his meat).

9. You go not on your own work but mine: Provide neither money nor victuals for your journey, nor cloathing as for long time to come, nor a defenſive weapon or ſtaff: But look for your maintenance for your work.

11. And into whatſoever city or town ye ſhall enter, inquire who in it is worthy, and there abide till ye go thence. 12. And when ye come into an houſe, ſalute it. 13. And if the houſe be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

11, &c. Enquire who is a godly perſon, willingeſt to entertain the goſpel: And when you come to any houſe ſay, Peace be to this houſe; that is, *God's bleſſing be here.* And if the perſons be godly, and *truly qualified* for his bleſſing, it ſhall come upon them, elſe not, but you ſhall be clear. NOTE, 1. There is a worthineſs conſiſtent with free grace. 2. And a worthineſs before their receiving of the goſpel. This had two degrees, 1. The higheſt degree was true faith and godlineſs ſuited to that knowledge that the faithful had before Chriſt's incarnation: who were in a ſtate of ſalvation, but yet had not the knowledge of the goſpel, (fully ſo called) and that Jeſus was the Chriſt. Such was Zachary and Elizabeth, and Nathanael, and the centurion, *Act.* 10, &c. 2. And thoſe that had but preparatory grace, or a teachable, tractable, willing diſpoſition, were more worthy, (or leſs unworthy) than the refractory.

2. Miniſters being not heart-ſearchers, muſt pronounce God's bleſſing on men, on uncertainties and mere probability of the event: 3. This benediction hath ever a condition implied, if the perſon be worthy or capable of it. 4. If that perſon be unworthy and unbleſt, the miniſter is blameleſs, if he went according to probable profeſſion: The fault was his own. 5. No miniſterial bleſſing, (baptizing, the Lord's ſupper, abſolution, &c.) will ſave an unworthy perſon, that is, one not qualified for ſalvation according to God's promiſe.

14. And whoſoever ſhall not receive you, nor hear your words: when ye depart out of that houſe, or city, ſhake off the duſt of your feet.

14. And ſeeing you come not for any gain of your own, but to bring them the joyful tidings of ſalvation, ſo heinous is the ſin of unthankful churliſh refuſal, that you ſhall ſhake off the duſt of your feet, as ſignifying the labour you uſed in vain for their ſalvation, as a witneſs againſt them in time to come.

15. Verily I ſay unto you, It ſhall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city.

15. NOTE, 1. There are different degrees of puniſhment hereafter: ſome are more tolerable than others. 2. Sodom's puniſhment ſhall be leſs than the refuſers of the goſpel, becauſe they ſinned againſt leſs means, light and mercies. Falſe Chriſtians then will have a heavy doom.

16. Behold, I ſend you forth as ſheep in the midſt of wolves: be ye therefore wiſe as ſerpents, and harmleſs as doves.

16. It is not a life of eaſe and worldly preferment, or man-pleaſing that I ſend you on; but as ſheep in the midſt of many wolves, ſuch enmity againſt the goſpel and godlineſs is in the corrupt nature and intereſt of man, and ſpecially of the obdurate, that inſtead of thankfully entertaining you and your meſſage, they will tear and devour

devour you, if God do not reſtrain them. Therefore be wiſe to carry yourſelves inoffenſively and cautiouſly, preſerving yourſelves by lawful means; but be ye harmleſs and innocent that they may have no juſt accuſation againſt you; and uſe no unlawful means: Sheep and doves are no good fighters againſt wolves and hawks.

17. But beware of men, for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues. 18. And ye ſhall be brought before governors and kings for my ſake, for a teſtimony againſt them and the Gentiles.

17, 18. But keep out of their hands, (as I do) by juſt means: For the Jews will deliver you up to their councils of prieſts and elders, and they will ſcourge you as malefactors in their ſynagogues; and if they can make your crimes ſeem capital, they will deliver you up to the Roman power; that both Jews and Gentiles while you are accuſed, may hear from you what the goſpel is, and be unexcuſable in their ſin.

19. But when they deliver you up, take no thought how or what ye ſhall ſpeak, for it ſhall be given you in that ſame hour what ye ſhall ſpeak. 20. For it is not ye that ſpeak, but the ſpirit of your father, which ſpeaketh in you.

19, 20. And let not your own ſlowneſs of ſpeech put you on anxiety (as it did Moſes and Iſaiah) for God's ſpirit in you, will help you and teach you what and how to ſpeak in ſeaſon.

21. And the brother ſhall deliver up the brother to death, and the father the child: and the children ſhall riſe up againſt *their* parents, and cauſe them to be put to death. 22. And ye ſhall be hated of all men for my names ſake:

21, 22. So great is the enmity of the fleſh againſt the ſpirit, and againſt faith and holineſs, that it will overcome even natural affection of brethren and parents, and children, ſo that they ſhall bring their neareſt relations to martyrdom and other ſufferings. And the world will hate you for my ſake.

But he that endureth to the end, ſhall be ſaved.

22. But he that overcometh all theſe trials, and holds out in faith and patience to the end, ſhall be ſaved.

23. But when they perſecute you in this city, flee ye into another: for verily I ſay unto you, ye ſhall not have gone over the cities of Iſrael, till the Son of Man be come.

23. But it is your duty ſo far to preſerve yourſelves for further ſervice, as to flee from perſecutors, to go preach elſewhere (ſo it be not when you have any greater obligation to the contrary than your lives be worth.) And I tell you, you ſhall not have gone over all the cities of Iſrael in the performance of this work, that I lay upon you, till they ſhall ſee the Meſſiah in his own perſon, openly owning his office, and preaching to them, as ſuch, himſelf.

NOTE, This hard text is variouſly expounded: 1. Some ſay, that the Romans deſtruction of Jeruſalem is Chriſt's coming here meant. 2. Others ſay, that it is his coming by Conſtantine's converſion to ſet up chriſtianity in power and honour, and that the meaning is, that the cities of Judea ſhall not be all converted till then. 3. Others ſay, it is Chriſt's coming to judgment, or, ſay others, to call the Jews at his perſonal reign, till when they will not be generally converted. 4. It ſeems to me more probable that it is his own open declaring himſelf to be the Chriſt, and that his kingdom is come: For, 1. he yet preached but much like John, that the kingdom of God (the Meſſiah) is at hand. 2. And he did not yet bring his own diſciples to confeſs it, it being after extorted from Peter, *Mat.* 16. and he highly praiſed for confeſſing him. 3. And he forbade Peter, and thoſe he healed and the many devils to confeſs him. 4. So that properly his kingdom began at his exaltation, even his reſurrection, aſcenſion, and ſending down the Spirit. 5. There is another expoſition of ſome that think he meant, Though I ſend you from me now, let not my abſence diſcourage you; I will be with you again, before you have gone over all the cities: As if he ſpake of their return to him at their next meeting.

24. The diſciple is not above *his* maſter, nor the ſervant above his lord. 25. It is enough for the diſciple that he be as his maſter, and the ſervant as his lord: if they have called the maſter of the houſe Beelzebub, how much more *ſhall they call* them of his houſhold?

24, 25. You are not greater or better than

than I: It is enough if you be uſed but as I am, if they ſay that I work by Beelzebub. What words or falſe accuſations are ſo bad which you may not expect that are my followers.

26. Fear them not therefore: for there is nothing covered that ſhall not be revealed, and hid, that ſhall not be known.

26. Therefore fear not their falſe accuſations, or their threats, for there is nothing now covered with falſe pretences, reaſonings or ſlanders, which ſhall not be diſcovered, and truly opened: and not any thing hidden by fraud or force, which ſhall not be made known.

27. What I tell you in darkneſs, *that* ſpeak ye in light: and what ye hear in the ear, *that* preach ye upon the houſe tops.

27. What I ſpeak to you alone or in parables, that publiſh fearleſly to all the world.

28. And fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.

28. Your bodies are mortal and muſt die, and God may ſuffer men to kill them: But fear not men that can do no more, nor can kill or undo the ſoul that is immortal; But fear God and offend not him, who can deſtroy both body and ſoul in hell.

29. Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father. 30. But the very hairs of your head are all numbered.

29, 30. If God's providence diſpoſe of the leaſt motions and events of the leaſt of his creatures, ſuch as a poor ſparrow is, will he not take care of you that are his children Yea, he regardeth every hair of your heads, how much more your lives and ſouls.

31. Fear ye not therefore, ye are of more value than many ſparrows.

31. Truſt God and fear not men: For he that made you better than ſparrows, will regard you accordingly.

32. Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven. 33. But whoſoever ſhall deny me before men him will I alſo deny before my Father which is in heaven.

32, 33. Note, 1. By confeſſing Chriſt is meant, open owning him as our Lord and Saviour, whatever we ſuffer by it. 2. To be owned by God through Chriſt our advocate, is the great intereſt that we ſhould firſt ſecure.

34. Think not that I am come to ſend peace on earth: I came not to ſend peace, but a ſword. 35. For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter-in-law againſt her mother-in-law. 36. And a man's foes *ſhall be* they of his own houſehold.

34, 35, 36. Think not that the coming of the Meſſiah is to ſettle Iſrael in power, and bring all nations to ſubjection or peaceable confederacy with them, and to ſet my diſciples in a ſtate of proſperity: you muſt expect the contrary, that by owning me and my doctrine, your very friends and kindred will turn your enemies, parents and children will hate and perſecute you, and out of your own houſes will ariſe your moſt dangerous enemies.

37. He that loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me.

37. And let not this turn you off: For if you love father or mother, ſon or daughter more than me, and would forſake me rather than be forſaken or perſecuted by them, you are not capable of being my true diſciples ſuch as I will ſave.

38. And he that taketh not his croſs and followeth after me, is not worthy of me.

38 And he that, if he be put to it, will not follow me under the croſs, and ſuffer a ſhameful death rather than deny me, or forſake faith and godlineſs, is not a true chriſtian, nor qualified for ſalvation; nor will I own him in the day of judgment.

39. He that findeth his life ſhall loſe it: and he that loſeth his life for my ſake, ſhall find it.

39. He that will ſave his life by denying me, or by any ſin, ſhall loſe it, for he ſhall loſe everlaſting life, and ſhall die as well as others, and perhaps as ſoon: And he that is put to death for faith and righteouſneſs, hath not loſt his life, when as death is but his paſſage to life everlaſting.

40. And

40. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me.

40. And ſeeing you are my meſſengers, and your commiſſion ſhall be ſealed by the convincing evidence of the miraculous and ſanctifying operations of the Holy Ghoſt, I will own you in all that you ſay, do, or ſuffer according to your commiſſion, and will reward them that receive you and your words, as if they received me myſelf, (for I am not to ſtay on earth to do all my work myſelf, but will do it by my miniſters) And he that receiveth me ſhall be accepted by my father, as if he had received him.

NOTE, As this is a moſt ſtrong and comfortable obligation to the receiving of Chriſt's true miniſters, ſo it is dreadful prophaneneſs to hear a proud domineering enemy of godlineſs, that hath got by force into the title of the miniſtry, and labours make true godlineſs odious, and perſecuteth the moſt faithful, to plead this text, as if he that heard and received their malignant ſcorns at piety, did hear and receive Jeſus Chriſt.

41. He that receiveth a prophet in the name of a prophet, ſhall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, ſhall receive a righteous man's reward.

41. NOTE, 1. This tells us that God rewardeth not men according to their gifts, but according to the will and heart: And it is a great comfort to every ungifted and poor inferior chriſtian, that they may have the reward of preachers, if they do but receive them, and further their works as they are able: yea, if they do but love them, and would receive them if they could, God taketh it as done.

2. But by the *ſame reward*, is meant the ſame in kind, but not in degree.

3. And by a *righteous man*, is meant an eminent godly man, and that he that loveth ſuch and entertaineth them, ſhall be numbered with the truly righteous: But it meaneth not that every wicked liver ſhall ſpeed as the righteous, if he will but receive ſuch though he amend not himſelf. But he that loveth a good man becauſe he is ſuch, and ſheweth by receiving him, though to his coſt and danger, that his love is ſincere, ſhall be numbered with ſuch himſelf.

42. And whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold water only, in the name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.

42. He that loveth a Chriſtian as ſuch, more than his riches, and would give him more if he had it, if he give but a cup of cold water, to the pooreſt weakeſt Chriſtian, becauſe he is a chriſtian, ſhall not loſe the reward that I here promiſe.

NOTE, 1. What a ſafe way of uſury hath Chriſt taught all believers? He is an unbeliever who thinks he ſhall be a loſer by any obedience to Chriſt.

2. It is not the rich only that ſhall have the reward of charity, but the poor alſo that do their beſt, and would give if they were able.

3. It is not only charity to preachers and rare perſons, but to the leaſt Chriſtians, that Chriſt will reward.

4. Therefore it is not only ſlandering, reviling and perſecuting the eminent ſervants of Chriſt, but even the little ones, and weak Chriſtians, that Chriſt will condemn: And it will be a miſerable pretence, to ſay they were erroneous, or faulty, (perhaps for diſſenting from the dictates of uſurpers) as if any men were free from all error.

CHAP. XI.

AND it came to paſs, when Jeſus had made an end of commanding his twelve diſciples, he departed thence to teach and to preach in their cities.

1. Having given his twelve diſciples their inſtructions, he went about alſo to preach himſelf.

2. Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, 3. And ſaid unto him, Art thou he that ſhould come, or do we look for another?

2, 3. NOTE, It is doubtful whether (John being in priſon and not ſeeing Jeſus) the meaning be, Art thou the ſame Jeſus that I baptized, &c. Or, (as is more likely) that he ſent his diſciples that they might be convinced by more than John's teſtimony.

4. Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee: 5. The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear

hear, the dead are raiſed up, and the poor have the goſpel preached to them. 6. And bleſſed is he whoſoever ſhall not be offended in me.

4, 5, 6. It is not my bare word, but my works that ſhall anſwer you: it is by the fruit that the tree muſt be known: The miraculous works of divine power are done, and the works of love to men's bodies, and the goſpel of ſalvation is preached for their ſouls. And theſe being God's works, are God's teſtimony what I am. And yet the meanneſs of my appearance, and my contempt and ſuffering from men, will be to many, a ſtumbling block, and make the work of believing difficult, and bleſſed are they that believe notwithſtanding all theſe difficulties.

7. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? 8. But what went ye out for to ſee? A man clothed in ſoft raiment? behold, they that wear ſoft clothing are in king's houſes. 9. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet.

7, 8, 9. Jeſus took this occaſion to deſcribe John to the people, ſaying, What went you to John in the wilderneſs to ſee? not a toy like a ſhaken reed? Nor yet a pompous gallant in gay cloaths? ſuch be not in wilderneſſes but in king's houſes: you will ſay, *A prophet?* Yes, and greater than any foregoing prophets; A nearer meſſenger of the kingdom of God.

10. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

10. For this is the harbinger of the Meſſiah, promiſed by other prophets.

11. Verily I ſay unto you, among them that are born of women, there hath not riſen a greater than John the Baptiſt: notwithſtanding the leaſt in the kingdom of heaven is greater than he.

11. There hath not been a greater than John before him, as being neareſt the kingdom of the Meſſiah. But yet, the leaſt of my miniſters in this my kingdom, is greater than he, and ſhall have more eminent gifts of the ſpirit, as well as a more excellent office and work; ſo far ſhall my kingdom, begun after my aſcenſion, excel all ages that were before it.

12. And from the days of John the Baptiſt, until now, the kingdom of heaven ſuffereth violence, and the violent take it by force.

12. And as the people crowded to John in the wilderneſs, and now as you ſee flock after me, ſo ſince John began to preach, I may ſay, that theſe multitudes of inferior people, croud as it were into the kingdom of heaven, and will not loſe it, while it is neglected by the higher ſort.

13. For all the prophets, and the law propheſied until John, 14. And if ye will receive *it*, this is Elias which was for to come. 15. He that hath ears to hear, let him hear.

13, 14, 15. The law and prophets till John indeed foretold the Meſſiah; but not ſo determinately and nearly as John did. And if you can receive it, I tell you, John is that Elias that Malachi foretold ſhould go before to prepare the way to Chriſt. The belief of this is of great moment to your faith.

16. But whereunto ſhall I liken this generation? It is like unto children ſitting in the markets, and calling unto their fellows, 17. And ſaying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

16, 17. But the unbelievers of this generation, do as children in their games, complain of one another; you will neither dance when we pipe, nor lament when we mourn to you; you are croſs to us whatever game we play.

18. For John came neither eating nor drinking, and they ſay, He hath a devil. 19. The Son of Man came eating and drinking and they ſay, Behold a man gluttonous, and a wine bibber, a friend of publicans and ſinners: but wiſdom is juſtified of her children.

18, 19. John lived auſterely on locuſts and wild honey: and they took him for a poſſeſſed mad-man: And of me that exerciſe no ſuch unuſual auſterity of diet, but mere temperance, they ſay, I am a gluttonous man, and a lover of wine. No innocency will ſuffice to eſcape the falſe cenſures of malignants: But the ſons of wiſdom will juſtify it.

20. Then began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not. 21. Woe unto thee Chorazin, woe unto thee Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes. 22. But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgment, then for you.

20, 21, 22. NOTE, 1. Chriſt's own preaching and miracles had ſo little ſucceſs, as that he is put to upbraid the places where he had wrought them, for their impenitence: Therefore the beſt preachers may be put to the like. 2. The puniſhment of ſuch as are unconverted under the moſt convincing preaching, will be moſt intolerable. 3. Though it be God's grace which converteth ſouls, yet he uſually ſo proportioneth it to the means he uſeth, that the ſame means ordinarily would convert ſome, which converts not others.

23. And thou Capernaum which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. 24. But I ſay unto you, that it ſhall be more tolerable for the land of Sodom, in the day of judgment, then for thee.

23, 24. Thou Capernaum where I have dwelt, haſt by my preſence, preaching, and works been honoured with the heavenly gifts; but for impenitence ſhalt be deſtroyed: If Sodom had ſeen and heard what thou haſt, their repentance would have prevented their deſtruction. But their doom at the day of judgment ſhall be more tolerable than thine.

25. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. 26. Even ſo, Father, for ſo it ſeemed good in thy ſight.

25, 26. Then Jeſus ſaid to God his Father, I thank thee, O Father, who being Lord of heaven and earth, haſt the abſolute right to diſpoſe of all, that thou haſt choſen the deſpiſed unlearned ſort of men to make known effectually the goſpel of ſalvation to, rather than the men of reputation for learning and wiſdom in the world, and haſt left proud ſelf-conceited men in their ignorance, whilſt thou haſt taught the humble and meek. This pleaſeth me, as being the choice and good pleaſure of thy wiſdom.

27. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal *him*.

27. All things are delivered by the Father to me, upon my right of redemption, in order to the ends of my ſaving office; ſo that I am (under the divine nature) even in my humanity made the univerſal *owner*, *ruler*, and *benefactor*. And as none can comprehend the myſtery of my perſon, office, and works, ſave the Father that ſent me, ſo none can ſavingly know God the Father, but the Son, and he to whom the Son will make him known, by the goſpel and the illumination of the ſpirit.

28. Come unto me all ye that labour, and are heavy laden, and I will give you reſt. 29. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye ſhall find reſt unto your ſouls. 30. For my yoke is eaſy and my burden is light.

28, 29, 30. Come to me all ye that are under the ſlavery of ſin and Satan, and under God's diſpleaſure by your guilt, and under the burdenſome ceremonies and curſing law, and the Phariſees tutorage, and under the toil of a poor afflicted condition in the world; and I will give you deliverance and reſt. Take on you the yoke of my government and covenant, and learn of me as your teacher by my doctrine and examples; for I am meek and lowly, and my doctrines are not ſuited to the pomp and grandeur of this world, nor to the intereſt and mind of the proud and covetous, but to men of a low and humble quality; and in this you ſhall find reſt to your tired, troubled, fearful ſouls. For my ſervice and law is gracious, and eaſy, fitted to the relief of the guilty and diſtreſſed, and all that I lay on you by my word and works is light in compariſon of the heavy burdens that you undergo.

CHAP.

CHAP. XII.

AT that time Jeſus went on the ſabbath-day through the corn, and his diſciples were an hungred, and began to pluck the ears of corn, and to eat.

NOTE, Both the labour and the early eating ſeem here meant, but ſpecially the firſt.

2. But when the Phariſees ſaw *it*, they ſaid unto him, Behold, thy diſciples do that which is not lawful to do upon the ſabbath-day.

2. Art thou a good teacher who ſuffereſt thy diſciples to break God's law?

NOTE, That the Phariſees controverſy againſt Chriſt was, that he was not religious, and ſtrict enough in keeping God's law: ſo that pretended ſtrictneſs is no proof that men are in the right.

3. But he ſaid unto them, Have ye not read what David did when he was an hungred, and they that were with him. 4. How he entered into the houſe of God, and did eat the ſhew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the prieſts? 5. Or, have ye not read in the law, how that on the ſabbath-days the prieſts in the temple profane the ſabbath, and are blameleſs?

3, 4, 5. Your ſtrictneſs and your accuſation of my diſciples, are but from your ignorance of the ſcripture. Have ye not read that hunger juſtified David and his company for eating the conſecrated bread, which elſe none but the prieſts might lawfully eat. And that the prieſts in the temple labour on the ſabbath, and break the outward reſt of the day, which would be profanation, did not the temple-ſervice juſtify it.

6. But I ſay unto you, that in this place is *one* greater than the temple.

6. But if the temple-ſervice can juſtify labour, I am greater than the temple, and my ſervice and authority can juſtify it.

7. But if ye had known what this meaneth, I will have mercy, and not ſacrifice, ye would not have condemned the guiltleſs.

7. If inſtead of ignorant preciſeneſs for ceremonies, you had but learnt the true meaning of God, in his preferring mercy before ſacrifice, you would not have thought that ceremonies and externals are commanded men for their hurt, and muſt be obſerved againſt mercy to ourſelves or others: God's commands are all for man's good; and he maketh not externals and ceremonies for a ſnare to hurt men. You would not have cenſured the guiltleſs as ſinners, had you underſtood this.

NOTE, This (twice repeated) moſt openly condemneth the papal church-government.

8. For the Son of Man is Lord even of the ſabbath-day.

8. And as Moſes's law was but to lead men to Chriſt, in whom it is fulfilled; ſo it cannot bind any againſt him and his authority and ſaving work; for which work's ſake all things are delivered into his hands; even the law and ſabbath, of which he is Lord.

9. And when he was departed thence, he went into their ſynagogue. 10. And behold, there was a man which had *his* hand withered: and they aſked him, ſaying, Is it lawful to heal on the ſabbath-days? that they might accuſe him.

9, 10. NOTE, That the ceremonial outward ſtrictneſs of hypocrites, is uſed to enſnare and hurt thoſe that are not of their mind.

11. And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold on it, and lift *it* out?

11. Will you not draw a ſheep out of a pit on the ſabbath-day, if you have but one.

12. How much then is a man better than a ſheep? wherefore it is lawful to do well on the ſabbath days.

12. It is lawful to prefer and do a greater duty before a leſs.

13. Then ſaith he to the man, Stretch forth thine hand: and he ſtretched *it* forth; and *it* was reſtored whole, like as the other. 14. Then the Phariſees went out, and held a counſil againſt him, how they might deſtroy him.

13, 14. NOTE, That it is part of the religion of hypocrites, to deſtroy men for doing the greateſt good, againſt their laws.

15. But when Jeſus knew *it*, he withdrew himſelf from thence, and great multitudes followed him, and he healed them all. 16. And charged them that they ſhould not make him known.

15, 16. NOTE, 1. It is a duty to avoid the hands of murderers and perſecutors, unleſs when our ſufferings are like to do more good than our lives. 2. Chriſt forbid them making him known, partly to avoid the envy and rage of perſecutors, and partly becauſe the time was not yet come, till all his works ſet together with his reſurrection and ſpirit, ſhould make up a full proof.

17. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, 18. Behold, my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew judgment to the Gentiles. 19. He ſhall not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets. 20. A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench, till he ſend forth judgment unto victory. 21. And in his name ſhall the Gentiles truſt.

17, &c. In all this he fulfilled what was propheſied by Iſaiah, Behold, &c. Him whom I have ſelected for this work of ſalvation, in whom I am well pleaſed, as fulfilling all my will: He ſhall have the fulneſs of the ſpirit, and he ſhall teach the nations the way of truth and righteouſneſs. He ſhall not ſubdue men by tumults, violence, or wars, but as the prince of peace and grace, he ſhall deal gently with the weak, and cheriſh the leaſt degree of goodneſs, and pardon the faults of the penitent, and not uſe ſeverity of juſtice, till he have gathered his church out of the world, and overcome and judged his final enemies: And it is he in whom all nations ſhall be bleſſed.

22. Then was brought unto him, one poſſeſſed with a devil, blind, and dumb, and he healed him, inſomuch that the blind and dumb, both ſpake and ſaw. 23. And all the people were amazed, and ſaid, Is not this the ſon of David?

22, 23. This people were ſo aſtoniſhed to ſee his works, that they ſaid, Sure this is the Meſſiah the ſon of David.

24. But when the Phariſees heard *it*, they ſaid, This *fellow* doth not caſt out devils, but by Beelzebub the prince of the devils. 25. And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation: and every city or houſe divided againſt itſelf, ſhall not ſtand. 26. And if Satan caſt out Satan, he is divided againſt himſelf: how ſhall then his kingdom ſtand.

24, &c. The Phariſees could not deny the matter of fact, it being notorious, and therefore they had no ſhift left for their unbelief, but ſaying, that *All ſuch works are not of God. The prince of devils, to deceive the people, giveth him power to caſt out devils, and do his miracles.* But Chriſt ſaid, If the devil have a kingdom, he hath wit to preſerve it. Is it the devil's work to do good to men's ſouls and bodies? If holy doctrine, and caſting out devils, and healing the diſeaſed, be againſt Satan and his kingdom, then he is againſt himſelf, if he be the author of it. Kingdom, city, or houſe will not ſtand if it be divided and fight againſt itſelf.

27. And if I by Beelzebub caſt out devils, by whom do your children caſt *them* out? therefore they ſhall be your judges. 28. But if I caſt out devils by the Spirit of God, then the kingdom of God is come unto you.

27, 28. And if you think me a conjurer and confederate with Satan, what ſay you of your own countrymen my diſciples who caſt them out by the power they receive from me? Are they all conjurers too. Therefore they ſhall be witneſs againſt your unbelief and blaſphemy. But if all this be certainly done by me, by no leſs power than the ſpirit of God, you ſhould ſee that this is God's atteſtation to me, and that his kingdom is come, in which the Meſſiah is to conquer Satan, and deſtroy his works.

29. Or elſe, how can one enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man? and then he will ſpoil his houſe.

29. How could I caſt out Satan from his poſſeſſion

poſſeſſion and deſtroy his works, if I did not overcome him.

30. He that is not with me, is againſt me; and he that gathereth not with me, ſcattereth abroad.

30. So far am I from workin by the devil, that I take him for my enemy that doth not ſerve me in my oppoſition to his kingdom, and will judge him as one that is for Satan.

NOTE, In war men uſed to ſay of their *own ſoldiers*, [*He that is not for us is againſt us*, and to be counted an enemy;] But of the *countrymen* and the enemies quarters, [*He that is not againſt us is for us:*] that is, If he do us no harm, he doth us good, and let us uſe him kindly. So Chriſt ſaith of *profeſt Chriſtians*; if they be not effectually for me, I will judge them as treacherous and againſt me, and ſhall not ſave them. But of thoſe *without the church*, he ſaith, He that is not againſt us is for us; that is, though he be not himſelf in a ſtate of ſalvation as true Chriſtians are, yet it is commendable to do us no harm, and the church is aſſiſted by ſuch fair and moderate unbelievers.

31. Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy *againſt* the *Holy Ghoſt* ſhall not be forgiven unto men. 32. And whoſoever ſpeaketh a word againſt the Son of Man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the *world* to come.

31, 32. All other ſin and blaſphemy againſt me, as I appear in my human nature, hath ſome excuſe, and may be cured, and ſo be pardoned: But ſeeing the great works of the Holy Ghoſt done by me and to be done by my diſciples, in miracles and ſanctification, are the greateſt evidences that God will give the world to convince them of the truth of my goſpel, he that is convinced of the fact that all theſe miracles and this holineſs is wrought, and will yet deny it to be God's atteſtation, and blaſphemouſly ſtand to it, that it is the work of the devil, this man rejecteth the greateſt evidence, and ſhall have no greater, and ſo his infidelity is incurable, and aggravated with blaſphemy and obſtinacy, and will never be repented of, nor forgiven.

NOTE, This blaſpheming the Holy Ghoſt, 1. Is the ſin of none but reſolved infidels: 2. And ſuch of them only as are convinced of the great works of the Holy Ghoſt, miraculous and others. 3. And yet rather than they will believe in Chriſt by this divine teſtimony, will believe and ſay, that it is by the devil and conjuration that all this is done.

See my treatiſe of the blaſphemy of the Holy Ghoſt, in my book called, *The Unreaſonableneſs of Infidelity*.

33. Either make the tree good, and his fruit good; or elſe make the tree corrupt, and his fruit corrupt; for the tree is known by *his* fruit.

33. Judge of the tree by the fruit: Of the power which I work by, by the works: If it be no good work to heal the ſick, and blind, and lame, and caſt out devils, and preach repentance and forgiveneſs of ſin, to convert and ſave ſouls, then God is not the author of them. If they be bad works, they have a bad cauſe; if they be good works, they have a good author: either ſay plainly (you that aſcribe them to the devil) that the works are good, and the devil is good: or elſe that the devil is bad and the works are bad: Or if you confeſs the works to be good, confeſs that they are done by the ſpirit of God.

34. O generation of vipers, how can ye, being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh.

34. I need go no farther for an inſtance than yourſelves; were you not a generation of vipers, the ſerpent's ſeed, ye would not blaſpheme the Holy Ghoſt and his works: for your mouths ſpeak out of the evil of which your heart is full: As you are, ſo you ſpeak; you are ſo bad that you cannot ſpeak well: And if I worked by the devil, my works would be bad as the devil is.

35. A good man out of the good treaſure of the heart, bringeth forth good things: and an evil man out of the evil treaſure bringeth forth evil things.

35. Good men are ſuch, firſt at the heart, where goodneſs is a ſettled habit and nature, and out of this treaſure, they bring forth good words and deeds: And a bad man being ſuch at the heart, doth ſpeak and do accordingly.

NOTE, Though hypocrites may have words and deeds much better than their hearts, that is, but in ſome by inſtances, and

and not in the tenor of their lives; Fictions are narrow and ſoon overcome.

36. But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.

36. And think not lightly of your belying and blaſpheming the Holy Ghoſt; for I tell you, that for every lie you ſhall give account in the day of judgment, and be condemned if you be not proved penitent believers.

NOTE, In the Hebrews uſe, *idle* and *vain*, were taken for deceitful, falſe, or lying.

37. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

37. For (though thou muſt be made and accounted by God, a juſt man, by thy inward change, and thy forgiveneſs, in order before thy words or works, yet) ſuppoſing, that thou ſurvive, God who hath made a law for thy words (and works) will judge thee by that law, as juſtified and rewardable, or as unjuſt and puniſhable, in the day of judgment. Chriſt hath not made us lawleſs, nor made us a law (of grace) in vain: No man ſhall be ſayed that is not juſtifiable againſt the accuſation, that *he lived and died an impenitent ungodly man*, any more than if he had died an infidel.

38. Then certain of the Scribes, and of the Phariſees anſwered, ſaying, Maſter, we would ſee a ſign from thee.

38. We would ſee ſome certain ſign from heaven, that indeed God doth own thee and thy word.

39. But he anſwered and ſaid to them, An evil and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the prophet Jonas. 40. For as Jonas was three days and three nights in the whale's belly: ſo ſhall the Son of Man be three days and three nights in the heart of the earth.

39, 40. A falſe-hearted people that will not be convinced by miracles, but aſcribe them to the devil, yet would have a ſign from heaven, of their own chuſing: But God will not gratify their inſolent demand: They ſhall have no ſign but that of Jonas, who was a type of me, lying in the whale's belly three days and nights (as I ſhall, part of three days.)

41. The men of Nineveh ſhall riſe in judgment with this generation, and ſhall condemn it, becauſe they repented at the preaching of Jonas, and behold, a greater than Jonas *is* here. 42. The queen of the ſouth ſhall riſe up in judgment with this generation, and ſhall condemn it: for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon, and behold, a greater than Solomon *is* here.

41, 42. Nineveh repented at a far leſs warning and convincing means, than the miracles and words of the Meſſiah ſent from heaven: And the queen of the ſouth came from a far land to hear the wiſdom of Solomon; but theſe men deſpiſe a far greater than Solomon; theſe therefore ſhall condemn them.

43. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and findeth none. 44. Then he ſaith, I will return into my houſe from whence I came out, and when he is come, he findeth *it* empty, ſwept, and garniſhed. 45. Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked than himſelf, and they enter in and dwell there: and the laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation.

43, &c. The caſe of this wicked generation is like that of a man that had the devil caſt out of him, but being unthankful, and continuing in his ſin, the devil (by God's permiſſion) poſſeſſeth him again, and bringeth with him ſeven worſe ſpirits, and ſo his end is worſe than he was before he was delivered: So I have preached the goſpel, and caſt out devils in this land; but being rejected by the obſtinate unbelievers, the devil will get a worſe poſſeſſion of them than that from which I did eject him, and they ſhall be cut off for their unbelief.

46. While he yet talked to the people, behold, his mother and his brethren ſtood without, deſiring to ſpeak with him. 47. Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without

without desiring to speak with thee. 48. But he answered and said unto him that told him, Who is my mother? and who are my brethren?

46, &c. Dost thou know who they be that I esteem as my mother and brethren?

49. And he stretched forth his hand towards his disciples, and said, Behold my mother, and my brethren. 50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

49, 50. Note, 1. Christ spake not this to teach men to dishonour parents, or to lay by natural affection; but to let all know that regeneration puts men into a more honourable, beloved, and happy relation to him, than natural generation or kindred; 2. Which is exceeding comfort for every true Christian, 3. And direction to us how to love such, 4. And a terrible prognostic of the misery of those that hate and persecute them.

CHAP. XIII.

THE same day went Jesus out of the house and sat by the sea side. 2. And great multitudes were gathered together unto him, *so* that he went into a ship, and sat, and the whole multitude stood on the shore. 3. And he spake many things unto them in parables, saying, Behold a sower went forth to sow.

1, 2, 3. Note, Christ thought a ship, or a house, or a mountain no unmeet place to preach in, and yet avoided not the temple or synagogues. 2. They that will have the word with God's blessing must follow after it. 3. Similitudes were suitable to such learners. 4. Preaching is like sowing seed.

4. And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up. 5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6. And when the sun was up, they were scorched; and because they had not root, they withered away, 7. And some fell among thorns: and the thorns sprung up and choaked them. 8. But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold. 9. Who hath ears to hear, let him hear.

4, &c. Note, The first sort was not earthed. The second sort had little earth and rooting. The third sort had earth and root, but among thorns which had greater possession, and choaked it. Of so great weight is it to understand this difference of hearers, that it is as much as our ears and understandings are worth.

10. And the disciples came, and said unto him, Why speakest thou unto them in parables? 11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

10, 11. Because though God hath given you some knowledge already of the mysteries of the kingdom of the Messiah, these men are ignorant like children, and must be taught by familiar similitudes accordingly, being yet incapable of other manner of teaching.

12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.

12. For here it is true, that *to him that hath shall be given, &c.* He that hath already the understanding of the rudiments and fundamentals, is thereby capable of receiving and understanding more: one truth openeth the way unto another. But they that have no considerable knowledge, are hardly taught it, and if it be by their wilful neglect or contempt, are like by their guilt and folly to lose all the profitable use even of their reason.

13. Therefore speak I to them in parables: because they seeing, see not: and hearing, they hear not, neither do they understand. 14. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive. 15. For this people's heart is waxed

waxed groſs, and their ears are dull of hearing, and their eyes they have cloſed, leſt at any time they ſhould ſee with *their* eyes, and hear with *their* ears, and ſhould underſtand with *their* heart: and ſhould be converted, and I ſhould heal them.

13, &c. I ſpeak to them in ſimilitudes, as children muſt be firſt taught to ſpell, becauſe though they have underſtanding, eyes and ears, they are ſo ignorant that they underſtand not even what eyes and ears and reaſon tell them. As the prophet Iſaiah ſaith, &c. This people by wilful neglect of knowledge are ſuch, as will not underſtand even what they hear and ſee: For their heats are ſtupified, and their underſtanding ſo dull, and they have ſo ſinfully ſhut their own eyes, for want of care and love to truth, that thus they keep out the knowledge of the goſpel, and ſhut out my offered grace, which elſe would convince and convert them, and they would be healed.

NOTE, 1. That the way of *parables* is not mentioned as an obſcure way to hide the truth: but as a low familiar way, as ignorant carnal men are capable of. 2. The prophecy, nor Chriſt, means not that it is God's intent to hide the truth leſt it convert men, but that this is the effect and event of their own wilful neglect, whereby their converſion is as effectually hindered, as if they did it purpoſely, leſt they ſhould be converted.

16. But bleſſed *are* your eyes, for they ſee; and your ears, for they hear. 17. For verily I ſay unto you, that many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen *them:* and to hear thoſe things which ye hear, and have not heard *them*.

16, 17. How great is God's mercy to you, that hath given you both teaching and underſtanding, by which you are made capable of more. I tell you, prophets and righteous men of old, did deſire to ſee and hear what you do, but it was not granted them, but reſerved for you.

18. Hear ye therefore the parable of the ſower. 19. When any one heareth the word of the kingdom, and underſtandeth *it* not, then cometh the wicked one, and catcheth away that which was ſown in his heart: this is he which received ſeed by the ways ſide.

18, 19. NOTE, 1. By not underſtanding is meant alſo, Not conſidering it to take it in: 2. It is ſaid to be *ſown in his heart*, only becauſe it was by the ſower ſo intended, but not as there received.

20. But he that received the ſeed into ſtony-places, the ſame is he that heareth the word, and anon with joy receiveth it: 21. Yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.

20, 21. NOTE, That the reaſon why ſuch fall away, was the want of rooting of the word, is plain. But whether ſuch ſhould be ſaved if they had died before they fell away, is a controverſy too long to be here handled, and not ſo needful as ſome think.

22. He alſo that received ſeed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulneſs of riches choak the word, and he becometh unfruitful.

22. That is, He loveth the wealth and proſperity of this world more than the word, and ſo that which he moſt loveth doth prevail againſt the other, and he liveth more to the world than unto God; and for the world will forſake his duty, and Chriſt himſelf in ſtrong temptations.

23. But he that received ſeed into the good ground, is he that heareth the word, and underſtandeth *it*, which alſo beareth fruit, and bringeth forth ſome an hundred fold, ſome ſixty, ſome thirty.

23. NOTE, *Qu.* What is it that makes the ground called good, before the receiving of the world? *Anſw.* 1. There was a certain degree of faith which was a ſtate of ſalvation before Chriſt was perſonally known or preached as incarnate: Theſe perſons that had this, were good ground, ready to hear the goſpel when it was preached: Thoſe that truly repented according to John's preaching, were prepared to receive Chriſt. 2. And thoſe that faithfully obey that light of truth already revealed to them, deſiring more, are better prepared for more, than other men.

24. Another

24 Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field: 25. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

24, 25. Another ſimilitude he uſed, to ſhew how the church will be corrupted with hereſies and vices.

26. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

26. NOTE, Hereſies and church-corruptions appear not at firſt; but when time and temptation ripen them.

27. So the ſervants of the houſeholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares?

27. NOTE, Seeing God and his word are good, it puzzleth men to think, how the church and world come to be ſo bad.

28. He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? 29. But he ſaid, Nay, leſt while ye gather up the tares, ye root up alſo the wheat with them.

28, 29. NOTE, 1. Satan is the ſower of hereſy and vice (whoever be his miniſters). 2. Miniſters and others are more inclined to vindictive ſeverity oft than Chriſt is. 3. God forbeareth the hypocrites and wicked (not through indifference, but) leſt the godly ſuffer by their deſtruction. 4. Chriſt oft denieth the revengeful and ſevere deſires of his ſervants.

30. Let both grow together until the harveſt, and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

30. NOTE, 1. God's delay to execute his judgment on the wicked, is no ſign of their ſafety; their miſery will ſurely come at laſt. 2. We muſt not miſinterpret God's patience with the ungodly.

31. Another parable put he forth unto them, ſaying, The kingdom of heaven is like to a grain of muſtard ſeed, which a man took and ſowed in his field. 32. Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and becometh a tree: ſo that the birds of the air come and lodge in the branches thereof.

31. As a grain of muſtard-ſeed is one of the ſmalleſt ſort of ſeeds, and yet becometh a plant like a tree, &c. ſo the kingdom of the Meſſiah beginneth in a few poor men, but ſhall become a kingdom that ſhall flouriſh in the world, ſo that worldly men ſhall obtrude into it for worldly ends, and deſire the protection of Chriſtian governors.

NOTE, That the muſtard-plant was much greater in Judea, than it is with us.

33. Another parable ſpake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

33. As a little leaven doth leaven a great quantity of meal: ſo the goſpel ſhall convert a few at firſt, where it comes, and afterward by the help of thoſe few, whole towns and countries ſhall turn Chriſtians, and own the truth.

34. All theſe things ſpake Jeſus unto the multitude in parables, and without a parable ſpake he not unto them: 35. That it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables, I will utter things which have been kept ſecret from the foundation of the world.

34, 35. Thus Jeſus taught them only by ſimilitudes, as it is written, &c. I will utter great and excellent myſteries, which former ages have not known, and that by the way of familiar ſimilitudes.

36. Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field.

36. NOTE, It is the part of learners, to aſk their teachers help, to underſtand that which they underſtand not.

37. He anſwered and ſaid unto them, He that ſoweth the good ſeed, is the Son of Man: 38. The field is the world; the good ſeed are the children of the kingdom: but the tares are the children of the

wicked one: 39. The enemy that ſowed them, is the devil: the harveſt is the end of the world: and the reapers are the angels.

37, &c. It is Chriſt that ſoweth the good ſeed, by preaching the goſpel and planting the churches by himſelf and his ſervants. The world is the firſt object of the goſpel preached, and out of which believers are gathered: The good ſeed (as ſown, is the goſpel, but) as ſpringing up in fruit, are the faithful, who are properly the members of the church of Chriſt: The tares (as ſown, are evil doctrines and temptations, but) as ſprung up in fruit are the children of the devil, who is the father of wickedneſs: The enemy of God and goodneſs and man that ſowed them, by himſelf and his ſervants, ſignifieth the devil: the time of harveſt is, the end of this world, even the day of judgment: The reapers or executioners are the angels.

40. As therefore the tares are gathered and burnt in the fire: ſo ſhall it be in the end of this world. 41. The Son of Man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity: 42. And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

40, &c. So in the end of this world: Chriſt ſhall ſend forth his angels as his executing miniſters; and they ſhall gather out of the world (which he is over) and ſpecially out of the *viſible church*, all rebellious, unholy, wicked, ſcandalous, carnal men, and ſhall caſt them into hell, which is likened to a lake of fire; where they ſhall live in torment and a ſelf-afflicting conſcience.

43. Then ſhall the righteous ſhine forth as the ſun, in the kingdom of their father. Who hath ears to hear, let him hear.

43. Then ſhall the righteous, who are now obſcured by infirmities and malignant ſlanders, and are oppreſſed in the world, ſhine forth in glory in the kingdom of love, even of God as their father in Chriſt, as the ſun ſhineth in the heavens in reſplendent glory. As ever you will uſe your ears or underſtandings, believe and foreſee this glorious bleſſed day to believers.

44. Again, the kingdom of heaven is like unto treaſure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field.

44 The way of ſalvation by Chriſt, ſheweth men the certain hopes of ſo inеſtimable a treaſure in the life to come, as maketh the faithful chooſe it for their beſt, and part with all their pleaſure, profit, and honour of the world to obtain it.

45. Again, the kingdom of heaven is like unto a merchant man, ſeeking goodly pearls: 46. Who when he had found one pearl of great price, he went and ſold all that he had, and bought it.

45, 46. NOTE, He that findeth not by faith, enough in the love of God and heavenly glory, and in Chriſt the way thereto, to make him conſent ſincerely and practically, to ſell or part with all the world rather than loſe it, is not capable of a juſt title to it, nor ſhall obtain it.

47. Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind. 48. Which when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away.

47, 48. The church is gathered, as men by caſting a net into the ſea gather fiſhes, good and bad: And at the day of judgment, Chriſt will take the good to heaven, and caſt away the bad to hell.

NOTE, 1. It is not to be wondered at, that the viſible church hath good and bad. 2. Yet this is not the deſign of the goſpel, which is fitted to make all good, but by the intruſion of hypocrites. Nor is it an excuſe for the neglect of diſcipline, and the juſt diſcrimination of the good and bad.

49. So ſhall it be at the end of the world: the angels ſhall come forth, and ſever the wicked from amongſt the juſt. 50. And ſhall caſt them into the furnace of fire: there ſhall be wailing and gnaſhing of teeth.

49, 50. Theſe plain and dreadful words, more need belief and deep conſideration, than expoſition.

51. Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord. 52. Then ſaid he unto them, Therefore every ſcribe which is inſtructed unto the kingdom of heaven, is like unto a man that is an houſeholder, which

which bringeth forth out of his treaſure things new and old.

51, 52. All that are furniſhed with holy knowledge, and are fitted to teach others, muſt have an habitual treaſure of it in their minds, from whence they may be able to open the truth, exhort, reprove, and confute all the erroneous, on all juſt occaſions: as a houſekeeper is ſtocked for the proviſion of his family.

53. And it came to paſs, that when Jeſus had finiſhed theſe parables, he departed thence. 54. And when he was come into his own country, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdom and theſe mighty works? 55. Is not this the carpenter's ſon? is not his mother called Mary? and his brethren James, and Joſes, and Simon, and Judas? 56. And his ſiſters, are they not all with us? whence then hath this man all theſe things?

53, &c. NOTE, 1. Familiarity breeds contempt. It is no impediment to our faith, that we ſaw not Chriſt's perſon, parentage, and education. 2. Carnal men are not ſatisfied by the evidence of divine atteſtation, unleſs they can give a reaſon of it, and overcome the difficulty and ſcandal of objections. 3. It is uncertain whether Mary had other children after Jeſus, or theſe were his brethren, or only his kindred.

57. And they were offended in him. But Jeſus ſaid unto them, A prophet is not without honour, ſave in his own country, and in his own houſe. 58. And he did not many mighty works there, becauſe of their unbelief.

57, 58. Unbelief made men uncapable receivers of thoſe miracles which elſe Chriſt would have wrought.

CHAP. XIV.

AT that time Herod the tetrarch heard of the fame of Jeſus, 2. And ſaid to his ſervants, This is John the Baptiſt, he is riſen from the dead, and therefore mighty works do ſhew forth themſelves in him.

1, 2. NOTE, That Herod did believe the immortality of the ſoul; elſe he could not have believed John's reſurrection.

3. For Herod had laid hold on John, and bound him, and put *him* in priſon for Herodias ſake, his brother Philip's wife. 4. For John ſaid unto him, It is not lawful for thee to have her. 5. And when he would have put him to death, he feared the multitude, becauſe they counted him a prophet.

3, 4, 5. NOTE, 1. Faithful prophets did tell kings of their ſin. 2. But ſuch as Herod cannot bear reproof. 3. The perſecution of faithful teachers is uſually for telling great men of their ſins. 4. The multitude then did ſo much reverence prophets, that they were a terror and reſtraint to perſecuting rulers.

6. But when Herod's birth day was kept, the daughter of Herodias danced before them, and pleaſed Herod. 7. Whereupon he promiſed with an oath, to give her whatſoever ſhe ſhould aſk. 8. And ſhe being before inſtructed of her mother, ſaid, Give me here John Baptiſt's head in a charger.

6, 7, 8. NOTE, Great men's feaſts and frolicks are a uſual ſeaſon of great ſin, and carnal pleaſures are their ſnares. 2. Raſh oaths are the fruit of vice, and the ſeed of more. 3. Voluptuous wantons are oft the moſt cruel and bloody perſecutors. 4. The devil ſeldom wanteth ſuggeſtors of cruelty.

9. And the king was ſorry: nevertheleſs for the oath's ſake, and them which ſat with him at meat, he commanded *it* to be given *her*.

9. NOTE, Wicked men oft ſin with troubled conſcience: but yet will do it for their baſe ends. 2. Hypocrites that dare murder the juſt, yet may make the conſcience of a wicked oath their pretence. (How conſcionably then ſhould bad oaths be avoided, and good ones kept!) 3. The reputation of men in bad company, is a uſual ſnare of iniquity.

10. And he ſent and beheaded John in the priſon. 11. And his head was brought in a charger, and given to the damſel: and ſhe brought *it* to her mother. 12. And his diſciples came, and took up the body and buried it, and went and told Jeſus.

10, 11, 12. NOTE, The blood of ſaints is vile and cheap to tyrants, that can ſell them to a whore or wanton: But they ſhall

pay dear for it at the last. 2. So great a prophet as John must be a martyr, that he may be like to Christ. 3. It is as true martyrdom to suffer for duty, as for faith. 4. The blood of saints is part of the sport and pleasure of lascivious wicked women.

13. When Jesus heard of *it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

13. NOTE, 1. The Lord of life, that came in flesh to save the world, was fain to fly for his life into a wilderness from the face of men, yea, of the eminent members of the Jewish church. 2. It is not cowardise, or unlawful to fly from persecutors, till we have some special call to suffer.

14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

14. NOTE, Those that follow Christ, and seek to him, are liker to find his compassion, than those that drive him away.

15. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. 16. But Jesus said unto them, They need not depart, give ye them to eat. 17. And they say unto him, We have here but five loaves, and two fishes. 18. He said, Bring them hither to me. 19. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

15, &c. NOTE, 1. Christ fed the body to win the soul, and so must we. 2. Nothing is too little which God will bless. 3. Though God be every where, yet Christ directeth us in prayer to him, to look up to heaven; for there is the glory in which he will appear to glorify his people. 4. If the Son of God must look up to heaven and bless his food, surely we must not take it like brutes, without craving God's blessing on it.

20. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 21. And they that had eaten were about five thousand men, beside women and children.

20, 21. NOTE, 1. This miracle was done before five thousand witnesses and more, that there might be no suspicion of deceit, or misreport. 2. He that was Lord of all, and could feed by miracle, yet would not have the fragments lost.

22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

22, 23. NOTE, Christ used to pray alone, because his case so differed from all men's in the world, (having no sin, &c.) that the same prayers, would not suit the case of others, which were fit for him.

24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25. And in the fourth watch of the night, Jesus went unto them walking on the sea.

24, 25. NOTE, 1. Christ permits dangers to us, that he may the more notably deliver us. 2. The waters can bear him, when he will walk on them. All elements are at his service.

26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit: and they cried out for fear.

26. NOTE, Nature maketh man afraid of apparitions of spirits, because unknown and unusual.

27. But straightway Jesus spake unto them, saying, Be of good cheer, It is I, be not afraid.

27. NOTE, Christ's true disciples should be so far from being afraid of him, as hurtful to them, that they should make him their comfort and courage against the fears of men and devils.

28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

28. NOTE, This shewed much faith in Peter: Yet none must tempt God, nor go unbidden into danger.

29. And he said, Come. And when Peter was come down out of the

the ſhip, he walked on the water to go to Jeſus. 30. But when he ſaw the wind boiſterous, he was afraid: and beginning to ſink, he cried, ſaying, Lord ſave me. 31. And immediately Jeſus ſtretched forth *his* hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt?

29, &c. NOTE, 1. Even ſtrong faith hath its weakneſs, and is liable to fears. 2. Our weak faith cauſing great fear, would expoſe us to ſinking, did not Chriſt lay hold on us.

32. And when they were come into the ſhip, the wind ceaſed. 33. Then they that were in the ſhip, came and worſhipped him, ſaying, Of a truth thou art the Son of God.

32, 33. NOTE, Renewed great convictions renew and increaſe the exerciſe of faith, and praiſe to Chriſt.

34. And when they were gone over, they came into the land of Geneſaret. 35. And when the men of that place had knowledge of him, they ſent out into all that country round about, and brought unto him all that were diſeaſed, 36. And beſought him, that they might only touch the hem of his garment, and as many as touched were made perfectly whole.

34, &c. NOTE, What great cauſe have we to truſt a Saviour ſo able and willing to ſave body and ſoul, and to believe his word?

CHAP. XV.

THEN came to Jeſus Scribes and Phariſees, which were of Jeruſalem, ſaying, 2. Why do thy diſciples tranſgreſs the tradition of the elders? for they waſh not their hands when they eat bread.

1, 2. NOTE, Poor ſouls that know not God, do take up with ceremonies of their own and their foreſathers making, and put the name of religion on theſe to cheat themſelves, when ſuch things are not ſo much as an image of true religion. O what baſe thoughts have theſe men of God, who think he is pleaſed or diſpleaſed with men, as they keep or neglect ſuch trifles.

3. But he anſwered and ſaid unto them, Why do you alſo tranſgreſs the commandment of God by your tradition?

3. NOTE, The rebels that break God's laws by their laws, yet charge God's ſervants with ſin, for not keeping their laws and traditions againſt God's laws: they think God's laws too many and too ſtrict, and yet make more of their own, and are preciſe for keeping them.

4. For God commanded, ſaying, Honour thy father and mother; and he that curſeth father or mother, let him die the death. 5. But ye ſay, Whoſoever ſhall ſay to *his* father or *his* mother, *It is* a gift by whatſoever thou mighteſt be profited by me, 6. And honour not his father or his mother, *he ſhall be free.* Thus have ye made the commandment of God of none effect by your tradition.

4, 5, 6. God's command to honour parents binds you to relieve them, if they be in want: And duty to parents is ſo great, that contempt of them deſerves death. But ye have like hypocrites got a trick to pretend to devote your eſtates to God, that you may defeat your parents, and ſo quite fruſtrate God's commandment.

7. Ye hypocrites, well did Eſaias propheſy of you, ſaying, 8. This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me. 9. But in vain they do worſhip me, teaching for doctrines the commandments of men.

7, 8, 9. NOTE, 1. It is the part of hypocrites to pretend religion for ſlip labour, and traditions and ceremonies of their own, and think God is honoured and pleaſed with the injunctions and canons of men, while they break God's commands (and hate and perſecute thoſe that keep them.) 2. This human religion of hypocrites is vain, (and worſe than vain:) It is loſt labour and ſinful prophanation.

10. And he called the multitude, and ſaid unto them, Hear and underſtand. 11. Not that which goeth into the mouth defileth a man. but that which cometh out of the mouth, this defileth a man.

10, 11. It is not the quality or uncleanneſs of your food, that is ſin and ſoul defilement; but it is ſinful words (and deeds) the product of ſinful hearts, that God will charge on you as your uncleanneſs.

12. Then

12. Then came his diſciples, and ſaid unto him, Knoweſt thou that the Phariſees were offended after they heard this ſaying?

12. NOTE, Erroneous men and hypocrites are offended at the cleareſt truth, which croſſeth their odd opinions and way.

13. But he anſwered and ſaid, Every plant which my heavenly father hath not planted, ſhall be rooted up. 14. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both ſhall fall into the ditch.

13, 14. Their opinions and traditions, and their ſect in making a religion of theſe, are not of God, but of their own invention, and therefore God will root them up. God will not bleſs human religions. Let them alone awhile; their judgment is near. They and their diſciples, as blind leaders and followers, will fall into the ditch of temporal and eternal perdition.

15. Then anſwered Peter and ſaid unto him, Declare unto us this parable. 16. And Jeſus ſaid, Are ye alſo yet without underſtanding? 17. Do not ye yet underſtand, that whatſoever entereth in at the mouth goeth into the belly, and is caſt out into the draught 18. But thoſe things which proceed out of the mouth, come forth from the heart, and they defile the man.

15, &c. Meat that paſſeth through a man cannot defile his ſoul: but it is the product of a ſinful heart that defiles it.

19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, theſts, falſe witneſs, blaſphemies. 20. Theſe are the things which defile a man: but to eat with unwaſhen hands, defileth not a man.

19, 20. It is out of a ſinful heart that all ſins proceed, as evil thoughts and deſigns, &c. NOTE, The heart itſelf is not here excluded from guilt, but included as the defiled and defiling cauſe of all actual ſin.

21. Then Jeſus went thence, and departed into the coaſts of Tyre and Sidon. 22. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou ſon of David, my daughter is grievouſly vexed with a devil.

21, 22. Then he went to the borders of Iſrael near the heathen country, and a heathen Canaanitiſh or Syrophœnician woman hearing of his fame, went to him, and begged of him to heal her daughter vexed with a devil.

23. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. 24. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael.

23, 24. Diſmiſs her, that ſhe trouble us not. He ſaid, My perſonal miniſtry is to be to the ſtraying Jews, and not to the heathens.

25. Then came ſhe and worſhipped him, ſaying, Lord help me. 26. But he anſwered and ſaid, It is not meet to take the childrens bread and to caſt it to the dogs 27. And ſhe ſaid, Truth Lord: yet the dogs eat of the crumbs which fall from their maſter's table.

25, &c. To give that which is deſigned for Iſrael to heathens, is but like caſting the childrens bread to dogs. She ſaid, It is true, Lord: and I confeſs myſelf to be but as one of the dogs, and claim not the childrens portion; but if I have as dogs, the crumbs that fall, they will have never the leſs.

28. Then Jeſus anſwered and ſaid unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

28. NOTE, Great faith maketh men capable of great mercies, even of having what they juſtly deſire.

29. And Jeſus departed from thence, and came nigh unto the ſea of Galilee, and went up into a mountain, and ſat down there. 30. And great multitudes came unto him, having with them thoſe that were lame, blind, dumb, maimed, and many others, and caſt them down at Jeſus feet, and he healed them:

29, 30. NOTE, How earneſtly will men ſeek for bodily health, who are ſenſeleſs of their ſouls concerns: If Chriſt's miniſters could

could give all men health and wealth, what abundance of followers would they have, and who would for this, impriſon, perſecute or ſilence them?

31. Inſomuch that the multitude wondered when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee: and they glorified the God of Iſrael.

31. NOTE, Great and ſenſible miracles and benefits force men to acknowledge the hand of God, and to praiſe him.

32. Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three days, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way. 33. And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſs, as to fill ſo great a multitude? 34. And Jeſus ſaith unto them, How many loaves have ye? and they ſaid, Seven, and a few little fiſhes. 35. And he commanded the multitude to ſit down on the ground. 36. And he took the ſeven loaves and the fiſhes, and gave thanks, and brake them, and gave to his diſciples, and the diſciples to the multitude. 37. And they did all eat, and were filled; and they took up of the broken meat that was left, ſeven baſkets full. 38. And they that did eat, were four thouſand men, beſide women and children. 39. And he ſent away the multitude, and took ſhip, and came into the coaſts of Magdala.

32, &c. This was the ſecond miracle of compaſſionate feeding the hungry. Is not Chriſt in heaven as merciful and ſufficient for ſoul and body, as he was on earth?

CHAP. XVI.

THE Phariſees alſo with the Sadducees, came, and tempting, deſired him that he would ſhew them a ſign from heaven.

1. Not believing the reports of all his miracles, they deſired that they themſelves might ſee ſome ſign from Heaven, which might certainly prove that God had ſent him: thinking that he could not do it.

2. He anſwered and ſaid unto them, When it is evening ye ſay, *It will be* fair weather: for the ſky is red. 3. And in the morning, *It will be* foul weather to day, for the ſky is red and louring. O *ye* hypocrites, ye can diſcern the face of the ſky, but can ye not *diſcern* the ſigns of the times?

2, 3, You can conjecture what weather will be by the ſky: And is it to you ſo hard a matter to know by my doctrine and all the miracles and good works that I have done, that I am ſent of God, that you muſt preſcribe what ſigns God ſhall ſhew you from heaven, before you will believe.

4. A wicked and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given unto it, but the ſign of the prophet Jonas, And he left them, and departed.

4. When your own wickedneſs hindereth your belief, you call for a ſign from heaven to convince you. But I again tell you, you ſhall have no ſign but that of the prophet Jonah. He that is filthy, let him be filthy ſtill.

5. And when his diſciples were come to the other ſide, they had forgotten to take bread. 6. Then Jeſus ſaid unto them, Take heed and beware of the leaven of the Phariſees, and of the Sadducees.

5, 6. NOTE, Chriſt doth not bid them to avoid all converſe with theſe men, or not to hear them read the law of Moſes but to take heed of receiving any of their falſe doctrine.

7. And they reaſoned among themſelves, ſaying *It is* becauſe we have taken no bread, 8. *Which* when Jeſus perceived, he ſaid unto them, O ye of little faith, why reaſon ye among yourſelves, becauſe ye have brought no bread: 9. Do ye not yet underſtand, neither remember the five loaves of the five thouſand, and how many baſkets ye took up? 10. Neither the ſeven loaves of the four thouſand, and how many baſkets ye took up? 11. How is it that ye do not underſtand, that I ſpake it not to you concerning bread, that ye ſhould beware

of

of the leaven of the Phariſees, and Sadducees? 12. Then underſtood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Phariſees, and of the Sadducees.

7, &c. We are dull of underſtanding till Chriſt inſtruct us, and apt to put a carnal ſenſe upon his words.

13. When Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay, that I, the ſon of man, am?

13 NOTE, Chriſt would not ſo much as urge his own diſciples to confeſs him to be the Chriſt, till his works were a cogent teſtimony; that their faith might not be precarious, nor by bare command, but by convincing evidence.

14. And they ſaid, Some *ſay that thou art* John the baptiſt, ſome Elias, and others Jeremias, or one of the prophets.

14. NOTE, 1. Men were convinced that he was of God, (that is the multitude but not the rulers:) But they thought he was not the Meſſiah, but ſome great prophet's ſoul in a new body. 2. By this it is evident that the multitude then believed the immortality of the ſoul: elſe they could not think that thoſe ſouls came into other bodies.

15. He ſaith unto them, But whom ſay ye that I am? 16. And Simon Peter anſwered and ſaid, Thou art Chriſt the ſon of the living God.

15, 16. NOTE, 1. It was meet, that thoſe that were to preach Chriſt to others, ſhould be brought to an open confeſſion of him themſelves. 2. It is like the reſt believed as Peter, though he only ſpake.

17. And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Bar jona: for fleſh and blood hath not revealed *it* unto thee, but my father which *is* in heaven.

17. It is a point of ſo great importance to ſanctification, juſtification, and ſalvation verily to believe me to be the Chriſt and Saviour, that this faith is the evidence and means of thy bleſſedneſs: It is not mere man that hath revealed this, ſo as to make thee a true believer, but my heavenly father, by my works and word, and by his grace.

18. And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell ſhall not prevail againſt it.

18. And as thou haſt confeſt me to be Chriſt, I will ſay to thy comfort, that as thy name ſignifieth a rock or ſtone, ſo by thee (and thy brethren) I will build my Church on this Rock, againſt which all the powers of hell, the devil and wicked men ſhall not prevail.

NOTE, 1. It is a great controverſy whether by [*this* Rock] be meant, 1. Chriſt himſelf, 2. or the faith and confeſſion of Chriſt, 3. Or Peter himſelf. But no doctrinal controverſy dependeth on it: For all three are certain truths. 1. No doubt but primarily Chriſt is the Rock on which the church is built. 2. And no doubt but *faith* and *confeſſion* being the condition of our part in Chriſt, the church is ſo far built thereon. 3. And no doubt but the Apoſtles are called foundation-ſtones on which the church is built, and therefore Peter whoſe name importeth it, and was a chief ſpeaker among them, as the foreman of a jury. 2. Though the powers of hell may ſeem to prevail, as they did over Chriſt, while he was on the croſs, they are then next an overthrow themſelves.

19. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

19. And hereafter I will make thee a ruling ſteward over my church, as it is God's kingdom on earth, preparatory to the heavenly kingdom of glory: and the due adminiſtration of thy office by theſe keys of power, ſhall be the ordinary way to heaven, and a forerunner of the final juſtification of the faithful, and of the final condemnation of the impenitent and ungodly, whom by my doctrine and the due application of it, thou bindeſt over to my judgment.

NOTE, As Peter was the foreman or ſpeaker in their common confeſſion, ſo by Peter the promiſe is made to them all: And to them all Chriſt after gave this power: But he never made Peter governor of the reſt of the apoſtles, much leſs the Pope.

20. Then charged he his diſciples that they ſhould tell no man that he was Jeſus the Chriſt.

20. NOTE, Becauſe this honour was reſerved chiefly, 1. To the time of the accompliſhment of all the evidences by his reſurrection and aſcenſion, and giving of the Holy Ghoſt. 2. And to the work of the Spirit then on the apoſtles, by which they were ſuddenly advanced to a fitneſs for this work,

above

above what they attained by Chriſt's perſonal teaching them on earth.

21. From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things of the elders, and chief prieſts, and ſcribes, and be killed and be raiſed again the third day.

21. NOTE, 1. This Chriſt did. 1. To make them know that he knew things to come, 2. And to make them know that it was not to reign as an earthly king that he was ſent. 3. And to prepare them to bear his ſufferings, and not to expect fleſhly proſperity by him. 2. It was the poor that followed Chriſt, and the rulers and teachers that crucified him.

22. Then Peter took him, and began to rebuke him, ſaying, be it far from thee, Lord: this ſhall not be unto thee.

22. Peter contradicted him, ſaying, God forbid; Lord favour thyſelf, and expoſe not thyſelf to this.

NOTE, 1. The fleſh is ready to ſuggeſt fleſhly counſel, and to oppoſe all that tends to ſuffering. 2. We have need to be fortified againſt temptations of loving friends as well as enemies.

23. But he turned and ſaid unto Peter, Get thee behind me Satan, thou art an offence unto me; for thou ſavoureſt not the things *that be* of God, but thoſe *that be* of men.

23. He looked at him with diſpleaſure, and ſaid to Peter, I ſay to thee as I ſaid to the Devil, when he tempted me, Get thee behind me, for thou doeſt the work of Satan the adverſary, in tempting me for ſelf-preſervation, to violate my father's command, and my undertaking, and to forſake the work of man's redemption and ſalvation: As thy counſel favoureth not the things that be of God, (his will, work, and glory,) but the things that be of men, (the love of the body and this preſent life,) ſo it ſignifieth what is in thy heart: (take heed leſt this carnality prevail.)

NOTE, 1. All things muſt diſpleaſe us that diſpleaſe God, and are againſt his intereſt, and the good of man.

2. Even the beſt men and neareſt friends may by temptation and error, be made Satan's inſtruments to do his work in ſome particulars of great moment.

3. Good men do the devil's work oft times when they know it not, but verily think it is all for Chriſt.

4. No love or reſpect to men's nearneſs or goodneſs, muſt draw us to flatter them in ſin, or to ſpeak lightly of it; we muſt not mince it or extenuate it, becauſe good men commit it: we muſt lay it home on them, that would by juſtifying it make it paſs for duty. Leſt the name of good men ſhould ſerve Satan more effectually than men of known wickedneſs can do.

5. It is no railing, on juſt occaſions to tell tempting friends, and godly men or miniſters, that they are doing the devil's work, and are inſtead of devils to the tempted.

6. To hinder us in God's work and men's ſalvation, is to be Satans to us. O how many Satans then are called Reverend Fathers, who ſilence and perſecute men for God's work, as the whole courſe of the papal diſcipline and worſhip manifeſteth.

7. It is carnal ſavouring worldly and fleſhly intereſt too much, and the things of God, the ſoul, and heaven too little, which is the common cauſe of the ſinful counſels, and courſe, even of ſacred men.

24. Then ſaid Jeſus unto his diſciples, if any man will come after me, let him deny himſelf, and take up his croſs, and follow me. 25. For whoſoever will ſave his life, ſhall loſe it: and whoſoever will loſe his life for my ſake, ſhall find it.

24. Chriſt took this occaſion to preach *ſelf-denial* to his diſciples, ſaying, Let him that will be my diſciple and follow me, and expect ſalvation by me, reſolve to deny his carnal ſelf, and ſelf-intereſt, and reſign himſelf to me, as being not his own, but mine: Not *making* the croſs, but patiently taking and bearing it when it is laid upon him, and follow me by ſufferings unto glory. For this is the method determined by God, that whoever reſolveth to ſave his life, and not be undone in the world to avoid ſin, this man ſhall finally loſe his life, and life eternal. And whoever will loſe his life, rather than by ſin to forſake me and his duty, ſhall find that life with felicity in heaven, which he loſt on earth.

NOTE, Chriſt's peremptory terms of ſalvation, are to prefer it and him before our lives.

26. For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?

26. Will it not be an ill bargain to gain all the world for a ſhort time to the fleſh, and loſe one's own ſoul and its happineſs for ever? And what will compenſate the loſs of the ſoul? For what price would you ſell its happineſs.

NOTE, 1. Man hath a ſoul that liveth when he leaveth this world. 2. It were a mad bargain to ſell a man's ſoul for all that this world can afford. O how many do that daily indeed, which they durſt not do by an expreſs bargain with the devil.

27. For the ſon of man ſhall come in the glory of his father, with his angels: and then he ſhall reward every man according to his works.

27. Believe it, I ſhall come at laſt in judgment, in divine glory, attended by Angels, and then I will reward thoſe that were faithful to me, or perfidious, and all men, according to their works: therefore whatever you ſuffer now, prepare for the judgment of that day.

28. Verily I ſay unto you, There be ſome ſtanding here, which ſhall not taſte of death, till they ſee the ſon of man coming in his kingdom.

28. And I tell you, leſt you think this my coming in glory to judgment incredible, that ſome here ſhall live to ſee a viſible repreſentation of that my glorious appearing.

NOTE. That this is meant of his transfiguration, the addition of it in the ſeveral evangeliſts ſheweth. Nor is Dr. H.'s reaſon againſt it from the former verſe of any force, it being not the ſame coming that is here ſpoken of, but its repreſentation.

CHAP. XVII.

AND after ſix days, Jeſus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, 2. And was transfigured before them, and his face did ſhine as the ſun, and his raiment was white as the light.

1, 2. And as Chriſt had promiſed them a glimpſe of his kingly glory, ſo within ſix days he performed it, to Peter, James, and John, whom he ſelected for peculiar favours. In a high mountain he was transfigured into a glorious appearance, his face ſhining like the ſun, and his raiment like light.

NOTE, Chriſt would have this help of ſenſe, to confirm their faith. Of this transfiguration, I have written at large in a Book called, *My dying thoughts*.

3. And behold, there appeared unto them Moſes and Elias talking with him.

3. NOTE, 1. Moſes whoſe body was buried, and Elias, whoſe body was but changed, appeared alike.

2. The chief legiſlator and chief prophet appeared to ſhew that the law and the prophets did but lead to Chriſt. 3. Did not the departed ſaints live after death, they could not appear in glory. 4. They talked with Chriſt, of his ſufferings at Jeruſalem. 5. Either Chriſt told the three diſciples who they were, or their own appearance ſhewed it. 6. How much better company is above than here.

4. Then anſwered Peter, and ſaid unto Jeſus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moſes, and one for Elias.

4. NOTE, 1. We are apt to deſire more of heaven on earth than God will allow, (But not ſo apt to deſire to go by death to that glory where it is:) Fain we would have it come down to us.

2. A glimpſe of glory is enough to wrap a ſoul into extaſy.

3. We know not what we ſay, when we talk of felicity in tabernacles on earth.

4. A glimpſe of glory will make us out of love with worldly company and vanity. How loth then would the ſouls in heaven be to come down.

5. While he yet ſpake, behold, a bright cloud overſhadowed them: and behold, a voice out of the cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed; hear ye him.

5. NOTE, 1. Heavenly inhabitants muſt not ſtay on earth; nor heavenly viſions and raptures be here long or frequent. 2. God again owned his Son by a voice from heaven, as perfectly righteous, and as pleaſing him by man's redemption, and reconciling us to him, and teaching the doctrine which is pleaſing to him.

6. And when the diſciples heard *it*, they fell on their face, and were ſore afraid.

6. NOTE, The voice of God even when he ſpeaketh mercy, is enough to humble and proſtrate man.

7. And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

7. NOTE, It is Chriſt that muſt raiſe our troubled and humbled ſouls from our dejectedneſs and fear.

8. And when they had liſt up their eyes, they ſaw no man, ſave Jeſus only.

8. NOTE, Chriſt will ſtay with us, when Moſes and Elias will not; nor are earthly comforts durable.

9. And as they came down from the

the mountain, Jeſus charged them, ſaying, Tell the viſion to no man, until the Son of man be riſen again from the dead.

9. The reaſon is before mentioned: After the reſurrection was the fitteſt ſeaſon.

10. And his diſciples aſked him, ſaying, Why then ſay the ſcribes, that Elias muſt firſt come?

10. Why ſay the Jewiſh doctors that Elias muſt come before the Meſſiah; if this was he that we ſaw.

11. And Jeſus anſwered and ſaid unto them, Elias truly ſhall firſt come, and reſtore all things; 12. But I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they liſted: likewiſe ſhall alſo the Son of Man ſuffer of them. 13. Then the diſciples underſtood that he ſpake unto them of John the Baptiſt.

11, &c. It is true that is ſaid out of Mal. that Elias muſt come, but it was John that was meant under the name of Elias, whom they knew not, but killed him while they looked for him, and ſo they will do by me.

14. And when they were come to the multitude, there came to him a *certain* man kneeling down to him, and ſaying, 15. Lord, have mercy on my ſon, for he is lunatic, and ſore vexed: for oft times he falleth into the fire, and oft into the water. 16. And I brought him to thy diſciples, and they could not cure him.

14. NOTE, By [lunatic] is meant one that had the epilepſy, or ſome ſuch diſeaſe upon the change of the moon: A real diſeaſe, of which yet the devil was the executioner, and further joined with it extraordinarily.

17. Then Jeſus anſwered and ſaid, O faithleſs and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me.

17. It is long of your own unbelief and perverſeneſs, that they could not cure him; how long ſhall I work miracles among you before you will believe? will you drive me from among you by your unbelief, to go to others?

NOTE, This ſeemeth plainly ſpoken to the man of himſelf and ſuch others, and not as ſome ſay, to the diſciples.

18. And Jeſus rebuked the devil, and he departed out of him: and the child was cured from that very hour. 19. Then came the diſciples to Jeſus apart, and ſaid, Why could not we caſt him out? 20. And Jeſus ſaid unto them, Becauſe of your unbelief:

18, &c. Your unbelief as well as the man's, was that which hindered you: you are all therein to be blamed.

20. For verily I ſay unto you, If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove; and nothing ſhall be impoſſible unto you.

20. For if you have the leaſt true belief and truſt in my power and will for the working of any ſuch miracle, as I commiſſion you to work, if it were as hard as the removing of a mountain, it ſhould not be too hard for you.

NOTE, It is not faith, but preſumption which hath no promiſe of ſucceſs, if they or any are confident of working any miracle, which Chriſt never commiſſioned or called them to work, or promiſed his bleſſing to.

21. Howbeit this kind goeth not out, but by prayer and faſting.

21. But by faith, I mean not confident preſumption, that God will do it in your own way: But for ſuch as this, God will be ſought by faſting and fervent prayer, in which way you may expect ſucceſs, if the perſon alſo be capable that ſeeketh help.

22. And while they abode in Galilee, Jeſus ſaid unto them, The Son of Man ſhall be betrayed into the hands of men: 23. And they ſhall kill him, and the third day he ſhall be raiſed again: and they were exceeding ſorry.

22, 23. Again, Chriſt foretels them of his death and reſurrection, to inſtruct and prepare them for it: which they were grieved at.

24. And when they were come to Capernaum, they that received tribute-*money*, came to Peter, and ſaid, Doth not your maſter pay tribute? 25. He ſaith, Yes. And when he was come into the houſe,

Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom do the kings of the earth take cuſtom or tribute? of their own children, or of ſtrangers? 26. Peter ſaid unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free.

24, 25, 26. NOTE, They had two ſorts of tribute, but that here meant it is likeſt was poll-money, impoſed by Auguſtus firſt: And by [*children*] is not meant *free ſubjects*; for ſuch did pay: but their own families. And then it is hard to know, what Chriſt's anſwer meant, unleſs it were as many ſay, *Then this tribute belongs of right to the houſe of David, and I being of it am free.* Or elſe, [if king's own families be not taxed, I that am the Son of the univerſal king, from whom is all power, and whoſe ſubjects they are, am rightfully freer than their children.] This ſeemeth to me to be the ſenſe. But he queſtioneth not but tribute is due to kings and other powers.

27. Notwithſtanding, leſt we ſhould offend them, go thou to the ſea, and caſt a hook, and take up the fiſh that firſt cometh up: and when thou haſt opened his mouth, thou ſhalt find a piece of money: that take, and give unto them for me and thee.

27. But we muſt deny our own right to avoid offence: Go therefore and caſt a hook, and I will bring a fiſh to thy hand with half a crown (a ſtater) in his mouth; which is the poll-money for two perſons: Pay them that for thee and me.

NOTE, 1. This ſhewed the great power of Chriſt. 2. But why did he pay for Peter and not the reſt? *Anſw.* Peter had a houſe in Capernaum where they were, and was there to pay his poll-money, *Matth.* 5. 8, 14.

If it be, as others think, the tax to the ſanctuary that is here meant, it will make no doctrinal alteration: The ſenſe then will be, [a tax, due to God, is rather due *to* me, than *from* me, that am the Son of God.]

CHAP. XVIII.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven?

1. Ambition ſtirred in them, to debate who ſhould be greateſt in Chriſt's church or kingdom, next himſelf.

2. And Jeſus called a little child unto him, and ſet him in the midſt of them, 3. And ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.

2, 3. Chriſt ſet a child before them as a viſible anſwer, and ſaid, Except true converſion give you a new and humble mind, and take you off from ambitious overvaluing earthly pomp and power, that as teachable and obedient diſciples to me, you may be drawn to ſet more by heavenly things, you cannot be capable of entering into the heavenly kingdom, much leſs of being greateſt there: nor are you fit for a place in the church on earth (much leſs of power) without covenanting this.

4. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven.

4. Though worldly men will think otherwiſe, I tell you that the humbleſt Chriſtian is the beſt, and the beſt is indeed the greateſt, as being deareſt unto God, and he is fitteſt alſo for church power.

5. And whoſo ſhall receive one ſuch little child in my name, receiveth me.

5. And he that receiveth or ſheweth kindneſs to any ſuch humble godly Chriſtian, I will take and reward it as done to me.

NOTE, How do the Papal clergy read this, that hate, revile, ſilence, and ruin or burn ſuch: But they cheat their ſouls by ſaying, that ſuch are but heretics and ſchiſmatics, and deny them to be Chriſt's, and then they think they are diſobliged, and may uſe them as they firſt judge and call them.

6. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a millſtone were hanged about his neck, and *that* he were drowned in the depth of the ſea.

6. But whoever he be that ſhall gall, diſcourage, or by threatening, deriſion, or perſecution ſeek to drive the leaſt from faith and holy living, it were leſs hurt to that man, (how big ſoever he now look and talk) that he were drowned in the ſea, with a millſtone about his neck: for God will take vengeance on him.

7. Woe unto the world becauſe of offences: for it muſt needs be that offences come: but woe to that man by whom the offence cometh.

7. Woe

7. Woe to the world by reaſon of the ſcandals, oppoſitions and impediments to faith, holineſs and ſalvation, which men will lay before each other, ſome by error, ſome by crimes, and ſome by perſecution: ſuch ſcandals and hindrances and temptations there will be: God will permit them for trial, and men will commit them. But the ſin is great, and it will be woe to the guilty, eſpecially the malignant perſecutors and ſeducers.

8. Wherefore if thy hand or thy foot offend thee, cut them off, and caſt *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire. 9. And if thine eye offend thee, pluck it out, and caſt *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell fire.

8, 9. Let nothing ſeem too dear to thee to ſecure thy ſalvation againſt ſuch ſcandals and hindrances and temptations: If it be friend, or intereſt, as dear to thee as thy hand, or foot, or eye, it is a ſmaller loſs to caſt it away here, and be ſaved hereafter, than to keep it here, and be damned hereafter to endleſs miſery. If thou hadſt no other way to avoid ſin but diſmembering thy body, it would be a duty and no loſs to do it.

NOTE, 1. Chriſt had ſaid this before, *Matth.* 5. 30. It is no fault to ſay the ſame thing often, 2. If it be ſo dangerous to be tempted by others, it is worſe to be our own tempters.

10. Take heed that ye deſpiſe not one of theſe little ones, for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

10. NOTE, O what men are they that read and preach this, and yet not only deſpiſe them, but firſt ignorantly or maliciouſly ſlander them, and then by this juſtify their railing, perſecuting and deſtroying them. 2. What a comfort is it to the leaſt true Chriſtian, that they have their angels that have charge of them, who always ſee God's face in glory: And ſhall not we then ſee it?

11. For the Son of Man is come to ſave that which was loſt.

11. And I that came into the world to ſave ſinners, will require it at your hands, if you wrong or perſecute them, or hinder them from the way of their ſalvation.

12. How think ye? if a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray? 13. And if ſo be that he find it, verily I ſay unto you, he rejoiceth more of that *ſheep*, than of the ninety and nine which went not aſtray.

12, 13. Chriſt likeneth himſelf to men that have by unexpected ſucceſs in recovering the loſt, a more ſenſible joy than for the reſt, though not a higher eſteem. And if he ſo much rejoice in them, how will he take it of thoſe that hate, perſecute or tempt them.

14. Even ſo it is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.

14. God loveth them better than you love ſheep; therefore he will ſave them, and judge all thoſe that would affright or drive away from their duty, the meaneſt perſon.

15. Moreover, if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother. 16. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican.

15, &c. And according to this compaſſionate tenderneſs of God, and your Saviour, muſt be your dealing with one another; not to favour ſin in any, but to ſeek by love to ſave the ſinner: Therefore if any one that thou haſt brotherly communion with, do treſpaſs againſt thee, by injury, or by ſcandalous crimes within thy notice, go and tell him his fault privately in brotherly love and tenderneſs, yet ſhewing him the evil of his ſin that he may repent: If he hear thee ſo as to repent and amend, thou haſt won him from the danger of his guilt, which may be a comfort to thee: But if he defend his ſin, or will not repent and amend, ceaſe

not

not thy love or labour, but take with thee one or two meet persons, that two or three witnesses may the more awe him, or credibly convict him. And if he neglect to hear them, (having exercised due patience for the trial, and fit means to convince him,) then make it public by telling the church, in whose communion he liveth: either by opening it in the congregation that the church-guides may reprove him and exhort him to repent, and pray for his repentance; or when that is not convenient tell it the guides of the church, that they may make it public and do their office. And if he neglect to hear this public exhortation, have no more communion or familiarity with him than with a heathen or publican, but so carry it, that he and others may see that thou esteemest him not as one of the christian society whom Christ will own.

NOTE, This text which is Christ's law of church-discipline, is perverted divers ways, by several sorts of mistakers. Some feign that it speaketh not of sins against God, but of injuries against men: and that by the Church is meant the civil judicature that then was, (inferior or superior sanhedrim.) But, 1. it is evident that it is to christians or disciples that Christ giveth this law, others received no law from him. And it was how to deal with a brother in order to repentance and salvation, as the forgoing verses shew. 2. Christ knew that the sanhedrim were his deadly enemies, and foretold that they would condemn him: And therefore never made a law to his disciples to use them as their ordinary judicature. 3. He knew that they would hate and persecute his disciples, and therefore never sent them to them for right. 4. He came to abrogate Moses's law, and overthrow their Mosaick policy: And therefore did not establish it by this law. 5 He could never mean that christians must take him for a heathen, that heard not the Jews' council, when he foretold them how that council would scourge them in their synagogues, and cast out their names, and say all manner of evil of them falsly.

Nor did Christ set up a christian judicature of magistrates, having the power of the sword instead of the Jewish. For, 1. Christ himself refused to use such a power on earth. 2. He forbade it his disciples that strove for it. 3. The text speaketh of no forcing power, but persuasive, and of no penalty but alienation and disowning. 4. The apostles did never set up any such coactive civil judicature, nor the church after them for 300 years and much more: which they would have done had Christ commanded it. 5 But they did set up such ecclesiastic judicatures wherever they gathered churches, which was their actual visible exposition of this law of Christ. 6. It is not restitution or recovery of lands, goods, or rights that is here mentioned as the end, but the *winnig* of a brother by repentance. 7. And what is more noted by Christ as an offence or trespass against us, than scandal, and dishonouring the christian name and society, and grieving good men by sinning against God. I think these evidences prove past doubt, that it is the discipline of christian churches Christ here institutes by a standing law, for which he gave the power of the keys.

2. The church is told and heard when the rulers are told and heard, either before the whole congregation, or that they may publish it. The whole congregation is not to speak and be heard, nor necessarily to be told by the offended himself. But as the city is said to *receive* and to *execute* any order from the king when the magistrates do their part in it, and the people theirs, so it is with the church.

3. But how the telling of one lay-chancellor or civilian, and hearing or not hearing him, and being excommunicate by him concerns this law, I know not, no nor telling or not hearing one single person that judgeth alone over many hundred churches at a distance and without their notice.

4. This discipline is of great moment, for the honour of Christ and his church, that it be not as impure as the infidel world, nor a swine-sty instead of a society of saints: And that it may be known that Christ came not as deceivers do, to get himself a number of followers as bad as other men, but to sanctify a peculiar people to God, zealous of good works, and forsaking the world, the flesh, and the devil; and to keep christians from the snare and the shame of infectious and wicked associates: and to keep sin under open disgrace.

5. Yet if pastors neglect this holy discipline the sin is theirs: It doth not necessitate the innocent to forsake the church, unless their doctrine or practice amount to a profest rejection of some essentials of christianity, or else they force men to sin or own their sin. But they that can chuse better without more hurt than benefit, should prefer it before undisciplined churches.

18. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

18. I tell you that my church on earth is the seminary or suburbs of my church in heaven, and those that you as my ministers absolve according to my word, they being not deceitful, but true professors of faith and repentance, they shall be absolved in heaven. And those that you bind over as impenitent

to

to my judgment, being ſuch indeed, ſhall be condemned and ſhut out of heaven: and I will own and confirm your judgment of men by the power I give you, if you do it according to my word.

NOTE, God giveth paſtors power to condemn and caſt out none from heaven, nor to ſave any, but only ſuch as condemn and caſt out themſelves, or ſuch as ſave themſelves by faith, more than the church can do.

19. Again, I ſay unto you, that if two of you ſhall agree on earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my father which is in heaven.

19. And I tell you, that I may encourage you to concord, that if two of you (much more, if all, or many) ſhall agree in your prayers, diſcipline or appeal to God, he will accept your endeavours, and they ſhall not be in vain, but bleſſed.

20. For where two or three are gathered together in my name, there am I in the midſt of them.

20. For as I am with every ſingle chriſtian, ſo I will more eminently bleſs with the fruits of my preſence, the aſſemblies of the faithful, be they never ſo ſmall.

NOTE, It is an hatred to Chriſt's preſence and name, that Satan perſecuteth ſuch meetings.

21. Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times?

21. Peter ſaid unto him, What if my brother do often ſin to my injury or ſcandal, and be often thus admoniſhed, how oft muſt I forgive him? ſeven times ſeems much.

22. Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: but until ſeventy times ſeven.

22. It is not the number of times, but his true repentance that is to be here regarded: NOTE, There are ſome ſins that oft committing, will prove that the repentance is not true. He that ſhould daily or weekly beat you, ſteal, murther, fornicate, and as oft ſay, *I repent*, is not to be believed, but forfeiteth his credit. But he that is but oft angry, or defective in the degrees of ſincere duty, may be believed, if he oft profeſs repentance.

23. Therefore is the kingdom of heaven likened unto a certain king which would take account of his ſervants. 24. And when he had begun to reckon, one was brought unto him, which owed him ten thouſand talents. 25. But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made.

23, &c. And that you may know on what terms you muſt look for mercy and forgiveneſs yourſelves, I will liken God's government to a king that would call his ſervants to account, and demand his due, and make his debtors know what he might expect of them in juſtice.

26. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all.

26. The ſervant unable to pay, appealed from juſtice, and begged mercy, promiſing to pay when he ſhould be able.

27. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.

27. As he appealed to mercy, he found mercy, and his lord forgave him, and ſet him free.

28. But the ſame ſervant went out, and found one of his fellow-ſervants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, ſaying, Pay me that thou oweſt. 29. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me and I will pay thee all. 30. And he would not: but went and caſt him into priſon, till he ſhould pay the debt.

28, &c. He that had received ſo much mercy, uſed his fellow-ſervant with unmerciful rigour, exacting all his due.

31. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. 32. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredeſt me: 33. Shouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?

31, &c. I forgave thee a great debt, and ſhouldeſt

ſhouldeſt not thou forgive a little one? If mercy was ſo neceſſary to thee, why didſt not thou ſhew mercy to thy fellow-ſervant as I did to thee.

34. And his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him. 35. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

34, 35. NOTE, Here it is doubted, 1. How God is ſaid to forgive unmerciful men, 2. And to demand the debt which he had forgiven, and to unpardon it again. *Anſw.* God hath divers degrees of forgiveneſs. 1. To give the world a pardon of all ſin, on condition of thankful acceptance, is a great degree of forgiveneſs, though it be no actual diſcharge till accepted. 2. To ſuſpend the execution of puniſhment (with ſuch an offer) and to give him time, eaſe and mercy, who deſerved to be all that time in hell, is a degree of actual forgiveneſs: for to forgive the ſin, is to forgive the puniſhment; and bad men have much puniſhment here forgiven them, which they deſerved. And both theſe may be reverſed by men's unbelief and ſin.

3. Whether the ſins of infants pardoned in baptiſm, may return in guilt by covenant-breaking; or any other that have not confirming grace, but ſuch as Adam and the angels had and loſt, is a controverſy that is yet undecided among Chriſtians.

4. But were perſeverance never ſo ſure eventually, yet in the tenor of the covenant, pardon and ſalvation are given on condition: And God may well ſay, If you perform not the condition, you ſhall yet periſh. That by this warning they may be moved to perform it. And ſhould pardoned ſin be unpardoned again, it would be no change in God, nor in his word, but in man. He that ſaith, The faithful ſhall be accepted, and the unfaithful periſh, changeth not if any ſhould periſh by unbelief; God and his word are ſtill the ſame. And forgiving others, is part of the condition of our continued forgiveneſs.

CHAP. XIX.

AND it came to paſs, that when Jeſus had finiſhed theſe ſayings, he departed from Galilee, and came into the coaſts of Judea beyond Jordan: 2. And great multitudes followed him, and he healed them there. 3. The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawful for a man to put away his wife for every cauſe?

1, &c. When Chriſt had thus long preached in his own country where he dwelt, far off from Jeruſalem, he drew nearer it into Judea, and there alſo multitudes flocked after him; and the Phariſees attempted by queſtions to enſnare him, &c.

4. And he anſwered and ſaid unto them, Have ye not read, that he which made *them* at the beginning, made them male and female, 5. And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife: and they twain ſhall be one fleſh. 6. Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let not man put aſunder.

4, &c. Look to the original, and you ſhall find that God made them one male and one female, and by the law of conjugality, united them for procreation and converſe as into one; the relative union being likened to a natural union of the parts of one body: and that ſo nearly, that on this account father and mother were to be left for a cloſer union with a wife. Therefore do not you ſeparate that which God hath ſo nearly united.

7. They ſay unto him, Why did Moſes then command to give a writing of divorcement, and to put her away?

7. They thought to take advantage by this againſt him, as contradicting Moſes's Law, and ſaid, &c.

8. He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives: but from the beginning it was not ſo.

8. You miſtake a permiſſion for a command: your fathers were an ignorant dull unruly ſort of people, and Moſes was put to make but ſuch laws as they could bear: Therefore he permitted putting away, but only commanded that they ſhould not do it without a bill of divorcement.

9. And I ſay unto you, Whoſoever ſhall put away his wife, except *it be* for fornication, and ſhall marry another, committeth adultery: and whoſo marrieth her which is put away, doth commit adultery.

9. NOTE,

9. NOTE, 1. The fornication muſt be proved and not only ſuſpected. 2. It muſt be fornication ſince marriage. 3. A man is not *commanded* for this to put her away, and not forgive it, if there be reaſon for it, but only *permitted*. 4. In commonwealths the magiſtrate muſt be judge, for public ſafety. 5. The woman is not ſo fitly ſaid to *put away her huſband*; but by the magiſtrate may have the ſame remedy of a divorce when ſhe doth deſire it.

10. His diſciples ſay unto him, If the caſe of the man be ſo with *his* wife, it is not good to marry.

10. Then the danger and miſery of unſuitable marriage is ſo great, that it is better never to marry.

11. But he ſaid unto them, All men cannot receive this ſaying, ſave *they* to whom it is given.

11. He ſaid, Men muſt not avoid a leſſer evil by a greater: ſome men's temperament, and ſome men's condition in the world, make marriage neceſſary to them. All have not the gift of chaſtity.

12. For there are ſome eunuchs, which were ſo born from *their* mother's womb: and there are ſome eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themſelves eunuchs for the kingdom of heaven's ſake. He that is able to receive *it*, let him receive *it*.

12. There are ſome unfit for congreſs with women, who were born ſo: And ſome are made ſo by men, by caſtration: And ſome have made themſelves ſuch, that they might the better avoid all venereous temptations. He that is able to live in a continent ſingle life, without greater hurt, let him do it; but all cannot.

13. Then were there brought unto him little children, that he ſhould put *his* hands on them, and pray: and the diſciples rebuked them. 14. But Jeſus ſaid, Suffer little children, and forbid them not to come unto me: for of ſuch is the kingdom of heaven.

13, 14. Some brought their children to him that he would lay his hands on them and bleſs them according to their infant capacity: and the diſciples chid them away, thinking ſuch company below him: But Jeſus ſaid, Hinder them not, and forbid not little children to come or be brought to me: For I tell you, that it is not the ſelf-conceitedly wiſe, but thoſe that are already to learn and be ruled as ſuch children are, that yet ſet not their wit and will againſt inſtruction, but are as it were beginning the world, that will make up the Chriſtian church.

15. And he laid *his* hands on them, and departed thence.

15. *Qu.* But why did he not baptize them? *Anſw.* He baptized few of the aged yet that believed, and that baptiſm which he uſed, was but little differing from John's, till after his reſurrection the Chriſtian baptiſm was not fully inſtituted, as the entrance into his goſpel-church.

16. And behold, one came and ſaid unto him, Good maſter, what good thing ſhall I do that I may have eternal life?

16. NOTE, 1. It was then taken for granted, except by the Sadducees, that an eternal life of happineſs was to be attained. 2. And that well-doing on man's part, was the way to attain it.

17. And he ſaid unto him, Why calleſt thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

17. Thou knoweſt not how great a word thou ſpeakeſt of me, when thou calleſt me *good: Goodneſs* is *God's* name and *nature*: There is none *eſſentially, abſolutely, and moſt perfectly good* but *God*. But if thou wilt enter into life, keep God's commandments.

18. He ſaith unto him, Which? Jeſus ſaid, Thou ſhalt do no murder, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, 19. Honour thy father and *thy* mother, and, Thou ſhalt love thy neighbour as thyſelf.

18, 19. NOTE, Chriſt knew the order of the commandments; but named the fifth and the tenth by themſelves, as being of ſpecial note; the fifth for government itſelf, and the ninth, the ſummary of the ſecond table. For, Thou ſhalt love thy neighbour as thyſelf, is that which is meant by, *Thou ſhalt not covet thy neighbour's, &c.* that is, not by *ſelf-love want love to him*, and draw from him to thyſelf, or oppoſe his good.

20. The young man ſaith unto him, All theſe things have I kept from my youth up: what lack I yet?

20. NOTE, No doubt but he had broken

these commands, especially the last: but he judged by his freedom from the gross acts of sin.

21. Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

21. Jesus said, the state of Christianity, or qualification for salvation, is this, resolvedly and practically, to prefer heaven, before all the prosperity of this world, so as to part with all, for heaven, when thou art called to it: Therefore I will now try thee, whether thou canst do this: Go sell all and give to the poor, and follow me, and take the hopes of a treasure in heaven, instead of all.

22. But when the young man heard that saying, he went away sorrowful; for he had great possessions.

22. But this seemed so hard a motion to him, that he would not consent, but went away sorrowful; for he was very rich.

23. Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. 24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

23, 24. The difficulty of a rich man's being a sound Christian and saved is great, that I may express it by the common proverb, of a camel's going through a needle's eye.

25. When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? 26. But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

25, 26. This amazing the disciples, he said, So naturally and strongly do men love this world, and its prosperity, and so hardly do they believe, and love the unseen heavenly felicity, that it is impossible for mere fleshly man, to make so great a change upon the heart; But the grace of Almighty God can, and will do it

27. Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

27. Peter said, We have consented to thy terms, and forsaken all, and followed thee: What shall be our reward?

28. And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

28. Fear not being losers by forsaking all: You that have sincerely forsaken all for me, shall in my kingdom and future state, have ruling power, dignity and honour.

NOTE, It is doubted by expositors, Whether this speaks only of their chief power on earth in the Catholic church, and answerable glory in heaven: Or of any peculiar reign over the tribes of Israel, in heaven, or on earth, after the resurrection. The general sense is sure, though what more there is be doubtful.

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

29. And it is not you only, but all others that lose and forsake any thing here, for my name-sake, in the hope of the kingdom of heaven, shall be so great gainers by it, that they shall have in this life a hundred-fold better in value than they lost, and in the world to come everlasting life. The worst condition of the faithful, is an hundred times better than others.

30. But many *that are* first, shall be last; and the last *shall be* first.

30. But as to the degree of glory, I must tell you, it will not be given according to priority of age, or conversion, but according to the preparations of grace. And many that are now called, and have less holiness, will have less glory, than many that will be more eminent saints many ages hence.

CHAP. XX.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. 2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

1, 2. NOTE,

1, 2. NOTE, The parable is to ſhew, That God will not give men more glory than others, becauſe they were the firſt Chriſtians; but, becauſe his grace hath made them the beſt, though in time after others.

3. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, 4. And ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way. 5. Again he went out about the ſixth and ninth hour, and did likewiſe. 6. And about the eleventh hour he went out, and found others ſtanding idle, and ſaid unto them, Why ſtand ye here all the day idle? 7. They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard and whatſoever is right, *that* ſhall ye receive.

3, &c. The hours were about nine o'clock, and at twelve, and at three, and at five. God is not for idleneſs; but hath work for all times and ages.

8. So when even was come, the lord of the vineyard, ſaith unto his ſteward, Call the labourers, and give them *their* hire, beginning from the laſt unto the firſt.

8. NOTE, God's reward is in the evening of our days, and the evening of the world; when work is done.

9. And when they came that *were hired* about the eleventh hour, they received every man a penny. 10. But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a penny. 11. And when they had received *it*, they murmured againſt the good man of the houſe, 12. Saying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day.

9, 10, 11, 12. He made no difference in their wages for the *time* of their work: But he will make difference for the *work itſelf*: They that are called, near the end of the world, ſhall have as much, as thoſe that heard Chriſt preach: And thoſe that are converted in their age, if they be more holy, than thoſe that began in youth, will be more happy. 2. This parable meaneth not, that our reward is *wages for the value of our work*, as beneficial to God, in commutative juſtice; but only ſpeaketh of the proportion. 3. Nor doth it imply, That any in heaven will murmur at other men's ſalvation, but that the Jewiſh diſciples were yet inclined to grudge, that the Gentiles were equalled with them. And it is to cure ſuch envy now.

13. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a penny? 14. Take *that* thine *is*, and go thy way: I will give unto this laſt, even as unto thee. 15. Is it not lawful for me to do what I will with mine own? is thine eye evil, becauſe I am good?

13, 14, 15. I break no covenant with thee: Thou art not meet to give me laws of equity: Liberality to another, is no wrong to thee. Am I not the rightful diſpoſer of my own? Muſt I give none more than the value of their work deſerveth? All ſhall have equity, but all ſhall not have equal bounty. Thou ſhouldeſt be glad of thy brother's receivings.

16. So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

16. So the laſt called in time, may be made the chief in dignity; and the firſt called in time, may be in grace and glory among the loweſt. Yea, of many that come into the church at the firſt calling (as the *Jewiſh* diſciples,) few may prove ſincere and be ſaved.

17. And Jeſus going up to Jeruſalem, took the twelve diſciples apart in the way, and ſaid unto them, 18. Behold, we go up to Jeruſalem, and the Son of man ſhall be betrayed unto the chief prieſts, and unto the ſcribes, and they ſhall condemn him to death, 19. And ſhall deliver him to the Gentiles to mock, and to ſcourge, and to crucify *him*; and the third day he ſhall riſe again.

17, 18, 19. He foretold them, that at Jeruſalem he ſhould ſuffer, be crucified, and riſe again, &c.

NOTE, This frequent prediction was a full proof of Chriſt's truth, and voluntary ſuffering.

20. Then came to him the mother of Zebedee's children, with her ſons, worſhipping *him*, and deſiring a certain thing of him. 21. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left in thy kingdom.

20, 21. NOTE, Ambition is even in Chriſt's diſciples, till ſpecial grace humble them; ſeeking preferment and honour in the church, is a vice that Chriſt giveth us this warning to avoid. Carnality is apt to corrupt the minds even of eminent miniſters, and diſciples.

22. But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, we are able.

22. You think to find worldly honour and dignity in my kingdom, but you are miſtaken; it is ſuffering for me, that you muſt expect: Can you drink of this bitter cup, as I muſt do, and be baptized in blood, as I muſt be? And they over-confidently anſwered, We are able: Not knowing their trial, or their weakneſs.

23. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but *it ſhall be given to them* for whom it is prepared of my father.

23. Ye ſhall indeed ſuffer more than now ye think of (James was quickly martyred:) But to be next me in my kingdom, is not to be given by me upon ſuch petitioning, but only to thoſe for whom my Father hath prepared it; and who ſhall be fitteſt for it?

24. And when the ten heard *it*, they were moved with indignation againſt the two brethren.

24. NOTE, 1. As ſome are prone to ambition, ſo others to envy them, and be too much offended. 2. This ambitious part of Chriſt's miniſters here, began diſcontent that tended to ſchiſm, had not Chriſt ſoon rebuked it. 3. Chriſt's own twelve apoſtles had their own mutual diſtaſtes.

25. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them. 26. But it ſhall not be ſo among you; but whoſoever will be great among you, let him be your miniſter. 27. And whoſoever will be chief among you, let him be your ſervant.

25, 26, 27. Chriſt rebuketh theſe ambitious deſires of ſuperiority among them, and ſaith, The civil government by the ſword, which the *Gentiles* exerciſe, is as lords by force and fear; and the great in ſtrength command the reſt to do their wills. But in my church as ſuch, among you my diſciples it ſhall not be ſo: But (though you muſt be ſubject to the coercive government of magiſtrates, yet) your own proper government and pre-eminence ſhall be, by ſerviceable humility and love, over volunteers: Church-greatneſs ſhall conſiſt, in being moſt greatly ſerviceable to the converſion and edification of ſouls, and in moſt humble condeſcenſion to that end: And he ſhall be accounted the chief paſtor and chriſtian, who is moſt humbly ſerviceable to all. And the proud, and domineering, and unſerviceable, ſhall be the loweſt and baſeſt.

28. Even as the Son of Man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

28. As I myſelf came not to live in ſtate, with great attendance of ſervants, but to ſerve men for their good; not to receive by their ſervice to me, but to ſave them by my ſervice for them, and giving my life a ranſom for many.

29. And as they departed from Jericho, a great multitude followed him. 30. And behold, two blind men ſitting by the way ſide, when they heard that Jeſus paſſed by, cried out, ſaying, Have mercy on us, O Lord, thou ſon of David. 31. And the multitude rebuked them, becauſe they ſhould hold their peace: but thay cried the more, ſaying, Have mercy on us, O Lord, thou ſon of David.

29, 30, 31. The blind hearing by fame, that he healed all, cried to him for mercy, believing that he could heal them.

32. And Jeſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhall do unto you?

32. NOTE, Believers may have what they will

will of Chriſt, which is meet for them, and they for it.

33. They ſay unto him, Lord, that our eyes may be opened. 34. So Jeſus had compaſſion on them, and touched their eyes: and immediately their eyes received ſight, and they followed him.

33, 34. NOTE, 1. Bodily calamities are eaſily felt, and bodily welfare is eaſily deſired. 2. And though Chriſt moſt value thoſe who prefer ſpiritual mercies, yet he hath compaſſion alſo on men's bodies, as ſerviceable to their ſouls, and to his glory.

CHAP. XXI.

AND when they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, 2. Saying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe *them*, and bring *them* unto me. 3. And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them. 4. All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying, 5. Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and ſitting upon an aſs, and a colt the foal of an aſs.

1, &c. NOTE, Chriſt's way of travail was as poor mens', on foot: And it was the rich ſort of perſons that rode on aſſes, (they being there bigger than ours,) and only men of great ſtate or war that rode on horſes: And Chriſt knowing that the people would at his entrance into Jeruſalem, applaud him with *Hoſannah*, as the *Meſſiah*, and king of the Jews, reſolved to own their teſtimony ſo far, as to ride in ſome ſtate. 2. Though both the aſs and colt be looſed, and brought; it was the colt only that Chriſt rode on.

6. And the diſciples went, and did as Jeſus commanded them, 7. And brought the aſs, and the colt, and put on them their clothes, and they ſet *him* thereon. 8. And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrewed *them* in the way. 9. And the multitudes that went before, and that followed, cried, ſaying, Hoſannah to the ſon of David: Bleſſed is he that cometh in the name of the Lord, Hoſannah in the higheſt.

6, 7, 8, 9. NOTE, This was the common people's proclaiming him king, and the Meſſiah; ſpreading garments and boughs being their ſolemnization, and *hoſannah* their acclamation; (a word which ſignifieth [*Save now*] and was uſed with that ſort of pomp.) [*Bleſſed is he that cometh in the name of the* Lord] ſignified *Bleſſed* be the Meſſiah and king whom we have long looked for, and God hath now ſent.] To which in Luke is added, [*Peace in heaven, and glory in the higheſt:* That is, Let the *heavenly proſperity and glory come down upon this kingdom, and his kingdom tend to heavenly peace or proſperity, and glory to God, and Man with God.*

10. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this? 11. And the multitude ſaid, This is Jeſus, the prophet of Nazareth of Galilee.

10, 11. The citizens all came to ſee who it was, that came in ſo applauded: And the people that accompanied him in, told them, It is Jeſus, the famous prophet whoſe miracles you have heard of.

12. And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money changers, and the ſeats of them that ſold doves, 13. And ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves.

12, 13. In this ſtate he went on to the temple, and as one in power, he caſt out them that had turned the temple into a *market-place*, to furniſh men with ſacrifices; and overthrew the tables of them that like goldſmiths or bankers exchanged money for advantage; Alledging, *Iſa.* 56, 7. *My houſe*, &c. Ye have made a *market-place* of it; where the covetous defraud men for gain.

14. And the blind and the lame came to him in the temple, and he healed them.

14 He wrought out his miracles openly in the Temple, as he had done in the country.

15. And when the chief prieſts and

and ſcribes ſaw the wonderful things that he did, and the children crying in the temple, and ſaying, Hoſannah to the ſon of David; they were ſore diſpleaſed, 16. And ſaid unto him, Heareſt thou what theſe ſay?

15, 16. The rulers that knew they were under the Roman power, and ſaw that Jeſus was not like to deliver them from it, were greatly diſpleaſed when they heard the inferior multitude, and youths crying him up as the king, and Meſſiah, and ſaid, *Heareſt thou what theſe ſay of thee: wilt thou ſuffer them to raiſe a ſedition for thee, and expoſe us all to the* Romans' *wrath.*

16. And Jeſus ſaith unto them, Yea; have ye never read, Out of the mouth of babes and ſucklings thou haſt perfected praiſe?

16. Yea as it is written, *Pſal.* 8. 2. &c. NOTE, The Septuagint, which Matthew uſeth differs from the Hebrew: but not in ſenſe.

17. And he left them, and went out of the city into Bethany, and he lodged there. 18. Now in the morning as he returned into the city, he hungered. 19. And when he ſaw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and ſaid unto it, let no fruit grow on thee henceforward for ever And preſently the fig-tree withered away. 20. And when the diſciples ſaw *it*, they marvelled, ſaying, How ſoon is the fig-tree withered away?

17, 18, 19, 20. NOTE, It began then to die: but it was the next day that the diſciples ſaw it and wondered.

21. Jeſus anſwered and ſaid unto them, Verily I ſay unto you, If ye have faith, and doubt not, ye ſhall not only do this *which is done* to the fig-tree, but alſo if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea; it ſhall be done. 22. And all things whatſoever ye ſhall aſk in prayer, believing ye ſhall receive.

21, 22. Nothing ſhall be too hard, which God hath promiſed, and ye by faith and prayer are fit to receive.

23. And when he was come into the temple, the chief prieſts and the elders of the people came unto him as he was teaching, and ſaid, by what authority doeſt thou theſe things? and who gave thee this authority?

23. The chief prieſts and elders examined him, to ſhew his authority.

24. And Jeſus anſwered and ſaid unto them, I alſo will aſk you one thing, which if ye tell me, I in likewiſe will tell you by what authority I do theſe things. 25. The baptiſm of John, whence was it? from heaven, or of men? And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay unto us, Why did ye not then believe him? 26. But if we ſhall ſay, Of men; we fear the people; for all hold John as a prophet.

24, 25, 26. They perceived the advantage Chriſt would have by their anſwer: Either John's teſtimony, or the power of the multitude, who reverenced prophets ſent from God, and would have ſtoned them. *Luke* 20. 6.

27. And they anſwered Jeſus, and ſaid, We cannot tell. And he ſaid unto them, Neither tell I you by what authority I do theſe things.

27. If you will not anſwer my queſtion, neither will I anſwer yours.

28. But what think you? A certain man had two ſons, and he came to the firſt, and ſaid, Son, go work to-day in my vineyard. 29. He anſwered and ſaid, I will not: but afterward he repented, and went. 30. And he came to the ſecond, and ſaid likewiſe. And he anſwered and ſaid, I *go*, ſir; and went not. 31. Whether of them twain did the will of his father?

28. &c. That you may ſee that your higheſt profeſſion of holineſs and knowledge, while you diſobey God, doth leave you worſe than the Publicans, and vulgar whom you viliſy; I will tell you a parable, &c.

31. They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, that the publicans and the harlots go into the kingdom of God

God before you. 32. For John came unto you in the way of righteouſneſs, and ye believed him not: but the publicans and the harlots believed him. And ye when ye had ſeen *it*, repented not afterward, that ye might believe him.

22. Theſe deſpiſed ſinners believed John, and repented; which you with all your knowledge did not, nor yet do; and ſo are further from the kingdom of God, than they; having no obedient religion, but words and ceremonies.

33. Hear another parable: There was a certain houſeholder which planted a vineyard, and hedged it round about, and digged a winepreſs in it, and built a tower, and let it out to huſbandmen, and went into a far country.

33. NOTE, God did what was neceſſary to have made the Jews a happy church, as to means prepared; By digging a wine-preſs is meant, hollowing a trough to bruiſe the grapes in, and building a tower, is a ſetting up or building a lodge or dwelling for the workmen.

34. And when the time of the fruit drew near, he ſent his ſervants to the huſbandmen, that they might receive the fruits of it.

34. God required the fruit of all his teachings, and mercies to the Jews.

35. And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another. 36. Again, he ſent other ſervants, more than the firſt: and they did unto them likewiſe.

35, 36. They perſecuted and murdered the prophets, age after age, and yet ſeemed to honour prophets.

37. But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon.

37. NOTE, This doth not mean, that God thought ſo, and was miſtaken; but ſpeaking after the manner of men, tells them, what he might require in reaſon of them.

38. But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeize on his inheritance. 39. And they caught *him*, and caſt him out of the vineyard, and ſlew *him*.

38, 39. NOTE, This meaneth not, that the Jews reckon him to be the Son of God, but might and ſhould have known it.

40. When the Lord therefore of the vineyard cometh, what will he do unto thoſe huſbandmen? 41. They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out *his* vineyard unto other huſbandmen, which ſhall render him the fruits in their ſeaſons.

40, 41. Thus God will deſtroy the murderous Jews, and call the Gentiles.

NOTE, Luke reciteth theſe words as Chriſt's, and tells us, That the *grandees* ſaid, *God forbid*. It is likely they conſented to it, till they heard it applied to themſelves; and then ſaid, *God forbid*.

42. Jeſus ſaith unto them, Did ye never read in the ſcriptures, The ſtone which the builders rejected, the ſame is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

42. NOTE, Though this was ſpoken *Pſal.* 118. immediately of David, it ultimately meant Chriſt, who ſhould be the foundation and head of the church, when the Jews had crucified him.

43. Therefore ſay I unto you, The kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.

43. I tell you this doleful truth, You that boaſted of your peculiarity and hopes of the kingdom of the *Meſſiah*, ſhall be deprived of it for your ſin; and it ſhall be given to the Gentiles who will better entertain it, and obey it, and be thankful for it.

44. And whoſoever ſhall fall on this ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder.

44. Bare unbelief of ſuch as ſtumble at the croſs, or turn away from Chriſt, through offence and temptation, will undo all that continue in it: But to thoſe that prove malignant enemies, and fight againſt Chriſt, he will be as a ſtone, too heavy for him that taketh it up to caſt away, which will fall upon them, to their greater deſtruction.

45. And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them. 46. But when they ſought to lay hands on him, they feared the multitude,

multitude, becauſe they took him for a prophet.

45, 46. NOTE, 1. Perſonal cloſe reproofs, and denunciation of God's judgments enrageth hardened ſinners. 2. The Jews that applauded Chriſt, thought it no ſedition to defend a prophet againſt their high prieſt and rulers, who for fear of them, durſt not openly take Chriſt.

CHAP. XXII.

AND Jeſus anſwered, and ſpake unto them again by parables, and ſaid, 2. The kingdom of heaven is like unto a certain king which made a marriage for his ſon, 3 And ſent forth his ſervants to call them that were bidden to the wedding, and they would not come.

1, 2, 3. The calling of men into the church, is like a king's inviting gueſts to his ſon's marriage feaſt, that would not come.

4. Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

4. Chriſt's miniſters are oft to invite men, and importune them to come in; and to tell them that Chriſt and his merits are ſufficient for them, and all is ready and done on his part, preparatory to their belief, reception and conſent: they ſhall not periſh for want of a ſufficient ſacrifice.

5. But they made light of *it*, and went their ways, one to his farm, another to his merchandize: 6. And the remnant took his ſervants, and entreated *them* ſpitefully, and ſlew *them*.

5, 6. NOTE, As did the Jews, ſo do many others, *make light of Chriſt*, and all his offers of grace and glory, and mind more their farms und merchandize, their worldly intereſt and proſperity. And others more wicked than they, do perſecute thoſe that would convert and ſave them. O odious unthankfulneſs, thus to requited the greateſt offers of Chriſt and his ſervants!

7. But when the king heard *thereof*, he was wroth: and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city.

7. NOTE, So did God ſend the Romans to deſtroy the Jews and burn Jeruſalem; and hath often plagued perſecutors; and the day of revenge will come

8. Then ſaith he to his ſervants, The wedding is ready, but they which were bidden were not worthy. 9. Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage.

8, 9. All was ready on Chriſt's part, but the Jews unworthily rejected him. Go call all the Gentiles that will come.

10. So thoſe ſervants went out into the *high*-ways, and gathered together all as many as they found, both bad and good: and the wedding was furniſhed with gueſts.

10. So the goſpel was preached to the Gentiles of all ſorts; and high and low came into the church.

11. And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding-garment: 12. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was ſpeechleſs.

11, 12. NOTE, Among the Jews the marriages of rich men were ſolemnized with extraordinary pomp and feaſting; and by the *wedding* or *feſtival garment*, is meant, true faith and repentance. NOTE, 1. Though all muſt be called into the church, it is meant that they come as Chriſtians indeed, with true faith and repentance. and diſhonour not the church by worldly common hearts and lives. 2. God will find out every hypocrite in the church. 3. None will be more unexcuſable and ſpeechleſs in judgment, than ungodly hypocrites called Chriſtians, that live wickedly. 4. It is not the miniſter that called ſuch, nor the company that joined with them, that are blamed.

13. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt *him* into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

13. NOTE, As it is a double ſin to be ungodly after baptiſm, and in the church, diſhonouring the Chriſtian name, ſo ſuch ſhall have greater puniſhment than ignorant infidels.

14. For many are called, but few *are* choſen.

14. For thoſe that are baptized and called Chriſtians are many, but thoſe that have

true

true faith and repentance and godlineſs, and ſhall be ſaved, are few.

15. Then went the Phariſees, and took counſel how they might intangle him in *his* talk.

15. The malicious Phariſees conſulted how to get ſome words from him, for which they might accuſe him.

16. And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. 17. Tell us therefore, what thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not?

16, 17. There were then two parties among the Jews: The king Herod's party who were for giving tribute to the Romans, and the Phariſees party that were againſt the right of it. And they ſought to enſnare Chriſt, ſaying, It is the part of a prophet not to fear man how great ſoever, but plainly to ſpeak the truth; and we know thou art ſuch an one; Therefore tell us, &c.

NOTE, That the Jews fell under the Roman power, by diviſion, two brethren ſtriving for the principality. And one of them got the better by the Romans' help, conſenting to be tributary under them. And his party (which ruled) were for this tribute. But the party of the other brother who was overcome, took them but for uſurpers, and ſuch were the lower ſort, and many Phariſees. So that they thought to draw Chriſt either to fall under the Roman ſeverity, or to loſe the populacy, by his anſwer. (A way of enſnaring not yet ended.)

18. But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? 19. Shew me the tribute-money. And they brought unto him a penny. 20. And he ſaith unto them, Whoſe *is* this image and ſuperſcription? 21. They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's: and unto God, the things that are God's.

18, &c. He knowing their wicked enſnaring deſign, ſaid, ye hypocrites, Why come you to enſnare me, on pretence of being reſolved by me?---

NOTE, That they are three diſtinct queſtions; 1. Whether it be lawful to pay tribute to Ceſar, as being an owning of his power? 2. Whether it be a duty? and, 3. Whether Ceſar had true right to demand it? And Chriſt was deſired to anſwer the firſt: And he had taught his diſciples how lawful it was for peace to give away their right: much more now doth he intimate this to be lawful for public peace and ſafety: 2. And the ſecond queſtion is by intimation reſolved in the firſt: For if it be lawful, public peace will make it a duty: But he anſwered ſo cautiouſly as not to reſolve the third queſtion, Whether Ceſar had right, or were an uſurper, and ſo avoided their ſnare. Some think that Hircanus's dedition to the Romans gave them right, and others think he repreſented not the nation. And ſome think that many years poſſeſſion gave him right, and others ſay that mere poſſeſſion without right groweth not to right by time. And ſome think that the Jews ſo long uſing Ceſar's coin and officers, ſignifieth conſent, and gave him right. And others ſay, That this alone ſignified but ſubmiſſion or non-reſiſtance, through diſability and not ſubjection or conſent to government. If Ceſar were an uſurper, paying tribute owned not his right, any more than contribution to conquering ſoldiers; A man may buy his life or peace of a robber. But Chriſt ſeemeth to anſwer but to the queſtion aſked him, and not to meddle with any more.

Obj. The tax intended in the queſtion, was that which Ceſar alineated from the temple, and therefore the meaning was, (Is it not ſacrilege to pay that to Ceſar that ſhould be paid to God.) *Anſw.* And Chriſt's anſwer is perfectly ſuited to ſuch a queſtion: as if he had ſaid, (without determining Ceſar's right to govern them.) You need not aſk whether you ſhall pay it to God or to Ceſar: You may do both, if you are able: Pay Ceſar that which is Ceſar's, and give God nevertheleſs his due.

22. When they heard *theſe words*, they marvelled, and left him, and went their way.

22. When they ſaw they could not enſnare him, they went away confounded and diſappointed.

23. The ſame day came to him the Sadducees, which ſay that there is no reſurrection, and aſked him, 24. Saying, Maſter, Moſes ſaid, If a man die, having no children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother. 25. Now there were with us ſeven brethren, and the firſt when he had married a wife, deceaſed, and having no iſſue, left his wife unto his

brother. 26. Likewiſe the ſecond alſo, and the third, unto the ſeventh 27. And laſt of all the woman died alſo. 28. Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for they all had her.

23, &c. Theſe Sadducees were heretics that believed no life after this, nor angels nor ſpirits, and yet profeſſed to believe the five books of Moſes, and ſo pretended Moſes's words to countenance their fooliſh error.

29. Jeſus anſwered and ſaid unto them, Ye do err, not knowing the ſcriptures, nor the power of God. 30. For in the reſurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

29, 30. You err through the ignorance of your groſs and carnal minds, and carnally miſunderſtand the ſcriptures, and the nature and power of God, and ſo of ſpiritual things. In the life after this, they have not fleſh and blood that luſteth and generateth as here; but they are ſpiritual ſubſtances like the angels in heaven that generate not.

31. But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying, 32. I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living.

31, 32. That there is a life after this, is proved by God's words: I am the God, &c. That *God is their God*, implieth that they are his people, and therefore live: For to be *their God*, is to be their ruler and their benefactor and felicity; a relation which the dead are not capable of. And it is not ſaid, *I was their God*, but *I am their God*. And if Abraham, &c. be alive, ſo are the ſouls of other men; and as they die not with the body, but live with ſpirits, ſo they are capable of a ſpiritual body which God will give them.

NOTE, It is well noted by Dr. Hammond, that as the Sadducees denied not only the riſing of the body, but the immortality of the ſoul, and all our life after this, ſo it was this future life which they here meant, and Chriſt doth prove out of the books which they received: And that the Greek word ſignifieth not only the reſurrection of the body, but our living after this life, when the body is dead. And if the ſoul were not immortal, there could be no reſurrection of the ſame man: Another ſoul would be another man imbodied: And God doth not make new ſouls to be rewarded or puniſhed for that which they never did.

33. And when the multitude heard *this*, they were aſtoniſhed at his doctrine.

34. But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together. 35. Then one of them *which was* a lawyer, aſked *him* a queſtion, tempting him, and ſaying, 36. Maſter, which *is* the great commandment in the law?

33, &c. To try whether they could oppoſe him, or enſnare him in his anſwer, one aſked this queſtion.

37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. 38. This is the firſt and great commandment. 39. And the ſecond *is* like unto it, Thou ſhalt love thy neighbour as thyſelf.

37, &c. NOTE, 1. Heart, ſoul and mind, ſeem to mean but *wholly with all thy power*; Though we may diſtinguiſh them, as meaning the faculties *vital*, *ſenſitive* and *intellectual* muſt be devoted to God: Or as ſome ſay, The will, affections and underſtanding. 2. Chriſt tells us of a great difference between God's commands: Theſe two are *great* above the reſt.

40. On theſe two commandments hang all the law and the prophets.

40. Theſe two are the very ſum and end of all that is ſaid in the law and by the prophets. Love comprehends all.

41. While the Phariſees were gathered together, Jeſus aſked them, 42. Saying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, *The ſon* of David. 43. He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying, 44. The LORD ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? 45. If David then call him Lord, how is he his ſon? 46. And no man was able to anſwer him a word, neither durſt any man

man (from that day forth) ask him any more questions.

41, &c. NOTE, They knew not that Christ must be the Son of God. They ceased their tempting questions when they found themselves but silenced.

CHAP. XXIII.

THEN spake Jesus to the multitude, and to his disciples, 2. Saying, The Scribes and the Pharisees sit in Moses's seat. 3. All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

1, 2, 3. The Scribes and Pharisees when they read and expound Moses's law, do a work appointed of God; therefore (though you must beware of the leaven of their corrupt exposition, yet) hear the law which they read, and do all which they command you out of the law: But imitate not their sinful practice; for they live not according to Moses's law which they deliver.

4. For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders, but they themselves will not move them with one of their fingers.

4. It is easy to preach strictly, but not to live so: They preach the rigour of the law, but keep it not.

5. But all their works they do, for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

5, 6, 7. They place their religion in outward ceremonies and actions of the body, which man can see: They write out the law in rolls, and wear them like a chain; and make broad the borders of their garments, as *Numb.* 15. 38. *Deut.* 22. 12. And affect pre-eminence, great names and applause.

8. But be not ye called Rabbi; for one is your master, *even* Christ, and all ye are brethren.

8. Do not you affect these titles of reverence, such as doctor, or any that giveth too much to man.

9. And call no man your father upon the earth: for one is your father which is in heaven.

9. And call none in excess of reverence, the father of your religion: for God only is such a father.

10. Neither be ye called masters: for one is your master, *even* Christ.

10. And affect not the title of masters in religion; for you are all scholars to your master Christ.

11. But he that is greatest among you, shall be your servant. 12. And whosoever shall exalt himself, shall be abased: and he that shall humble himself, shall be exalted.

11, 12. Church greatness and dignity consisteth in being most greatly serviceable: But if you affect domination and preferment, you shall be abased: and he that humbleth himself shall be accounted the chief by God, and used accordingly.

13. But woe unto you Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in.

13. You keep men from believing that they might be saved, pretending to be masters and teachers of the law, you pervert it, and harden yourselves in unbelief, and are against others preaching the gospel and believing it.

14. Woe unto you Scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation

14. You are unmerciful, covetous, and oppressors, and think your long prayers will salve all with God, and men, and conscience.

Qu. Were they extemporary prayers, or long liturgies and forms? *Answ.* If the former, the Pharisees had more of the gift of utterance than Christ's disciples then. But no doubt but they were long liturgies or forms; for else they were not suitable to the times or the character of the Pharisees, who were church-rulers, and all for tradition, and ceremony and outside: And yet Christ blameth not the *forms*, or the length, but their hypocrisy, and oppressing cruelty. Only good is fit to cover evil.

15. Woe unto you Scribes and Pharisees, hypocrites; for ye com-

paſs ſea and land to make one proſelite: and when he is made, ye make him twofold more the child of hell than yourſelves.

15. Ye are very diligent to convert men to your religion, and make them more guilty and more fierce againſt Chriſtians, than yourſelves.

16. Woe unto you, ye blind guides, which ſay, Whoſoever ſhall ſwear by the temple, it is nothing: but whoſoever ſhall ſwear by the gold of the temple, he is a debtor.

16. By a fooliſh diſtinction you feign a man not bound to keep his oath, nor guilty if he break it, who ſweareth by the temple; and yet ſay he is bound that ſweareth by the gold of the temple, as more holy.

17. Ye fools, and blind: for whether is greater, the gold, or the temple that ſanctifieth the gold?

17. Is not the temple conſecrated to God before its gold, which is but an accident to the temple?

18. And whoſoever ſhall ſwear by the altar, it is nothing: but whoſoever ſweareth by the gift that is upon it, he is guilty. 19. Ye fools, and blind: for whether *is* greater, the gift, or the altar that ſanctifieth the gift?

18, 19. Is not the altar conſecrated before the gift, on which the gift muſt be offered if conſecrated?

Qu. Doth not Chriſt here croſs his own law, by calling them fools and blind? Anſw. No: It is railing and reproach by venting hurtful paſſion which he forbids. But for a friend or a preacher to convince men of the folly of ſinning, and reprove it, is a duty.

20. Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon. 21. And whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein. 22. And he that ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon.

20, &c. The altar is to be taken as relating to the offering, and the temple and heaven as relating to God, in the ſenſe of the oath.

23. Woe unto you Scribes and Phariſees, hypocrites; for ye pay tithe of mint, and aniſe, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: theſe ought ye to have done, and not to leave the other undone.

23. What hypocriſy is it to be preciſe in tything and trifling ſmall things, and withal to neglect the great duties of the law, juſt judging, mercy, and faithful dealing! theſe are the things which you ſhould have firſt done, with greateſt zeal and care, and the ſmall things to come in their proper place.

24. Ye blind guides, which ſtrain at a gnat, and ſwallow a camel.

24. NOTE, They may be ſharply reproved as blind guides, who place their religion in ceremonies and ſmall things, while they omit juſtice, mercy, fidelity, and ſuch great duties.

25. Woe unto you Scribes and Phariſees, hypocrites; for ye make clean the outſide of the cup, and of the platter, but within they are full of extortion and exceſs.

25. You waſh the outſide of your cups and platters; but what contain they within but the drink and the meat which you have got by extortion, and uſe to intemperance and exceſs.

26. Thou blind Phariſee, cleanſe firſt that *which is* within the cup and platter, that the outſide of them may be clean alſo.

26. See that thy diſh and cup contain not the fruit of extortion, nor the food of fleſhly luſt: and do thus by thy heart alſo, as well as by thy cup and diſh.

27. Woe unto you Scribes and Phariſees, hypocrites; for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanneſs. 28. Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſy and iniquity.

27, 28. So ye are adorned with your outward ceremonies, and legal and traditional obſervances, but within are hypocrites and wicked.

29. Woe unto you Scribes and Phariſees, hypocrites; becauſe ye build the tombs of the prophets, and garniſh the ſepulchres of the righteous, 30. And ſay, If we had been

been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31. Wherefore ye be witneſſes unto yourſelves, that ye are the children of them which killed the prophets. 32. Fill ye up then the meaſure of your fathers.

29, &c. As hypocrites ye honor by your ceremonies and words the memory of the prophets and righteous men, whom your fathers murdered: and you ſay, you would not have done it; and yet you do the ſame, and worſe. You confeſs, that you are the offspring of thoſe murderers, and therefore liable to be plagued for your forefather's ſins if you repent not: No wonder if you imitate them, and fill up the meaſure till you be ripe for vengeance.

33. Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell?

33. How can ye eſcape damnation, who are the ſeed of ſuch Serpents and Vipers, of the ſame nature, and go on in the ſame way of ſin?

34. Wherefore behold, I ſend unto you prophets, and wiſe men, and Scribes; and *ſome* of them ye ſhall kill and crucify, and *ſome* of them ſhall ye ſcourge in your ſynagogues, and perſecute *them* from city to city; 35. That upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. 36. Verily I ſay unto you, All theſe things ſhall come upon this generation.

34, &c. I foretel you now what will befal you: I will ſend unto you yet greater prophets, &c. And thus you will uſe them. And ſo when you have filled up the meaſure of your national ſin, the deſtruction deſerved by your anceſtors, but ſuſpended by the patience and long-ſuffering of God, ſhall be ſuſpended no longer, but ſhall fall on this forſaken generation, and God will remember all at once, in the day that he dreadfully deſtroyeth you.

NOTE, 1. Whether this Zecharias was the ſon of Jehojada, in Joaſh's days: and the name of Barachias, ſlipt into the text by ſome ſcribe's conjecture out of the deſcription of the Prophet Zachary: or whether it were any other, is of no great moment.

2. The ſins of their anceſtors are ſaid to be puniſhed on that generation. 1. Becauſe it being a national puniſhment, which was procured by national ſins, many ages. 2. Becauſe children derive nature and guilt in part from parents ſin, and not from Adams' only, as the whole hiſtory of Scripture ſheweth. 3. Becauſe they ſinned as their anceſtors did.

The ſin here deſcribed, is much like their's now, who canonize the ſaints whom their anceſtors perſecuted and murdered, and kept holidays for them, and viſit their ſhrines, and carry their relicks, and account their names the honour of their church; and at the ſame time, hate perſecute, ſilence and murder thoſe that imitate them.

37. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

37. How oft have I offered by my meſſengers and attempted to gather thee into a ſtate of greateſt favour and ſafety, with tendereſt love; but you would not conſent.

NOTE, 1. Chriſt would have taken the whole city and nation into his church, had they not refuſed: And therefore infants as they were before. 2. If the Jews had all believed in Chriſt, he would not have continued the law of Moſes, and that policy, which did but lead to him, nor have forſaken the reſt of the world, to make them only his church; but would have made them a part of the catholic church.

38. Behold, your houſe is left unto you deſolate. 39. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

38, 39. Your temple and city are near to certain deſolation. When you have executed your fury on me, I will leave you to the fury of deſtroyers, and you ſhall ſee me no more till conviction conſtrain you to deſire me, as your Saviour

NOTE, That the country of Judea where the remnant of the Jews, after the deſtruction of Jeruſalem, abode, were converted to Chriſt, as other countries were, in the days of Conſtantine, and after; and a patriarch ſettled at Jeruſalem: and a Biſhop at Ceſarea, and many Biſhops and churches among them, though ſome remained obſtinate.

CHAP.

CHAP. XXIV.

AND Jeſus went out, and departed from the temple; and his diſciples came to *him* for to ſhew him the buildings of the temple. 2. And Jeſus ſaid unto them, See ye not all theſe things? verily I ſay unto you, There ſhall not be left here one ſtone upon another, that ſhall not be thrown down.

1, 2. All this ſhall be caſt down for the ſin of this people.

3. And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us, when ſhall theſe things be? and what *ſhall be* the ſign of thy coming, and of the end of the world?

3. They deſired him, that had ſo oft told them, that he muſt be crucified, and riſe again and yet come again, to tell them the meaning, and ſigns of this his coming, which they did not well underſtand. Some expoſitors of this hard chapter think, That the queſtion meaneth no more, than [what ſhall be the ſigns of thy coming to deſtroy Jeruſalem; and of the end of their policy:] Others think, That they expected that Chriſt ſhould preſently come and reign at Jeruſalem and ſet up a kingdom ſo excellent, as ſhould be the beginning of new age, or world: as Noah's after the deluge, when all the world of wicked men ſhould ſubmit to him or be deſtroyed. Others ſay, That theſe queſtions are put of different things, and times and accordingly anſwered: 1 When the temple ſhould be deſtroyed. 2. When Chriſt ſhould ſet up his kingdom? 3. When the world ſhould end? The two firſt undoubtedly they meant; but by his *coming*, I do not think they meant, either his ſending the Roman army, nor his coming at the day of the reſurrection and judgment; but his coming to a viſible monarch, and declaring himſelf king, and reigning accordingly. And 3. By the *end of the world*, whether they meant the utter deſolation at laſt, or the end of the unreformed age or world, which his kingdom ſhould overthrow, I am not certain. And though Chriſt do not preſently blame their miſ-expectations, his anſwers approve them not, but tend to rectify them.

4. And Jeſus anſwered and ſaid unto them, Take heed that no man deceive you. 5. For many ſhall come in my name, ſaying, I am Chriſt: and ſhall deceive many.

4, 5. It is true that this temple ſhall be deſtroyed and my kingdom ſhall be ſet up, and the world of enemies be ſubdued, (and that of nature be diſſolved.) But for your queſtion of the time, let me firſt admoniſh you to be fortified by patience and faith, againſt many deceivers that will for trial be permitted to pretend, that not I, but they are the true Meſſiah: (ſuch were Simon Diſitheas, Theudas,) and look for a viſible monarch.

6. And ye ſhall hear of wars and rumours of wars: ſee that ye be not troubled: for all *theſe things* muſt come to paſs, but the end is not yet.

6. There will be fearful commotions, riſings, and wars, before theſe things come to paſs; let not that diſturb you.

7. For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes in divers places. 8. All theſe *are* the beginning of ſorrows.

7, 8. Wars by ſedition among yourſelves, and wars of other nations, with other plagues and commotions, and ſigns, ſhall be but forerunners of that ſorrowful time.

9. Then ſhall they deliver you up to be afflicted, and ſhall kill you: and ye ſhall be hated of all nations for my name's ſake.

9. And before that day foreknow what ſhall befal yourſelves: Perſecution, murder, and common hatred, for my name ſake.

10. And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

10. And the temptations of thoſe days ſhall prevail againſt many that profeſſed faith, and ſhall pervert them, and draw them to betray, and hate my true diſciples, and ſhew their unfaithfulneſs.

11. And many falſe prophets ſhall riſe, and ſhall deceive many.

11. And many that make themſelves the maſters of ſects and hereſies, ſhall pretend inſpiration and revelation for lies, and pernicious doctrines; and many ſhall be deceived and follow them.

12. And becauſe iniquity ſhall abound, the love of many ſhall wax cold.

12. And iniquity ſhall ſo far abound, both in the world aſſaulting the church, and in the declining of church members (by worldlineſs, fleſhlineſs, pride, and hereſy) that the firſt fervours of Chriſtian love ſhall be abated.

13. But

13. But he that ſhall endure unto the end, the ſame ſhall be ſaved.

13. But he that overcometh theſe temptations, and keepeth his integrity, and perſevereth in his fidelity, ſhall attain the end of his faith, and be ſaved.

14. And this goſpel of the kingdom ſhall be preached in all the world for a witneſs unto all nations, and then ſhall the end come.

14. And the Jews driving you away by perſecution, you ſhall preach the goſpel to the *heathen* nations, who by receiving it, ſhall coudemn the Jews: And then ſhall come the deſolation of their ſtate, and the ending of their law and policy.

15. When ye therefore ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtand in the holy place, (whoſo readeth) let him underſtand), 16. Then let them which be in Judea, flee into the mountains. 17. Let him which is on the houſe-top not come down to take any thing out of his houſe: 18. Neither let him which is in the field return back to take his clothes.

15, 16, 17, 18. When ye ſee the deſolating *heathen* army come to uſe their force and violence, againſt the ſacred place of the Jews, anſwering that which Daniel ſaith of others, then ſtay not but begone, and be glad if by flight you can ſave your lives, but ſtay not to ſave your goods or clothes.

19. And woe unto them that are with child, and to them that give ſuck in thoſe days.

19. And thoſe that are made ſlow by impediments of children, &c. are like to loſe their lives.

20. But pray ye that your flight be not in the winter, neither on the ſabbath-day:

20. It will increaſe the calamity of your flight, if it ſhould fall out in the winter, when the weather will delay you; or on a ſabbath-day, when the Jews ſcruple journeying; or a ſabbath year, when the land untilled beareth not fruit.

21. For then ſhall be great tribulation, ſuch as was not ſince the beginning of the world to this time, no, nor ever ſhall be. 22. And except thoſe days ſhould be ſhortened, there ſhould no fleſh be ſaved: but for the elect's ſake thoſe days ſhall be ſhortened.

21, 22. NOTE, This was moſt dreadfully fulfilled, as Joſephus, who was then among them, hath fully written, 1,100,000 killed, and 97,000 captives. 22. If theſe ſlaughters by the Romans ſhould continue long, no Jews would be left alive. But God will ſo far preſerve the believers, that their armies ſhall ſtay but a little while.

23. Then if any man ſhall ſay unto you, Lo, here *is* Chriſt, or there: believe *it* not. 24. For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if *it were* poſſible) they ſhall deceive the very elect. 25. Behold, I have told you before.

23, 24, 25. In this deſolation it will add to their miſery, that falſe Chriſts and prophets ſhall ariſe, and promiſe to deliver them, and lead them further into ſnares: And they ſhall do ſuch ſigns and wonders, as, if God did not preſerve them, would deceive the very choſen of God, the true believers. But whatever fame you hear of ſuch, believe it not: I have fore-warned you.

26. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, *he is* in the ſecret chambers, believe *it* not.

26. Go not after any ſuch deceiver whatever they ſay he is, though he promiſe deliverance.

27. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of Man be.

27. For as you muſt look for no other Saviour; ſo my coming will not be ſuch an appearance in fleſh, but by heavenly light ſhining forth from the eaſt unto the weſtern parts of the world, by my word and ſpirit, turning men from darkneſs to light; in preparation to my coming to judgment, in which I will ſuddenly appear from heaven in glory to all the world, as lightning doth in a moment in the ſkies.

NOTE, Some expoſitors rather think, it ſpeaketh of his ſudden deſtroying Jeruſalem.

28. For wheresoever the carcaſe is, there will the eagles be gathered together.

28. And as for theſe forlorn Jews whoſe deſerved deſtruction is decreed of God; they are as a carcaſe to the eagles: the Roman

man meſſengers of God's wrath will find them out.

NOTE, Others expound it, [where the goſpel is preached, thither will the people flock.]

29. Immediately after the tribulation of thoſe days, ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven and the powers of the heavens ſhall be ſhaken.

29. NOTE, Some expound this metaphorically, of the overthrow of all the Jewiſh ſtate, power, policy. Others, of the Roman wars and concuſſions. Others, properly, of dreadful prodigies that ſhall appear before Chriſt's coming to judgment, *Joel* 2. 31. and 3. 15.

30. And then ſhall appear the ſign of the Son of Man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of Man coming in the clouds of heaven, with power and great glory.

30. As ſome, [Then the Jews ſhall be convinced that their deſtruction was Chriſt's revenge for his death, and rejection; and all the tribes of their land ſhall mourn, as if they had ſeen Chriſt coming himſelf againſt them in the clouds, with power and glory.] As others, [The ſign of the croſs ſhall appear to Conſtantine in the ſky; and all the *heathen* nations ſhall mourn, and be caſt down; and they ſhall ſee Chriſt ſetting up his kingdom, by imperial arms, with power and glory.] As others, [Then ſhall Chriſt ſuddenly appear from heaven, to judge the world, and come in the clouds with power and glory, to the grief and terror of all the wicked.] Suppoſing that Chriſt paſſed from the deſtruction of Jeruſalem, to ſpeak of his laſt coming.

31. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

31. As ſome, [He ſhall gather the believers in all Judea whom he ſaved from this deſtruction.] As others, [He ſhall ſend forth his apoſtles with the goſpel, as a trumpet, to call his choſen out of the world, into his church.] As others, [By Conſtantine and Chriſtian powers, he ſhall through all the empire ſet Chriſtians in honour and power over the *heathens*.] As others, literally, [He ſhall at his appearing, and judgment, ſend his angels, and gather all his elect to himſelf.

32. Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that ſummer *is* nigh: 33. So likewiſe ye, when ye ſhall ſee all theſe things, know that it is near, *even* at the doors.

32, 33. By the ſimilitude of the fig-tree, I tell you, that there muſt be time for theſe changes; but when ye ſee the beginning of theſe ſigns, Know that the accompliſhment is not far off.

34. Verily I ſay unto you, This generation ſhall not paſs, till all theſe things be fulfilled. 35. Heaven and earth ſhall paſs away, but my words ſhall not paſs away.

34, 35. As ſome, [Some yet alive, ſhall ſee all fulfilled that I have hitherto ſpoken; that is, Only of the deſtruction of Jeruſalem.] As others, [That part that I have ſpoken of the deſtruction of Jeruſalem, ſome alive ſhall ſee.] (For it was but thirty-eight years after.) As others, [Some yet alive ſhall ſee the beginning of the performance of all that I have ſaid, and the reſt will follow; and a thouſand years with the Lord, is but as one day.] When heaven and earth paſſeth away, you ſhall ſee, that my word is all fulfilled: They ſhall ſee the catholic church.

36. But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.

36. The day and hour of the Jews deſtruction, ſay ſome, Of the end of the world, ſay others; none knows but God.

NOTE, 1. Whence the ancient doctors gathered, that Chriſt had a two-fold knowledge, (will and operation). One human and imperfect, the other divine and perfect. 2. Angels may increaſe in knowledge.

37. But as the days of Noe *were*, ſo ſhall alſo the coming of the Son of Man be. 38. For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark. 39. And knew not until the flood came, and took them all away; ſo ſhall alſo the coming of the Son of Man be.

37, 38, 39. As in the days of Noe they would not believe their danger, till it ſurprized them, but lived ſumptuouſly in their fleſhly pleaſure, and worldly buſineſs: ſo will it be with ſinners at my coming; (Both

at

at the deſtruction of Jeruſalem, and at the day of judgment.)

40. Then ſhall two be in the field, the one ſhall be taken, and the other left. 41. Two *women ſhall be* grinding at the mill, the one ſhall be taken, and the other left.

40, 41. [Then I will manifeſt my diſtinguiſhing providence: One, that is, a believer ſhall be taken to me, and be ſaved, and the other left to deluſion, and deſtruction in unbelief.]

NOTE, The difficulty of moſt of theſe foregoing texts, forbids me to be peremtory in determining, whether they ſpeak only of the deſtruction of Jeruſalem, as in Mark, the queſtion ſeemeth to intimate. (Or alſo of the end of the world, as ſome words in the anſwer ſem to intimate.) And I incline to think, that as the types and propheſies of the Old Teſtament, ſpake proximately of the *things* and *perſons* typified, but remotely and chiefly thereby of Chriſt, and things typified: ſo theſe texts ſpeak, firſt, of the deſtruction of Jeruſalem, and next of the calling of the Gentiles, and catholic church, but thereby finally and chiefly, of the end of the world: As if Chriſt ſaid, As it will be here now, ſo it will be then, parabolically.

42. Watch therefore, for ye know not what hour your Lord doth come.

42. This therefore is the neceſſary wiſdom of all, to be as men on their watch, never aſleep, or mindleſs; but always ready, as expecting the coming of your Lord: And then, though you underſtand not all circumſtances beforehand, you ſhall be ſafe.

43. But know this, that if the good man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up. 44. Therefore be ye alſo ready: for in ſuch an hour as you think not, the Son of Man cometh.

43, 44. Seeing men will watch againſt a thief, if they knew when he would come, watch you for the preventing of ſurprize, becauſe you know not, but it may preſently be the time: and it muſt be a continual readineſs that muſt be your ſafety: not only as to the deſtruction of Jeruſalem, but as to every man's particular judgment: (For Chriſt ſpake for the uſe of us all to the end, and not only for the few Jews that heard him.)

45. Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over his houſehold, to give them meat in due ſeaſon? 46. Bleſſed *is* that ſervant, whom his Lord when he cometh, ſhall find ſo doing.

45, 46. And thoſe that are faithful and wiſe teachers and rulers of his church, to give them meet and ſeaſonable inſtruction, as food for their ſouls, ſhall be found at their Lord's coming, Bleſſed perſons, and ſhall be abundantly gainers by their labours and their ſufferings.

47. Verily I ſay unto you, that he ſhall make him ruler over all his goods.

47. I tell you ſuch miniſters, (how poor or deſpiſed ſoever now by the world,) ſhall be advanced to a far greater dignity than their preſent paſtoral office, even to a participation under Chriſt of the univerſal government.

48. But and if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming. 49. And ſhall begin to ſmite *his* fellow-ſervants, and to eat and drink with the drunken:

48, 49. But if any aſſume the ſacred miniſtry, and ſhall ſay in his heart, it is long ſince Chriſt promiſed to come, and now his coming is either uncertain, or will not be in haſte; and thereupon ſhall indulge his fleſhly luſts, and ſhall turn a malignant abuſer of his fellow-ſervants, and perſecute, ſilence and oppreſs them, and give himſelf up to the pleaſure of his appetite, in feaſting and drunkenneſs;

50. The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of: 51. And ſhall cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

50. The lord of that ſervant will ſurprize him in his ſin and ſecurity, when he leaſt ſuſpecteth it; and will execute that vengeance on him, which is due to ſuch as aggravate their wickedneſs, by hypocriſy; and make him feel that as it is odious, ſo it is dreadful to prophane holy things, and to fight againſt holineſs in the name of Chriſt, and at once, to be a miniſter, a worldling, a ſenſualiſt, and a perſecutor.

ANNOTATION.

It is of great moment, for the underſtanding of this chapter, and much of Chriſt's goſpel, to know the true meaning of Chriſt's *kingdom*, and his *coming*. Though oft he ſpake directly of his laſt coming to judgment; yet ordinarily this ſeemeth his meaning. His kingdom is that reign in heaven and earth at once, which he was to exerciſe as the Meſſiah, or God incarnate, having redeemed loſt man. The little poor nation of Iſraelites were his *peculiar people before*: Upon his aſcenſion, the Gentile world was to be called, and a catholic church gathered over the earth, in a more excellent covenant of peculiarity; and this catholic church, is the kingdom of the Meſſiah: His coming, is not his ſending his enemies to deſtroy Jeruſalem; nor yet his viſible appearance in perſon, (till judgment) but his ſetting up this his kingdom: his coming to reign, that is, to erect this catholic church: This is plainly expounded in *Luke* 17. 20, 21, 23. The Phariſees demanded, when the kingdom of God ſhould come? He told them, The kingdom of God cometh not with obſervation or outward ſhew, (by perſonal viſible appearance of the king, in pomp and ſplendour, with a court, as monarchs rule) nor ſhall they ſay, Lo here, or Lo there; (no head, king, or court ſhall be viſible: for behold, the kingdom of God is in you, (or among you:) It is a ſpiritual reign in ſouls, and in the church; of which you have already ſome beginnings. 24. For as the lightning that lighteneth out of one part under the heaven, ſhineth to the other part under heaven; ſo ſhall alſo the Son of Man be in his day: but firſt he muſt ſuffer and be rejected of this generation, &c. that is, when he hath ſuffered, and been rejected, he will riſe, aſcend, and from heaven ſend his ſpirit and word to enlighten the world from eaſt to weſt, and call a catholic church amongſt the *Gentiles*, and this is his kingdom and reign; and this generation ſhall not paſs, till this catholic church be thus gathered, though not perfected. What elſe can be meant by Chriſt's many parables, that the kingdom of God is like a grain of muſtard ſeed. A little leaven hid in meal. A field ſown, that after had tares. A net caſt into the ſea, &c. When the catholic church was made, Chriſt's kingdom came; and when his kingdom came, he came as king to govern it, by his ſpirit, word, and miniſters, *Matth.* 21. 43. The kingdom of God, (that is, the church ſtate of peculiarity) ſhall be taken from you, and given to a nation (the Gentile world) bringing forth the fruit thereof: But the perfection of the kingdom will be at laſt. And as to the time of his appearing for judgment, it muſt ſpecially be obſerved, that he tells them, That it was not known either to angels, or to himſelf. And if Chriſt knew it not, (as man) how preſumptuous are they that foretel it. And whereas they ſay, It was but the *day* and the *hour*, and not the *year*, that he knew not? I anſwer, That by *day* and *hour* is meant in general, *the time*. And if Chriſt knew it not, no wonder if he foretold it not to his diſciples, but told them to this effect, *It ſhall be uncertain to you*, that you may be always ready: Therefore, though it be falſe that Grotius ſaith, That Paul thought, that the coming of Chriſt would be in his days; It is true, That Paul knew not but that it might be in his days. They might know indeed, that it would not be till certain ſigns foretold, came to paſs; but after that, they were ſtill to expect it as uncertain.

CHAP. XXV.

THEN ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2. And five of them were wiſe, and five *were* fooliſh.

1. When Chriſt cometh to judgment, either on the Jews as aforeſaid, or on any with death; or on all, at the laſt day, the adminiſtration of his kingly government, towards the ready, and unready may be illuſtrated by this ſimilitude, of ten virgins, &c.

Note, The cuſtom of the Jews was, to make very pompous feaſts, at weddings, and many virgins uſed to go to the bride's houſe, and thence with hand-lamps to go, and attend her to the wedding.

3. They that were fooliſh took their lamps, and took no oil with them. 4. But the wiſe took oil in their veſſels with their lamps.

3, 4. The fooliſh made no preparation but for the preſent; but the wiſe provided for the time to come, ſuppoſing there might be ſome delay.

Note, The parable is, to ſtir up all to preparation for death and judgment; and all the trials that are to come: and to prove it damning fooliſhneſs, after all warnings to delay, and be unprepared.

5. While the bridegroom tarried, they all ſlumbered and ſlept.

5. Note, The lamp, and the veſſel of oil ſignify, preparation by *ſudden act*, and preparation by a *ſtated habit*: Wiſe and fooliſh, good and bad, may ſleep upon delay; and keep not up ſtill the ſame lively activity: But the godly have ſtill the holy nature and habits.

6. And

6. And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

6. And when they are deepeſt in ſecurity, or forgetfulneſs, and minding worldly things, they ſuddenly hear that Chriſt by death or judgment is coming; He is juſt at hand: There's no more delay, you muſt preſently come away to judgment, and to be ſaved, if you are his.

7. Then all thoſe virgins aroſe, and trimmed their lamps.

7. When the midnight cry cometh, and there is no longer ſtay, all men, good and bad, wiſe and fooliſh, will be awakened, to attempt ſome ſudden preparation: The worſt almoſt under the ſentence of death will think, what now muſt I do to be ſaved? ſelf-love, and fear, will make them cry for mercy, with ſome kind of repentance, though they be unconverted.

8. And the fooliſh ſaid unto the wiſe, Give us of your oil, for our lamps are gone out.

8. The unprepared unholy ſouls, when death and judgment comes, would fain then be found in the ſtate of holy believers, and would die the death of the righteous, and wiſh for their preparations.

9. But the wiſe anſwered, ſaying, *Not ſo*; leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for yourſelves.

9. Theſe wiſhes then are vain: One man cannot be ſaved by another man's righteouſneſs. It muſt be your own, or it will not ſave you. Go therefore and make your own preparation.

10. And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was ſhut.

10. Death and judgment will not ſtay for the unready: They that then are found unſanctified, only under fears and wiſhes to be ſaved, will be ſhut out, when holy prepared ſouls are let in.

11. Afterward came alſo the other virgins, ſaying, Lord, Lord, open to us.

11. Self-love and fear, will make the unholy cry in vain too late for mercy.

12. But he anſwered and ſaid, Verily I ſay unto you, I know you not.

12. But he will not own, or open to ſuch ſeekers, but reject them. NOTE, Not that true converſion and holineſs is ever too late. But thoſe fears and cries for mercy, which in time might have been good preparations for a true change, may be all loſt, and come ſhort of it at the laſt extremity.

13. Watch therefore, for ye know neither the day, nor the hour wherein the Son of Man cometh.

13. God hath purpoſely concealed the time of Chriſt's coming from the knowledge of all men, that all might be obliged to be in conſtant, watchful readineſs: yea, it is ſaid, That Chriſt himſelf knew it not as man. They that ſay, The year may be known, though not the day, or hour, diſtort the text which meaneth, by *day* and *hour*, the *time:* as if he had ſaid, You are not ſure (ſave by the ſigns forementioned not fulfilled) but it may be the next day, or hour: ſo that the apoſtles themſelves were uncertain, though they rebuked them that pretended to know, that it was at hand, before Jeruſalem was deſtroyed. From their days till now, God hath kept the church uncertain, but that it might quickly come. So that Grotius is miſtaken, that thinks Paul believed it would be in his days; as if he had by a falſe motive drawn men to godlineſs: But Paul knew not how ſoon it might have come. Ignorance of it is needful; but error is hurtful: (of which before.)

14. For *the kingdom of heaven is* as a man travelling into a far country, who called his own ſervants, and delivered unto them his goods: 15. And unto one he gave five talents, to another two, and to another one, to every man according to his ſeveral ability, and ſtraightway took his journey.

14, 15. Chriſt paſſing into the heavens, committeth to his ſervants the word, means, and mercies of his grace, that they may improve them till he come by death and judgment to call them to account; not giving the ſame degree of means and mercy to all, but to ſome more, and to ſome leſs.

16. Then he that had received the five talents, went and traded with the ſame, and made *them* other five talents. 17. And likewiſe he that *had received* two, he alſo gained other two.

16, 17. They that had the greater means and helps improved them, to their own increaſe of grace, and the good of others, and the ſervice and honour of their Lord.

18. But he that had received

one, went and digged in the earth, and hid his lord's money.

18. NOTE, Though the leaſt helps ſhould be anſwerably improved, yet the leſs (ſuch as thoſe have, who have little more than the light of nature) excite not men ſo powerfully to an improvement.

19. After a long time, the Lord of thoſe ſervants cometh, and reckoneth with them.

19. NOTE, Chriſt here intimateth that his coming to reckon with them would not be haſty.

20. And ſo he that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents: behold, I have gained beſides them five talents more.

20. I have uſed them to the increaſe of thy grace in me, and to the good of men, and to thy glory.

21. His lord ſaid unto him, Well done, thou good and faithful ſervant: thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

21. His Lord who freely gave him his talents to uſe, yet rewarded his faithful uſage of them, and praiſed his fidelity, ſaying, I will give thee great things, becauſe thou haſt well and faithfully uſed the ſmaller mercies of this life which I gave thee.

22. He alſo that had received two talents, came and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them. 23. His lord ſaid unto him, Well done, good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22, 23. NOTE, 1. The reward of glory given for our diligent improvment of the mercies of this life, is conſiſtent with the freeneſs of the gift. 2. God himſelf will praiſe the fidelity of his ſervants as worthy of praiſe. 3. Great rewards will crown the faithful for little things here ſincerely done. 4. It is our Lord's own joy that the faithful ſhall enter and partake of.

24. Then he which had received the one talent, came and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed: 25. And I was afraid, and went and hid thy talent in the earth: lo, there thou haſt *that is* thine.

24, 25. The fear of thy ſeverity made me think it ſafeſt to keep thy money merely from being loſt.

NOTE, Hard thoughts of God make men backward to his ſervice, which is a work of love: and ſinful fear is an enemy to holy diligence and fruitfulneſs

26. His lord anſwered and ſaid unto him, Thou wicked and ſlothful ſervant, thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrawed: 27. Thou oughteſt therefore to have put my money to the exchangers, and then at my coming I ſhould have received mine own with uſury.

26, 27. NOTE, 1, God will take a ſlothful ſervant for a wicked ſervant; unprofitableneſs and omiſſion of duty, is damnable unfaithfulneſs in us that are but ſtewards and ſervants. To do no harm is a praiſe fit for a ſtone and not a man. 2. To confeſs God's holy government, and yet to be unholy, is to be ſelf-condemning.

Qu. Doth this text juſtify uſury? *Anſw.* It ſpeaketh of that ſort of increaſe made by exchange and trading, without reproof, and with ſeeming approbation. Gain by trading and merchandize is one ſort of uſury: all uſury is unlawful which is againſt *juſtice* or *charity*. And all other is lawful; and ſome that is a work of charity is to ſome a duty.

28. Take therefore the talent from him, and give it unto him which hath ten talents. 29. For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not ſhall be taken away, even that which he hath.

28, 29. He ſhall be deprived of the mercies of this life, who improved them not for a better life, when he that ſo improved them ſhall have an abundant reward, the mercies of this life and that to come.

30. And caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

30. NOTE, 1. Omiſſion and unprofitableneſs is a damning ſin. 2. Hell is called

fire

fire for pain, and *darkneſs* for uncomfortableneſs.

31. When the Son of Man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory. 32. And before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats: 33. And he ſhall ſet the ſheep on his right hand, but the goats on the left.

31, &c. The coming of Chriſt ſhall be in glory, with all his holy angels, who ſerved him here for the good of his elect; and as judge he ſhall ſit on his throne of glory: and all perſons and nations ſhall be called by him to judgment, and he ſhall ſeparate them as ſheep and goats, &c.

34. Then ſhall the king ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.

34. Then Chriſt ſhall pronounce this ſentence on the faithful, *Come*, &c. NOTE, O comfortable words, [*Come*,] Whither? To Chriſt, to God, to heaven! [*ye bleſſed of my Father*,] ſure ſuch ſhall be bleſſed indeed, [*inherit*] not only *uſe* [*the kingdom*,] in participation with the king of glory, [*prepared for you*] by eternal love, and degree.

35. For I was an hungered, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in: 36. Naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.

35, 36. NOTE, 1. Theſe works are noted as the effects of faith and love, without which they would have been but *dead works*. 2. The caſual [*for*] ſignifieth not any merit by commutative juſtice, as giving God any benefit: But their *moral qualification* and fitneſs to receive the kingdom freely given, but on ſuch conditions, that we ſignify our thankful acceptance by true devotedneſs to Chriſt. And thus all are judged (that is, finally juſtified or condemned) according to their works, as judged by the law of grace and faith, and not by Moſes's law, or that of innocency. 3. Love to Chriſt is not ſincere, if it will not cauſe us to prefer his intereſt in his poor ſaints, (much more in the whole church) before our eaſe, wealth, and ſafety.

37. Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungered, and fed *thee*? or thirſty, and gave *thee* drink? 38. When ſaw we thee a ſtranger, and took *thee* in? or naked, and clothed *thee*? 39. Or when ſaw we thee ſick, or in priſon, and came unto thee?

37, &c. Chriſt doth more intereſt himſelf in his ſervants love and good works, than they thought or can eaſily believe; and valueth theſe more than we do ourſelves.

40. And the king ſhall anſwer, and ſay unto them, Verily I ſay unto you, In as much as ye have done *it* unto one of the leaſt of theſe my brethren, ye have done *it* unto me.

40. NOTE, 1. Thoſe poor and weak chriſtians which the proud deſpiſe and ſcorn, Chriſt calleth his brethren: 2. And he taketh that as done to him that is done to them for his ſake.

41. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.

41. NOTE, Every word unſpeakably terrible. The curſed ſtate is to depart from Chriſt into everlaſting fire with devils, who were firſt adjudged to it, and drew the wicked to be their companions in torments by following them in ſin. Wicked men are ſo like devils that they muſt dwell with them for ever in miſery.

42. For I was an hungered, and ye gave me no meat: I was thirſty, and ye gave me no drink: 43. I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

42, 43. NOTE, That it is not only hating, hurting, perſecuting, ſcorning or oppreſſing, that men are damned for to hell fire with devils, but alſo not loving, relieving, and helping Chriſt's ſervants: for he truſted them with his gifts for that uſe and trial. If theſe muſt be in hell with devils, where will oppreſſors, perſecutors and murderers be?

44. Then ſhall they alſo anſwer him,

him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

44. NOTE, Wicked men know not the greatness of their own sin, nor how much that is against Christ which is against his servants.

45. Then shall he answer them, saying, Verily I say unto you, In as much as ye did *it* not to one of the least of these, ye did *it* not to me.

45. NOTE, The wicked shall suffer, not only for hurting, but for not helping the faithful, as if it had been Christ himself that they neglected. O what a motive is this to charity?

Qu. Will it not be endless thus to convince and judge all the world? *Ans.* No: though this be spoken after the manner of men, God can at once open every man's case to his own conscience, and judge all the world in a moment, as the Sun doth at once enlighten all the eyes on earth.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

46. The execution shall presently follow the sentence. All that shewed not their faith in Christ, and love to him, by loving his servants above their worldly wealth and pleasure, shall go to everlasting punishment with devils that deceived them: And the faithful that loved Christ, and his interest and servants above their fleshly interests, shall go into endless life and blessedness. But this doth not extend to condemn infants or poor unable persons for not doing what they could not; nor to deprive them of a reward that had a will to do more than they were able.

CHAP. XXVI.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2. Ye know that after two days is *the feast of* the passover, and the Son of Man is betrayed to be crucified.

1, 2. NOTE, Christ went not ignorantly or constrained to his death, but willing and foreknowing it.

3. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4. And consulted that they might take Jesus by subtilty, and kill *him*. 5. But they said, Not on the feast-*day*, lest there be an uproar among the people.

3, &c. NOTE, 1. The chief men, priests and rulers were the chief murderers. 2. It is a wonder that the people were not destroyed as seditious rebels, rather than feared by such rulers; when they would have resisted or stoned them that had assaulted Christ, or a prophet.

6. Now when Jesus was in Bethany, in the house of Simon the leper, 7. There came unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head, as he sat at *meat*. 8. But when his disciples saw *it*, they had indignation, saying, To what purpose is this waste? 9. For this ointment might have been sold for much, and given to the poor.

6, &c. 1. It being usual at great feasts in the country to anoint, she signified by this her great love and honour to Christ. 2. Judas was the chief murmurer, but perhaps some others might object.

10. When Jesus understood *it*, he said unto them, why trouble ye the woman? for she hath wrought a good work upon me. 11. For ye have the poor always with you, but me ye have not always. 12. For in that she hath poured this ointment on my body, she did *it* for my burial.

10, &c. NOTE, Though works of charity to the poor are highly esteemed by Christ, and preferred before many rites and smaller matters, yet some works of piety must be preferred before them. And that duty may in its season be greater, which is not so at another time.

13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this that this woman hath done, be told for a memorial of her.

13. NOTE, 1. How highly Christ valueth the true love and costly piety of the meanest! 2. Christ knew and decreed that the gospel or history of his life, death, and burial, and resurrection should be preached throughout the world, yea and written too: The words in *Matth.* 24. [*Let him that readeth understand*] seem to be Christ's own words, and

to

to imply that all thoſe his words ſhould be written: at leaſt we may well anſwer them that aſk, Where did Chriſt command them to write the ſcripture? that 1. His ſpirit in them commanded it. 2. *Writing is but the moſt public ſort of preaching.*

14. Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts, 15. And ſaid *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of ſilver. 16. And from that time he ſought opportunity to betray him.

14, 15, 16. NOTE, Chriſt knowingly permitted an hypocrite in the apoſtleſhip, and to betray him, to foretel us that covetous falſe-hearted hypocrites will be in the viſible church; and will betray it. 2. Covetous love of money is the root of treachery in hypocrite miniſters and others. 3. Judas's ſin was not by ſudden paſſion, but deliberate, contrived and contracted (for three pound fifteen ſhillings.)

17. Now the firſt *day* of the *feaſt of* unleavened bread, the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſſover?

17. On the fifth day of the week called now Thurſday at eventide, &c.

18. And he ſaid, Go into the city to ſuch a man, and ſay unto him, The maſter ſaith, My time is at hand, I will keep the paſſover at thy houſe with my diſciples.

18. NOTE, As to the great controverſies here, whether Chriſt and the Jews did eat the paſſover the ſame day, and whether Chriſt did eat the *paſchal lamb*, or only the *unleavened bread* and *bitter herbs*; which was the beginning of the paſſover, being to have eaten the lamb at the next evening, if he had not been ſacrificed himſelf: I leave the diſcuſſion of them to commentators, who handle them at large, not troubling ordinary readers with them.

19. And the diſciples did as Jeſus had appointed them, and they made ready the paſſover. 20. Now when the even was come, he ſat down with the twelve. 21. And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me. 22. And they were exceeding ſorrowful, and began every one of them to ſay unto him, Lord, is it I? 23. And he anſwered and ſaid, He that dippeth his hand with me in the diſh, the ſame ſhall betray me.

19, &c. NOTE, 1. Chriſt being under the law, was to keep the law of the paſſover. 2. The innocent diſciples were troubled both at the tidings of the thing, and that they ſhould be under ſuſpicion.

24. The Son of Man goeth as it is written of him: but woe unto that man by whom the Son of Man is betrayed: it had been good for that man, if he had not been born.

24. NOTE, God's decree to bring good out of men's evil, extenuateth not men's ſin or puniſhment; the eſcaping of a *greater evil*, is here called [*good*] not in itſelf, but *to that man.*

25. Then Judas, which betrayed him, anſwered and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid.

25. NOTE, Judas was before reſolved and hardened; ſo that this notice did not ſtop him from the ſin.

26. And as they were eating, Jeſus took bread, and bleſſed *it*, and brake it, and gave *it* to the diſciples, and ſaid, Take, eat; this is my body.

26. NOTE, 1. This *bread* was unleavened, and part of the paſſover. 2. The *bleſſing* it, was the ſeparating it to this holy uſe, and praying God to bleſs it, and pronouncing it bleſt. 3. The *breaking* it, ſignified, the breaking of Chriſt's body, repreſented hereby as the ſacrifice for ſin. 4. The *giving* it, ſignifieth the giving himſelf to believing receivers; with and for their ſpiritual and everlaſting life. For the ſacrament as adminiſtered hath theſe three parts, 1. The *conſecration*, 2. The *commemoration*, or *repreſentation*, 3. *The communication.* 5. [*This is my body*,] meaneth [*This is my ſacrificed body repreſentative.*] When it is *conſecrated* it is not to be *called* [*bread*,] that is, mere bread, for it hath now another *form*, and *forma denominat*; But *it is* only a *relative form*; If you aſk what matter it hath, It is *bread ſtill*: If you aſk *what form*, it is Chriſt's ſacramental body. As if you aſk of the king's *coin*, what is it, it is in general, *money*, particularly this or that piece of money: The anſwer is not, it is *ſilver* or *gold*, for that ſpeaketh not the *form*: But if you aſk what metal it is made of, *it is ſilver or gold*, ſo is it here.

6. It

6. It is not Christ's body as glorified in heaven that is represented in the sacrament, but as crucified flesh. The second council of Nice, with the foregoing general council at Constantinople, agree that Christ's body in heaven is not *flesh*, (though they differ about images.) Flesh and blood enter not there, but spiritual bodies; it is not flesh, if it consist not of fibrous coagulated blood and chyme made of food; which is not there.

7. But it is the *true body of Christ* that was first *offered to God* in sacrifice, and as such *given to believing* receivers, so far as to be theirs in relation of mystical union, and the meritorious cause of their pardon, grace and glory.

8. What a novel monster the fiction of transubstantiation is, I have fully opened in a little treatise called [*Full and Easy Satisfaction what is the True Religion.*] The circumstances of Christ's action are occasional, and no laws for us: As are 1. Giving it at a passover; 2. At the end of a meal; 3. At supper, or at night; 4. In an inn or guest-chamber; 5. To none but his family; 6. To none but men; 7. To none but ministers; 8. In an upper room: 9. Lying along in each others bosoms; 10. But once in his life; 11. Giving it to all at once, and not one by one, (though that seem of more importance than the rest.) 12. Delivering the bread before he gave thanks over the cup, and not over both at once: (though no doubt these may safely be imitated).

9. Whether Judas was present or not, is uncertain, (and of no doctrinal moment) if he were, and Christ also washed his feet with the rest, it shewed his obdurateness, that could go presently forth to betray him. Doubtless if wicked hypocrites intrude, the sin and punishment is only their own, so be it we sin not by neglecting discipline; for the keys are given to the pastors to keep out men proved incapable by impenitence.

27. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins.

27, 28. NOTE, Giving to one by one, is not necessary. 2. The evangelists speak not all the same words in reciting Christ's administration. Matthew hath no more but [*this is my body*] nor Mark neither; leaving out [*which is given for you*] as Luke hath it, or [*which is broken for you*] as Paul hath it, [*do this in remembrance of me.*] And of the cup, there are different words of Matthew, Mark, Luke, and Paul; and Mark mentioneth their drinking it before Christ's words, [*this is my blood of the New Testament, &c.*] But what is not spoken by one, is by another, and the sense is the same; and it tells us, that if such a difference be in our administration, it mullifieth not the sacrament.

28. This wine is representatively or sacramentally my blood shed, (not as that of the paschal lamb, for Jews only to seal that old covenant of their peculiarity, but) for the Gentiles also, or the world, to purchase and seal the universal covenant of grace, which giveth free pardon and life to all true believing acceptors.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

29. Two difficulties here arise, 1. Did not Christ drink with them after his resurrection? *Answ.* 1. Some say, he drank no wine, but water which was their ordinary drink. 2. Others answer, The kingdom of his father began at his resurrection. 3. Others say it meaneth, [*Shortly I shall leave you, and drink no more with you.*] 4. Others probably think he meant, [*I shall no more keep a passover* or *sacrament with you.*]

2. The other difficulty is, How he will drink of it in the kingdom of his father. 1. Some say, Literally after the resurrection on earth. 2. Some say, That a thousand years before the end of the world; all things shall be restored to the primitive paradise-state, and Christ reigning on earth, shall drink of the fruit of the *vine* new, or renewed. 3. Others say, This will be after the resurrection in the *new earth*. 4. But the usual and safest exposition is, that the metaphor signifieth only mutual joy in heaven.

30. And when they had sung an hymn, they went out into the mount of Olives.

30. NOTE, Whether this hymn was that used by the Jews, (which were all the 113, 114, 115, 116, 117, 118, *Psalms*,) or one made for that use by Christ is uncertain: But they all joined, and tell us, how suitable thanksgiving, and singing psalms or hymns at sacraments and feasts is.

31. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

31. You will all be troubled at my apprehension, and be affrighted away from me; as it is written, &c.

32. But

32. But after I am riſen again, I will go before you into Galilee.

32. NOTE, Chriſt oft foretelling his reſurrection, proveth his truth; why he would not appear in Jeruſalem, and to all, but in Galilee, and to few; he gave us not the reaſon of it: But he fore-knew the Jews rejection, and would not force belief in them by ſight.

33. Peter anſwered and ſaid unto him, Though all men ſhall be offended becauſe of thee, *yet* will I never be offended.

33. Nothing ſhall affright me from thee. NOTE, His reſolution was good, But his ſelf-confidence was bad.

34. Jeſus ſaid unto him, Verily I ſay unto thee, that this night before the cock crow, thou ſhalt deny me thrice.

34. Before the time called cock's crowing be paſt, &c.

NOTE, Chriſt knoweth before, what man's free-will will do.

35. Peter ſaid unto him, Though I ſhould die with thee, yet will I not deny thee. Likewiſe alſo ſaid all the diſciples.

35. NOTE, When men are reſolved, they are oft too inſenſible of their weakneſs and mutability.

36. Then cometh Jeſus with them unto a place called Gethſemane, and ſaith unto the diſciples, Sit ye here, while I go and pray yonder. 37. And he took with him, Peter, and the two ſons of Zebedee, and began to be ſorrowful, and very heavy.

36, 37. *Qu.* Why did not Chriſt uſe to pray with his diſciples, but by himſelf? *Anſw.* 1. We know not whether he uſed it or not. 2. He ſung a hymn with them at the paſſover. But his caſe ſo differed from all other men's, that (except in thankſgivings, and generals) the ſame prayer would not ſuit him and them.

38. Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death: tarry ye here, and watch with me.

38. NOTE, Chriſt took our nature though not our ſin: And nature is averſe to death, and ſenſible of its hurt: And the ſenſe of God's enmity to ſin, (though not to him) was the chief part of his ſuffering.

39. And he went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs, not as I will, but as thou *wilt*.

39. NOTE, 1. Proſtration was a humbling poſture; but this example binds us not to the ſame geſture.

2. The firſt act of man's will, is ſimple complacence in good, and averſeneſs to evil, as ſuch: According to this, as Chriſt was a man, he was averſe to death and ſuffering, as man is, (elſe it would be no penalty) And this is it that he expreſſeth, Firſt, in his prayer. But the ſecond act of man's will is, about ends and means that ſtand in competition, and is called, *chooſing*, or *refuſing*: when two things inconſiſtent ſtand in competition, the better is to be choſen: And according to this Chriſt formeth the ſecond part of his prayer, [*Not as I will*] *q. d.* Thou haſt given me a nature, which doth, and muſt deſire good, and not evil, which deſireth that I may not ſuffer. But it is thy will, and my conſent to ſuffer: Therefore thy will, and not my ſimple volition be done.

40. And he cometh unto the diſciples and findeth them aſleep, and ſaith unto Peter, what, could, ye not watch with me one hour? 41. Watch and pray, that ye enter not into temptation, the ſpirit indeed *is* willing, but the fleſh *is* weak.

40, 41. NOTE, Chriſt was to have no ſupport from man in his ſufferings. 2. Sleeping, when we ſhould watch and pray is a fault, but ſuch a one as may ſtand with grace. 3. Watching and praying is God's means appointed to ſave men from, and in temptation. 4. The ſpirit of the faithful is willing to do more good than they are able. 5. The fleſh in faithful men, may prevail againſt the ſpirit in ſins of natural infirmity, for a time, though not in groſs ſins, in the deſign and bent of heart and life. 6. Chriſt tenderly excuſeth his ſervants infirmities.

42. He went away again the ſecond time, and prayed, ſaying, O my Father, if this cup may not paſs away from me, except I drink it, thy will be done.

42. I reſign my will to ſubmit to thine, and I deſire to fulfil it, for which I came in fleſh.

43. And he came and found them aſleep again: for their eyes

were heavy: 44. And he left them, and went away again, and prayed the third time, saying the same words.

43, 44. Oft speaking the same things in prayer, is meet for them that have the same causes and wants.

45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. 46. Rise, let us be going: behold, he is at hand that doth betray me. 47. And while he yet spake, lo, Judas, one of the twelve came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people.

45, 46, 47. NOTE, To be hunted to death by the chief priests and rulers, to have a multitude ready to serve them in it with armed violence, to be betrayed by one of his disciples, and forsaken by the rest, was the case of Christ's suffering, in which we must be prepared to follow him.

48. Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast. 49. And forthwith he came to Jesus, and said, Hail master? and kissed him. 50. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

48, &c. NOTE, 1. Hypocrites cruelty is exercised under the name of friendship. How many thousand persecute Christ, in his cause, and servants on pretence of faith, religion, order, and enmity to sin. 2. It is a pitiful sight to see poor ignorant people, in obedience to rulers, persecuting Christ, to their own destruction? As if it were he and his servants, that were their dangerous enemies.

51. And behold one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priests, and smote off his ear.

51. Natural inclination to defence, and love to Christ, overcame Peter's consideration and patience.

52. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.

52. Put up thy sword, and let us patiently submit to violence: For as none must use the sword, without just warrant and authority; so usually they that fight for themselves, are destroyed, and suffer more than they that patiently endure violence and injustice.

NOTE, Christ doth not in these words make all self-defence, or war unlawful, but he doth more than forbid unwarrantable fighting; meaning, that not only unlawful resistance of power, and revenge, but even wars and fighting against injuries and enemies usually hasten death, and increase men's sufferings. And therefore they should forethink, whether war, or patience, be like to do more hurt.

53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

53. NOTE, 1. Angels are ready to serve Christ at his desire. 2. It should stop our impatient thoughts of rash and unlawful self-defence, to think, that God can otherwise deliver us.

54. But how then shall the scriptures be fulfilled, that thus it must be?

54. NOTE, We must not strive against events which we foreknow will come to pass.

55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

55. Why did you not take me in the temple, but thus in the night like a thief.

56. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

56. All this was foretold in scripture. They let his disciples go, and they fled away in fear.

57. And they that had laid hold on Jesus, led *him* away to Caiaphas, the high priest, where the Scribes and the elders were assembled. 58. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants to see the end.

57, 58. They

57, 58. They brought him to their arch-prieſt, as glorying in their ſucceſs: And Peter went in where the ſervants ſat.

59. Now the chief prieſts and elders, and all the council, ſought falſe witneſs againſt Jeſus to put him to death, 60. But found none: yea, though many falſe witneſſes came, yet found they none. At the laſt came two falſe witneſſes, 61. And ſaid, This *fellow* ſaid, I am able to deſtroy the temple of God, and to build it in three days.

59, &c. NOTE, 1. As hypocrites in religion, are worſe than Pagans, in that they father their wickedneſs on God and religion, ſo hypocrites, judges, and lawyers, are herein worſe than lawleſs murderers, that they abuſe and diſgrace law, and government by uſing them to injuſtice, and bloodſhed. 2. No man is ſo good or innocent, that falſe witneſs may not condemn.

62. And the high prieſt aroſe, and ſaid unto him, Anſwereſt thou nothing? what *is it which* theſe witneſs againſt thee? 63. But Jeſus held his peace.

62, 63. NOTE, Chriſt was ſilent to ſhew, 1. That he was not over ſolicitous for his life. 2. When malignant falſe judges are reſolved what to do againſt innocency and right, it is oft in vain to talk it out with them. And they watched for words of his own to accuſe him of.

And the high prieſt anſwered and ſaid unto him, I adjure thee by the living God that thou tell us, whether thou be the Chriſt, the Son of God.

63. NOTE, 1. Once for all take notice that [*anſwering*] was then among the Jews a common phraſe for [*ſpeaking in courſe*] though no queſtion was aſked. 2. It was the malignant policy of that arch-prieſt, to make Chriſt his own accuſer, and witneſs, when they could get no other: For they knew that he that bound his diſciples to confeſs him, would not refuſe to confeſs himſelf, when adjured by God: though he was ſilent as to his defence againſt perſonal accuſations. And ſo it is with Chriſt's enemies to this day, who put Chriſtians, that dare neither lie, nor conceal neceſſary truth upon ſelf-accuſation. As they could find nothing againſt Daniel, except about the law of his God, which he durſt not break to ſave his life; ſo do the devil's officers take advantage of good men's conſciences, to deſtroy them.

64. Jeſus ſaith unto him, Thou haſt ſaid: nevertheleſs I ſay unto you, Hereafter ſhall ye ſee the Son of Man ſitting on the right hand of power, and coming in the clouds of heaven.

64. I am he, and though I ſtand here to be judged by you, your eyes ſhall ſee me coming in glory, and in power, to judge you, and all the world: (or as ſome ſay, To deſtroy you by the Romans.)

65. Then the high prieſt rent his clothes, ſaying, He hath ſpoken blaſphemy; what further need have we of witneſſes? behold, now ye have heard his blaſphemy. 66. What think ye? They anſwered and ſaid, He is guilty of death.

65, 66. Then the high prieſt had that which he deſired, and by rending his clothes, ſhewed his abhorrence of the ſuppoſed ſin of Chriſt, and demanded the ſentence of the court againſt him, as a blaſphemer. And they voted him for it guilty of death.

NOTE, 1. How fooliſh a thing is it to think, that any law, or any man's innocency, or goodneſs, will preſerve juſtice or piety, while bad men are judges. Can any law be better than God's? Or any perſon better than Chriſt? The devil's judges poſſeſſing the place that God inſtituted to defend truth and equity, will condemn God himſelf maniſeſt in fleſh, by his own law, as ſinning againſt himſelf. And they are ſince the ſame.

2. The very murderers of Chriſt, would ſeem greater enemies to blaſphemy, and more zealous for God's honour, than God himſelf: So little are falſe men to be believed.

67. Then did they ſpit in his face, and buffeted him, and others ſmote *him* with the palms of their hands, 68. Saying, Propheſy unto us, thou Chriſt, who is he that ſmote thee?

67, 68. NOTE, It was God in the fleſh that ſubmitted to all this ſcorn and abuſe for our ſin. 1. O then, what doth ſin deſerve? 2. And why ſhould we look for better, and be over-tender of our fleſh or reputation.

69. Now Peter ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee. 70. But he denied before them all, ſaying, I know

know not what thou ſayeſt. 71. And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth. 72. And again he denied with an oath, I do not know the man.

69, &c. NOTE, 1. A man that is forwardeſt in profeſſing courage, and in drawing the ſword, and laying about him, is in greater danger baſely cowarded by ſilly wenches. So uncertain a thing is man. 2. Diſtruſtful fear, and love of life, may draw men into multiplied heinous ſin.

73. And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art *one* of them, for thy ſpeech bewrayeth thee. 74. Then began he to curſe and to ſwear, *ſaying*, I know not the man. And immediately the cock crew.

73. Matthew mentioneth but one cock-crowing; it being the middle or ſecond that is meant. 2. To aſk, what had become of Peter, if he had died in this ſin, and how far he did fall from grace, is not ſo profitable, as to conſider our own frailty and danger, and how to eſcape the like.

75. And Peter remembered the words of Jeſus, which ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And he went out, and wept bitterly.

75. NOTE, Chriſt looked on Peter, (as John ſaith) and this began to melt him into repentance, with the hearing of the ſecond cock: Yet, though he wept, he did not return, and openly confeſs Chriſt, as he did after. Doubtleſs the diſciples had far more grace, and were leſs liable to fall after the Holy Ghoſt came down on them at pentecoſt, than before.

CHAP. XXVII.

WHEN the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death.

1. NOTE, The Romans had taken from the Jews the power of putting men to death: Therefore they conſulted how to get the Roman government to do it: Prieſts, and rulers, all conſpire it.

2. And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

2. When they had judged him to deſerve death after their law, they bring him bound to Pilate the Roman governor, to have him condemn, and crucify him.

3. Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, 4. Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What *is that* to us? ſee thou *to that*.

3, 4. NOTE, 1. It is uncertain whether Judas was before emboldened to betray him for gain, by thinking that he would deliver himſelf by a miracle; or whether he was made ſenſeleſs by the devil, till now that God awakened his conſcience. 2. O how differently doth ſin appear in the hour of flattering temptation, and when conſcience is thoroughly wakened? It ſeems not then the ſame thing, becauſe conſcience is not in the ſame caſe. 3. We ſee here what cold comfort companions in ſin will give a man in miſery or deſpair? *See thou to that*, is all that can be got then from them that tempted and hired him to ſin. 4. O the ſtupidity of ſeared ſleepy conſciences! that theſe archprieſts and rulers ſhould not be touched with Judas's terror and repentance, but ſay, *What is that to us*, when it was they that hired him to ſin, and ſinned ſtill.

5. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf.

3. NOTE, 1. Sinner's gain will at laſt be like a hot iron, too hot to hold: Deſpair ſhall force reſtitution, when true repentance will not do it. This will be all the comfort of unlawful gain at laſt. 2. That Judas ſtrangled himſelf, and that he fell headlong, and his bowels burſt out, are both certain: But how he was ſtrangled, whether by mere terror, or by a cord, and how he burſt, whether by mere ſuffocation, or by the fall, and how he fell, whether by precipitation, or by breaking of the cord, &c. are things uncertain.

6. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood.

6. NOTE,

6. Note, Thus arch-hypocrites make conſcience of ceremony, and make no conſcience of perjury, perſecution and murdering the innocent. Blood they thirſt for and own; and they will give money to procure it; but the price of blood muſt not be conſecrated.

7. And they took counſel and bought with them the potter's field, to bury ſtrangers in.

7. Note, This was ſuppoſed to be a pious uſe, ſo holy and charitable would they be.

8. Wherefore that field was called, the field of blood unto this day. 9. (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value: 10. And gave them for the potter's field, as the Lord appointed me.)

8, &c. Note, How punctually was this foretold? But by whom is a doubt ſtill. The text here ſaith by Jeremy: the words are found only in Zachary, *Ch.* 11. 12. Some think that Zachary did but recite them from ſome tradition from Jeremy: Others think that Matthew forgot their names: Others that the ſcribes ſince have miſtaken: But Mr. Mede thinks that this and the reſt of Zachary to the end, are truly part of Jeremy's book, misjoined with Zachary by old miſtake.

11. And Jeſus ſtood before the governor; and the governor aſked him, ſaying, Art thou the king of the Jews? And Jeſus ſaid unto him, Thou ſayeſt.

11. Note, It is like Pilate aſked in deriſion, but Chriſt affirmed it in earneſt, that he was their king by right.

12. And when he was accuſed of the chief prieſts and elders, he anſwered nothing. 13. Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee? 14. And he anſwered him to never a word, inſomuch that the governor marvelled greatly.

12. &c. Note, Chriſt knew the time to ſpeak, and the time to be ſilent, when ſpeaking would do no good.

15. Now at *that* feaſt the governor was wont to releaſe unto the people a priſoner, whom they would. 16. And they had then a notable priſoner, called Barabbas. 17. Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barrabas, or Jeſus, which is called Chriſt? 18. For he knew that for envy they had delivered him.

15, &c. He knew that it was the doing of the prieſts and rulers to proſecute him, and thought that poſſibly the people might be for his life, rather than for ſuch a one as Barabbas.

19. When he was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream, becauſe of him.

19. Women and dreams may be better monitors to ſome rulers, than arch-prieſts their wit and intereſt.

20. But the chief prieſts and elders perſwaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus.

20. Note, It is the prieſts and rulers that ſtir up the malignity of the rabble to do miſchief.

21. The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas.

21. Note, The people were of two parties: One part were for Chriſt, and that ſo many that the prieſts for fear of them durſt not take him openly: But the other party were the malignant rabble, who were ready to call for innocent blood, if prieſts and elders did but ſet them on.

22. Pilate ſaith unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified.

22. Note, Nothing is ſo bad that ignorant wicked men may not do? nor any ſo good that they may not murder

23. And the governor ſaid, Why what evil hath he done? But they cried out the more, ſaying, Let him be crucified.

23. Note, It is in vain to call for reaſon or juſtice to an ignorant malignant rabble. A heathen ruler was leſs unjuſt, than the prieſts and their blind followers.

24. When Pilate ſaw that he could

could prevail nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude ſaying, I am innocent of the blood of this juſt perſon: ſee ye *to it*.

24. NOTE, Juſt judges will not do unjuſtly for the ſake of any: But this hypocrite thought the rabble, and the prieſt's importunity would excuſe him: And the guilt was only theirs.

25. Then anſwered all the people, and ſaid, His blood *be* on us, and on our children.

25. NOTE, And ſo it hath been to this day with a moſt dreadful vengeance; they being killed with a moſt horrid ſlaughter, their city and temple burnt, and the unbelieving offspring being vagabonds over the earth, abhorred by all nations where they come. O dreadful curſe! What need any other than themſelves to make ignorant wicked people miſerable: They are the moſt direful enemies, yea, devils, and a hell unto themſelves.

26. Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified.

26. NOTE, He was ſcourged after he was ſentenced to death; Yet John mentioneth it before.

27. Then the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band *of ſoldiers*. 28. And they ſtripped him, and put on him a ſcarlet robe. 29. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail king of the Jews. 30. And they ſpit upon him, and took the reed, and ſmote him on the head.

27, &c. NOTE, It was God in fleſh that was thus made as a fool, the common ſport and ſcorn for our ſins: And ſhall we think to be ſaved in a life of fleſhly pleaſure, without partaking of the croſs? No wonder if the croſs was a ſtumbling block to the Jews, and fooliſhneſs to the Gentiles; to truſt life and ſoul on one that was thus uſed: till the Holy Ghoſt by miracle and power conquered unbelief.

31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

31. When they had done with deriſion they proceed to his execution. All this he ſuffered for us.

32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his croſs.

32. NOTE, He that was compelled was innocent, but they that compelled him were the murderers.

33. And when they were come unto a place called Golgotha, that is to ſay, a place of ſcull. 34. They gave him vinegar to drink, mingled with gall: and when he had taſted *thereof*, he would not drink.

33. NOTE, This called gall, and by Mark, myrrhe, is ſuppoſed to be a drink that was poiſonous, commonly given to maleſactors to haſten death for their eaſe: which Chriſt refuſed.

25. And they crucified him, and parted his garments, caſting lots: that it might be fulfilled which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots.

35. They divided his other garments, and caſt lots for his ſeamleſs coat.

36. And ſitting down, they watched him there: 37. And ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS.

36, 37. So it was pretended *treaſon* or *uſurpation* that he died for by the Romans, and *blaſphemy* by the Jews; To bear the imputation of ſuch wickedneſs was not the leaſt of Chriſt's ſufferings.

38. Then were there two thieves crucified with him: one on the right hand, and another on the left.

38. NOTE, Thus was he numbered with the tranſgreſſors, to expiate tranſgreſſions.

39. And they that paſſed by, reviled him, wagging their heads. 40. And ſaying, Thou that deſtroyeſt the temple, and buildeſt *it* in three days, ſave thyſelf: if thou be the Son of God, come down from

from the croſs. 41. Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid, 42. He ſaved others, himſelf he cannot ſave: if he be the king of Iſrael, let him now come down from the croſs, and we will believe him. 43. He truſted in God; let him deliver him now, if he will have him: for he ſaid, I am the Son of God.

39, &c. NOTE, Had theſe known him, and foreknown what would follow, this ſcorn had been forborne. 2. They make his own words the matter of their accuſation, by perverting them. A way ſtill uſed by ſuch men. 3. They turn his profeſſion of himſelf into ſcorn, little knowing that this derided king would judge them and all the world. 4. They turn his ſaving of others into his deriſion: Neither the goodneſs nor the greatneſs of his miraculous works will reſtrain them. 5. They turn his very relation to God, and truſt in him, to his ſcorn. 6. Infidels will preſcribe Chriſt the terms on which they will believe in him, or elſe they will not believe: But the faithful take God's terms and cogent evidences, and preſume not to preſcribe terms unto him.

44. The thieves alſo which were crucified with him, caſt the ſame in his teeth.

44. NOTE, 1. All conſpire to reproach the Son of God. 2. When we are in ſuffering all ſorts take liberty to load him that is caſt down: As in wars all talk againſt them that are conquered. 3. The thieves here are ſaid to do that, which only one of them did, (a uſual phraſe.)

45. Now from the ſixth hour there was darkneſs over all the land unto the ninth hour.

45. NOTE, It was extraordinary darkneſs; but not ſo great as to hinder converſe: therefore it did not convince them. 2. The ſun muſt not ſhine on that odious fact, which yet the hardened agents glory in, and in darkneſs go on in the works of darkneſs.

46. And about the ninth hour, Jeſus cried with a loud voice, ſaying, *Eli, Eli, lama ſabacthani?* that is to ſay, *My God, my God, why haſt thou forſaken me?*

46. NOTE, He either ſpoke in the Syriac tongue, *Pſal.* 22. 1. (which was a propheſy of him) or as ſome think the expreſs Hebrew words, though now variouſly written.

2. By *God's forſaking* him, is not meant any abatement of divine love: but that God both expoſed him to this death by wicked men, and withdrew from his human nature the ſenſe of his complacence, and let out upon his ſoul a deep afflicting ſenſe of his diſpleaſure againſt man for ſin, which was his penalty as he was our ſurety, and ſuffered in our ſtead as a ſacrifice for our ſin. 3. Chriſt was thus far forſaken for us, that we might never be quite forſaken.

47. Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias.

47. NOTE, It is uncertain whether they ſpeak this in ignorance of the language, whether Hebrew (which the Jews had forgotten) or Syriac (which the Roman ſoldiers might not underſtand:) (Or, which is more probable) in mere profane ſcorn.

48. And ſtraightway one of them ran, and took a ſpunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. 49. The reſt ſaid, Let be, let us ſee, whether Elias will come to ſave him.

48, 49. NOTE, In mere ſcorn.

50. Jeſus, when he had cried again with a loud voice, yielded up the ghoſt.

50. NOTE, Luke tells us his laſt words, [*Father into thy hand I commend my ſpirit.*]

51. And behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent, 52. And the graves were opened, and many bodies of ſaints which ſlept aroſe, 53. And came out of the graves after his reſurrection, and went into the holy city, and appeared unto many.

51, &c. NOTE, By the vail ſome think is meant a curtain hung; others ſay, The ſtone wall that was built between the inner ſanctuary and the outer; This renting ſignified the ending of the Jewiſh law and ſanctuary, and the opening to us an acceſs to God by Chriſt. The earthquake and the rending of the rocks, and opening of the graves went ſometime before his reſurrection: But the riſing and appearing of them was after. It is not the ſouls of ſaints that ſlept, but thoſe bodies that roſe. *All this convinced not the hardened Jews.*

54. Now when the centurion, and they that were with him, watching

watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

54. NOTE, The heathen ſoldiers were not ſo obdurate as the hypocrite prieſts and rulers and their followers.

55. And many women were there (beholding afar off) which followed Jeſus from Galilee, miniſtering unto him. 56. Among which was Mary Magdalene, and Mary the mother of James and Joſes, and the mother of Zebedee's children.

55, 56. NOTE, Theſe women ſtuck cloſer to Chriſt than his twelve chief diſciples did.

57. When the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus diſciple: 58. He went to Pilate, and begged the body of Jeſus: then Pilate commanded the body to be delivered.

57, 58. NOTE, Chriſt's death ended not Joſeph's love. 2. Pilate was leſs malignant than the Jews.

59. And when Joſeph had taken the body, he wrapped it in a clean linen cloth, 60. And laid it in his own new tomb which he had hewed out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed.

59, 60. NOTE, Well might he lend him a grave, who would ſave him from the grave by a reſurrection.

61. And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre.

61. NOTE, To follow him in love as far as they were able.

62. Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate, 63. Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again. 64. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt. 65. Pilate ſaid unto them, Ye have a watch, go your way, make *it* as ſure as you can. 66. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

62, &c. NOTE, God permitted and overruled their malignant ſuſpicion, to prevent all ſuch calumnies and objections againſt our faith, ever after.

CHAP. XXVIII.

IN the end of the ſabbath, as it began to dawn towards the firſt *day* of the week, came Mary Magdalene, and the other Mary, to ſee the ſepulchre.

1. NOTE, They came in love with ſpices to have embalmed his body.

2. And behold, there was a great earthquake; for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it. 3. His countenance was like lightning, and his raiment white as ſnow. 4. And for fear of him the keepers did ſhake, and became as dead men.

2, &c. NOTE, 1. Well might Abraham ſay, If one roſe from the dead they will not be perſwaded, when all this would not convince men. 2. If an angel be ſo dreadful, what will God be to the wicked?

5. And an angel anſwered and ſaid unto the women, Fear not ye; for I know that ye ſeek Jeſus which was crucified. 6. He is not here: for he is riſen, as he ſaid: come, ſee the place where the Lord lay. 7. And go quickly, and tell his diſciples that he is riſen from the dead; and behold, he goeth before you into Galilee, there ſhall ye ſee him, lo, I have told you.

5. NOTE, Angels were the preachers of Chriſt's birth to ſhepherds, and they are the firſt preachers of his reſurrection to women.

8. And they departed quickly from the ſepulchre, with fear, and great joy, and did run to bring his diſciples word.

8. NOTE, Women muſt be the firſt preachers of Chriſt's reſurrection to his apoſtles.

9. And

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

9. NOTE, It was poor women that had been sinners, that Christ honoured with his first appearance.

10. Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me.

10. NOTE, 1. He would not shew himself so openly to the malicious forsaken people at Jerusalem. 2. His disciples and kinsmen are called his brethren. 3. No one evangelist mentioneth the whole of this history; but what one omitteth, another hath (of which after.)

11. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13. Saying, Say ye, His disciples came by night, and stole him away while we slept. 14. And if this come to the governor's ear, we will persuade him, and secure you.

11. NOTE. What will convince hardened, forsaken men?

15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

15. NOTE, 1. Lying is the devil's great means against faith; and the love of money is the means that subserveth it. 2. They that will not believe the truth, easily believe deceiving lies.

16. Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them. 17. And when they saw him, they worshipped him: but some doubted.

17. NOTE, Though the evangelists say no more of Christ's meeting them on this mountain, and what he there said to them; and Luke and John say nothing of it, and there seem a strange difference in their narratives of Christ's appearances, it is but one saying what another had omitted; and no one of them saying all (of which after on *John* 20. and 21.)

18. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

18. After these and other appearings to them, Jesus said, As I have died to redeem the world, in order to the ends of my undertaking, the Father hath given me an universal propriety and governing power by the right of redemption, as chief administrator under him in heaven and earth. So that henceforth all the concerns of men in this world and the other, are at my disposal; and all men under my government by right and obligation. By which authority I now commission you, to go abroad in the world, and make all nations (to the uttermost of your power) my disciples; taking them into my Church by solemn covenant, celebrated by baptizing them into the name of the Father, Son and Holy Ghost.

NOTE, 1. Christ's right of dominion and empire is founded in the Father's covenant with him as redeemer. 2. And being *universal* Lord, *redemption* is so far *universal*, as to prove these and other common effects. *Rom.* 14. 9. To this end Christ died, rose, and revived, that he might be Lord both of the dead and of the living.

2. The word translated *teach*, signifieth [*disciple to me*] or [*make* nations *my disciples.*]

3. All Christians should endeavour to make christianity the *national religion*, that the kingdoms of the world may become the kingdoms of the Lord, and of his Christ; that is, that they be [*Christian kingdoms*] and not only Christians gathered out of kingdoms.

4. This maketh not all to be Christians, who are in those kingdoms, but only such as are discipled.

5. Infants being parts of all kingdoms, this text commandeth to disciple and baptize them, they are made disciples, by being justly dedicated to Christ, by those that have true power to dispose of them, to learn of him, and obey him as they grow up and are capable. As Christ was relatively, head of the church in his infancy, when his human nature was not capable of the actual administration; so are infants capable of being disciples by covenant dedication, (by those that have the disposal of them for their good, and can covenant for them with men) and by relation and obligation. God had never a church on earth, of which in-

fants were not infant-members, since there were infants in the world.

6. To be baptized into the name of the Father, Son and Holy Ghost; is no less than by solemn covenant to give up one's self to God the Father, as our Father reconciled by Christ; our chief owner and ruler, and our chief benefactor, even as our God; and to Christ as our saviour, and the Holy Ghost as our sanctifier. And merely to consent to learn of Christ, makes one a baptizable disciple.

7. Baptism is christening, and is the badge of those that must love and take each other for christians; and the terms of church unity, till it be nullified by verbal or actual apostacy.

And it is church tyranny and schism, to make canons which shall exclude those from the church of Christ, whom he taketh in by baptism; before they impenitently nullify that covenant in whole or in some essential part, *viz.* by proved denying essentials of faith, or forsaking some essential part of obedience.

8. Baptism making us christians, is our state of regeneration by which we may know our right to justification and salvation; that is, he that consenteth heartily and unfeignedly to the baptismal covenant, is regenerate and justified, and shall be saved. And he that doth consent but with the mouth and outward sign, or leaveth out some essential part in his heart-consent, is regenerate only sacramentally, and a visible member of the church, but is not justified, nor shall be saved.

20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

20. And when you have baptized them, and so united them to me and my universal church; (upon their understanding professed faith and repentance, and dedication of their seed to me,) then congregate them in order under faithful Pastors. And as you as general teachers to all the churches, must deliver to them all the commands which I have committed to your trust (by word and writing;) so these pastors must further instruct them that they may grow up in knowledge of all these my commands: And in the performance of this charge, I shall by the help of my spirit, and protection, be present with you and such pastors in their course, to the end of this world, (or age,) till I shall come in glory to the final judgment. Though you see me not, I shall be as really assisting to you, and regardful of you, even in your labours and sufferings, as if you saw me.

NOTE, 1. This general command of teaching all nations Christ's commands, includeth writing the scriptures, without which they could not teach posterity in all nations his commands.

2. It maketh them his intrusted apostles, from whose fidelity we may believingly receive his commands: And therefore implieth the promise of his spirit to make them true and credible reporters.

3. It implieth that his commands are the universal laws for his catholic church. And no man or men have authority to make laws for the universal church on earth but he; and to undertake it, is to undertake the prerogative of Christ, and to be Vice-Christ by usurpation; be it pope or councils.

4. Yet the precept of observing his commands, forbids not the observing of the commands of any lawful limited local rulers under him, not crossing his commands: parents, masters, pastors, princes, must be obeyed in their provinces and places, even about God's worship. If men make subordinate laws, according to God's general laws of love, concord, edification, order, they must be obeyed, (as e. g. what translations of Scripture to use, what Psalms, metres, tunes, gestures, time, place, and abundance such like.)

THE

THE GOSPEL

according to

ST. MARK.

NOTE, 1. *That this is the same* Mark *against whom, as not fit to be taken with them, St. Paul sharply contended with* Barnabas, *even to parting asunder. But it was not as charging him with any crime, but as unfit to be taken with them in so long and hard a work, which he before deserted.* 2. *It is said by some to be a tradition, that* Mark *wrote this from the mouth of* Peter; *but that is uncertain.* 3. *It is questioned, seeing it is only the eleven apostles to whom Christ promised the eminent help of the spirit to bring all his doctrine to their remembrance, and lead them to all truth; how can we be sure that* Mark *and* Luke *who were no apostles, and had not this promise, did never mistake in their writing the gospel?* Answ. *Though Christ promised not infallibility to all preachers then, he promised and gave the eminent miraculous gifts of the spirit to others, as well as to the apostles, as appeared in* Stephen, Philip, *and others. And this spirit was to fit them for the work to which they were called, which his miracles by them attested.* 2. *And the apostles that then lived, approved these writings of* Mark *and* Luke, *and so did the churches where the gifts of the spirit did then most abound; who also delivered them down to us.*

Whether this Mark *was bishop of Alexandria, or only a transient evangelist there a while, is an historical controversy of no great moment. When Antioch had at once so many great apostles, prophets, and teachers, and no one of them then a bishop to rule the rest as their pastor, we may well conjecture that the case of Alexandria did not much differ from that of Antioch and Jerusalem, (where neither* James *nor any one was governor of the apostles.)*

The reader must not expect that I repeat at large the paraphrases or notes which are written on Matthew, *when the same history and words are by* Mark *repeated.*

CHAP. I.

THE beginning of the gospel of Jesus Christ, the Son of God. 2. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

1, &c. The public entrance of Christ on his ministry, and preaching the glad tidings of salvation, was by the preparation of John's ministry preaching repentance, to fit men for the kingdom of the Messiah at hand; which the prophets had foretold.

NOTE, Whether by the prophets be here meant *essay* and Malachi; or only *essay*, is a controversy of small moment.

4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

4. John told the Jews, that the Messiah was now come, and brought pardon and sal-

vation to all that received him, and therefore perſuaded them all to repent, that they might be pardoned, and fit members of his kingdom; and baptized thoſe that profeſſed this.

5. And there went out unto him all the land of Judea, and they of Jeruſalem, and were all batized of him in the river of Jordan, confeſſing their ſins.

5 The generality of the people (longing for the promiſed Meſſiah,) were glad of this news that he was come, and thronged to John, confeſſing their ſins, and profeſſing ſepentance, and were baptized by him.

6. And John was clothed with camel's hair, and with a girdle of a ſkin about his loins; and he did eat locuſts and wild honey:

6. NOTE, This kind of eremitical life, and abſtinence, is overvalued by them, who place merit, or perfection in it, and is unjuſtly vilified by ſome, who know not of how great uſe it is to ſome perſons to withdraw from worldly vanities and temptations.

7. And preached, ſaying, There cometh one mightier than I after me, the latchet of whoſe ſhoes I am not worthy to ſtoop down and unlooſe.

7. NOTE, Chriſt and his ſervants are patterns of humility: But Satan and his ſervants are known by pride.

8. I indeed have baptized you with water: but he ſhall baptize you with the Holy Ghoſt.

8. My baptiſm doth but prepare you, but his ſhall pour out the ſpirit on the baptized.

9. And it came to paſs in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

9. NOTE, *Qu.* Did Chriſt profeſs repentance for the remiſſion of ſins? If not, how was he capable of John's baptiſm? *Anſw.* He was not baptized to the ſame uſes, as other men, but as owning John's baptiſm, and the coming of the kingdom of God. As a general will wear the ſame colours with his ſoldiers, though theirs ſignify ſubjection to him.

10. And ſtraightway coming up out of the water, he ſaw the heavens opened, and the ſpirit like a dove deſcending upon him.

10. See on *Matth.* 3.

11. And there came a voice from heaven, *ſaying*, Thou art my beloved Son, in whom I am well pleaſed.

11. NOTE, God from heaven preached the goſpel at Chriſt's baptiſm.

12. And immediately the ſpirit driveth him into the wilderneſs. 13. And he was there in the wilderneſs forty days tempted of Satan, and was with the wild beaſts, and the angels miniſtered unto him.

12, 13. NOTE, 1. To conquer temptations, is to conquer Satan. 2. Angels brought him meat at the end of the forty days.

14. Now after that John was put in priſon, Jeſus came into Galilee, preaching the goſpel of the kingdom of God,

14. That the kingdom of God was coming.

15. And ſaying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the goſpel.

15. The promiſed time of the Meſſiah's appearing is come: Repent, and believe the glad tidings.

16. Now as he walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers). 17. And Jeſus ſaid unto them, Come ye after me, and I will make you to become fiſhers of men. 18. And ſtraightway they forſook their nets, and followed him.

16, &c. See on *John* 1. 40. & *Matt.* 4. 18.

19. And when he had gone a little further thence, he ſaw James *the ſon* of Zebedee, and John his brother, who alſo were in the ſhip, mending their nets. 20. And ſtraightway he called them: and they left their father Zebedee in the ſhip with the hired ſervants, and went after him.

19, 20. NOTE, He ſpake to their hearts.

21. And they went into Capernaum, and ſtraightway on the ſabbath-day he entered into the ſynagogue, and taught. 22. And they were aſtoniſhed at his doctrine: for he taught them as one that had authority, and not as the ſcribes.

21, 22. He

21, 22. He ſpake as authorized by God to ſpeak in his name, and not as an ordinary expoſitor of the law.

23. And there was in their ſynagogue a man with an unclean ſpirit, and he cried out, 24. Saying, Let us alone, what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art, the holy one of God. 25. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. 26. And when the unclean ſpirit had torn him, and cried with a loud voice, he came out of him. 27. And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean ſpirits, and they do obey him.

23, &c. NOTE, 1. By an *unclean ſpirit*, he meant the devil as ſuch. 2. Forced obedience is common to devils; Willing and loving obedience belongeth to children.

28. And immediately his fame ſpread abroad throughout all the region round about Galilee. 29. And forthwith when they were come out of the ſynagogue, they entered into the houſe of Simon and Andrew, with James and John.

29. NOTE, Chriſt's chief apoſtles dwelt in Capernaum.

30. But Simon's wife's mother lay ſick of a fever, and anon they tell him of her. 31. And he came and took her by the hand, and lift her up; and immediately the fever left her, and ſhe miniſtered unto them.

30, 31. She was preſently ſo cured, that ſhe ſerved them.

32. And at even, when the ſun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils. 33. And all the city was gathered together at the door. 34. And he healed many that were ſick of divers diſeaſes, and caſt out many devils, and ſuffered not the devils to ſpeak, becauſe they knew him.

32, &c. He needed not the devils teſtimony.

35. And in the morning, riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

35. NOTE, Have not we ſinners more need to break our ſleep for ſecret prayer? He prayed not with his diſciples, becauſe the ſame confeſſions and prayers were not fit for him and them.

36. And Simon, and they that were with him, followed after him. 37. And when they had found him, they ſaid unto him, All men ſeek for thee. 38. And he ſaid unto them, Let us go into the next towns, that I may preach there alſo; for therefore came I forth.

36, 37, 38. I muſt preach in more places than one.

39. And he preached in their ſynagogues throughout all Galilee, and caſt out devils. 40. And there came a leper to him, beſeeching him, and kneeling down to him, and ſaying unto him, If thou wilt, thou canſt make me clean. 41. And Jeſus moved with compaſſion, put forth *his* hand, and touched him, and ſaith unto him, I will, be thou clean: 42. And as ſoon as he had ſpoken, immediately the leproſy departed from him, and he was cleanſed.

39, 40. Believing his power he found that he was willing.

43. And he ſtraitly charged him, and forthwith ſent him away; 44. And ſaith unto him, See thou ſay nothing to any man: but go thy way, ſhew thyſelf to the prieſt, and offer for thy cleanſing thoſe things which Moſes commanded, for a teſtimony unto them.

43. NOTE, Chriſt required the legal duties to the unlawfully-called, and bad prieſts.

45. But he went out, and began to publiſh *it* much, and to blaze abroad the matter, inſomuch that Jeſus could no more openly enter into the city, but was without in deſert places: and they came to him from every quarter.

45. Publication raiſed envy, and cauſed

Chriſt

Chriſt to withdraw into the wilderneſs: what wonder if our hearers indiſcretion hurt us?

CHAP. II.

AND again he entered into Capernaum, after *ſome* days, and it was noiſed that he was in the houſe. 2. And ſtraightway many were gathered together, inſomuch that there was no room to receive *them*, no not ſo much as about the door: and he preached the word unto them.

1, 2. He preached to them that were within the houſe, and without the door, not fearing the reproach of a conventicle.

3. And they come unto him, bringing one ſick of the palſy, which was born of four. 4. And when they could not come nigh unto him for preſs, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the ſick of the palſy lay. 5. When Jeſus ſaw their faith, he ſaid unto the ſick of the palſy, Son, thy ſins be forgiven thee.

5. The ſin for which thou art thus afflicted, is forgiven thee.

6. But there were certain of the ſcribes ſitting there, and reaſoning in their hearts, 7. Why doth this man thus ſpeak blaſphemies? who can forgive ſins but God only?

7. None, but God, can forgive any wrong done to God. But 1. Chriſt was God. 2. A miniſter of God may declare God's forgiveneſs.

8. And immediately, when Jeſus perceived in his ſpirit that they ſo reaſoned with themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts? 9. Whether is it eaſier to ſay to the ſick of the palſy, Thy ſins be forgiven thee; or to ſay, Ariſe, and take up thy bed and walk? 10. But that ye may know that the Son of Man hath power on earth to forgive ſins: (he ſaith to the ſick of the palſy) 11. I ſay unto thee, Ariſe, and take up thy bed, and go thy way into thine houſe. 12. And immediately he aroſe, took up the bed, and went forth before them all, inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it on this faſhion.

8. &c. Is it not all one to forgive the ſin, and to forgive the puniſhment. We never ſaw ſuch works before.

13. And he went forth again by the ſea-ſide, and all the multitude reſorted unto him, and he taught them.

13. NOTE, In field-meetings, houſe-meetings, mountain-meetings, ſhip-meetings, ſynagogue-meetings, and temple-meetings, he taught the people, and preached the goſpel.

14. And as he paſſed by, he ſaw Levi *the ſon* of Alpheus ſitting at the receipt of cuſtom, and ſaid unto him, Follow me. And he aroſe and followed him.

14. NOTE, He called Publicans.

15. And it came to paſs, that as Jeſus ſat at meat in his houſe, many publicans and ſinners ſat alſo together with Jeſus and his diſciples: for there were many, and they followed him. 16. And when the ſcribes and Phariſees ſaw him eat with publicans and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with publicans and ſinners?

17. When Jeſus heard *it*, he ſaith unto them, They that are whole have no need of the phyſician, but they that are ſick: I came not to call the righteous, but ſinners to repentance.

15. &c. NOTE, 1. The hypocrite Phariſees will be more ſtrict and holy than Chriſt, if ſeparating from others, and agravating other men's ſins, and juſtifying themſelves be holineſs. 2. I came to be a Saviour to ſinners, by calling them to repentance, that they may be converted and forgiven. If you are no ſinners, I am no ſaviour for you.

18. And the diſciples of John, and of the Phariſees uſed to faſt; and they come and ſay unto him, Why do the diſciples of John, and of the Phariſees faſt, but thy diſciples

ples faſt not? 19. And Jeſus ſaid unto them, Can the children of the bride-chamber faſt while the bridegroom is with them? as long as they have the bridegroom with them, they cannot faſt. 20. But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

18. Why do you think you merit by your faſting? Which is to be uſed only in its ſeaſon. You uſe not to faſt, but feaſt at your marriages; my preſence is more joyful to them, than a marriage-feaſt; when I am aſcended, and they are expoſed to the ſcorn and perſecution of men, they ſhall faſt. Humiliation will be more ſuitable to their outward ſtate, though they inwardly rejoice.

21. No man alſo ſeweth a piece of new cloth on an old garment: elſe the new piece that filled it up taketh away from the old, and the rent is made worſe. 22. And no man putteth new wine into old bottles, elſe the new wine doth burſt the bottles, and the wine is ſpilled, and the bottles will be marred: but new wine muſt be put into new bottles.

21, 22. They are not yet fit for auſterities.

23. And it came to paſs that he went through the corn-fields on the ſabbath-day, and his diſciples began as they went, to pluck the ears of corn. 24. And the Phariſees ſaid unto him, Behold, why do they on the ſabbath-day that which is not lawful?

23, 24. Ceremonious hypocrites will be ſtill ſtricter than Chriſt in the ceremonious part, while they violate morals.

25. And he ſaid unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? 26. How he went into the houſe of God in the days of Abiathar the high prieſt, and did eat the ſhew-bread, which is not lawful to eat, but for the prieſts, and gave alſo to them which were with him?

25, &c. Do you not know that precepts of rites and ceremonies, give place to neceſſity, and precepts of charity, and ſelf-preſervation? And that David's inſtance proveth this, in the days of Abiathar, a little before he was high-prieſt, even in his father Abimelech's prieſthood, he and his company did eat the hallowed bread, which without neceſſity had not been lawful.

27. And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath: 28. Therefore the Son of Man is Lord alſo of the ſabbath.

27, 28. The ſabbath is appointed to be a means of the good of man, and not man a means of it: And no means is to be uſed againſt its end, but for it; even the good of man. And therefore I that come to ſettle the laws of grace, as conducing to the recovery and good of man, have power of diſpenſation or alteration of the ſabbath, as ſhall tend to the end of man's good and ſalvation.

CHAP. III.

AND he entered again into the ſynagogue, and there was a man there which had a withered hand. 2. And they watched him, whether he would heal him on the ſabbath day, that they might accuſe him.

1, 2. NOTE, Malignity is not to be reſtrained by miracles.

3. And he ſaith unto the man which had the withered hand, Stand forth. 4. And he ſaith unto them, Is it lawful to do good on the ſabbath-days, or to do evil? to ſave life, or to kill? but they held their peace.

3, 4. Do you, ceremonious murderers, that lay wait for my life now, keep the ſabbath? and do I break it by ſaving men's lives?

5. And when he had looked round about on them with anger, being grieved for the hardneſs of their hearts, he ſaith unto the man, Stretch forth thine hand. And he ſtretched *it* out: and his hand was reſtored whole as the other.

5. NOTE, 1. Anger and grief for men's ſin, were juſtified by Chriſt's example. 2. A hard heart can ſin againſt miracles and mercy.

6. And the Phariſees went forth, and ſtraightway took counſel with the

the Herodians againſt him, how they might deſtroy him.

6. NOTE, It is folly to doubt whether there be devils, while devils incarnate dwell among us; what elſe but devils ſure, could make ceremonious hypocrites, conſult with politic royaliſts to deſtroy the Son of God, for ſaving men's health and lives by miracle? *Quer.* Whether if this withered hand had been their own, they would have plotted to kill him, that would have cured them by a miracle as a ſabbath breaker? And whether their their ſucceſſors would ſilence and impriſon godly miniſters, if they could cure them of all their ſickneſſes, and help them to preferment, and give them money to feed their luſts?

7. But Jeſus withdrew himſelf with his diſciples to the ſea: and a great multitude from Galilee followed him, and from Judea,

7. NOTE, They that will drive away mercy from them, ſhall be without it; and ſpeed as they chooſe, and thoſe that follow after Chriſt and mercy ſincerely, ſhall have their deſires.

8. And from Jeruſalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 9. And he ſpake to his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him. 10 For he had healed many, inſomuch that they preſſed upon him for to touch him, as many as had plagues.

9, 10. Were men but as regardful of their ſouls as of their bodies, how univerſally and joyfully would chriſtianity and godlineſs be received!

11. And unclean ſpirits, when they ſaw him, fell down before him, and cried, ſaying, Thou art the Son of God. 12. And he ſtraightly charged them, that they ſhould not make him known.

11, 12. NOTE, He would not have the devil preach the goſpel, leſt it ſhould bring it under ſuſpicion.

13. And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14. And he ordered twelve, that they ſhould be with him, and that he might ſend them forth to preach.

13, 14. NOTE, Apoſtles were witneſſes and preachers, but not lords, nor ſilencers, nor perſecutors.

15. And to have power to heal ſickneſſes, and to caſt out devils.

15. NOTE, But not to do miſchief, and promote the devil's kingdom, by fighting againſt love and godlineſs.

16. And Simon he ſurnamed Peter. 17. And James *the ſon* of Zebedee, and John the brother of James (and he ſurnamed them Boanerges, which is, The ſons of thunder). 18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the ſon* of Alpheus, and Thaddeus, and Simon the Canaanite, 19. And Judas Iſcariot, which alſo betrayed him: and they went into an houſe.

16, &c. NOTE, He ſuited the number to the twelve tribes, till the church was to be made catholic, and then he increaſed the number.

20 And the multitude cometh together again, ſo that they could not ſo much as eat bread. 21. And when his friends heard *of it*, they went out to lay hold on him: for they ſaid, He is beſide himſelf.

20, 21. His kindred thought that all this ado, did ſignify ſome extaſy, and would have got him home But one very old Greek copy (Beza's) readeth it thus [*When the ſcribes and the reſt heard of it, they came to apprehend him, for they ſaid, that he made men mad.*]

22. And the ſcribes which came down from Jeruſalem, ſaid, He hath Beelzebub, and by the prince of the devils caſteth he out devils.

22. They denied not the matter of fact of his miracles, but ſaid that he did it by the prince of the devils.

23. And he called them unto him, and ſaid unto them in parables, How can Satan caſt out Satan? 24. And if a kingdom be divided againſt itſelf, that kingdom cannot ſtand. 25. And if a houſe be divided againſt itſelf, that houſe cannot ſtand. 26. And if Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but hath an end.

27. No

27. No man can enter into a ſtrong man's houſe, and ſpoil his goods, except he will firſt bind the ſtrong man, and then he will ſpoil his houſe.

27, &c. It is not by the devil's own conſent that he is caſt out, but by overcoming him.

28. Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme: 29. But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation: 30. Becauſe they ſaid, He hath an unclean ſpirit.

28, &c. All other ſin and blaſphemy is curable and pardonable: But if men will take all the miracles, gifts, and graces of the Holy Ghoſt, by which I and my ſervants prove me to be ſent from God, to be all done by the devil to deceive them: there is no greater evidence of God's atteſtation left to convince them; and therefore their blaſphemous unbelief is incurable and unpardonable.

31. There came then his brethren and his mother, and ſtanding without, ſent unto him, calling him. 32. And the multitude ſat about him, and they ſaid unto him, Behold, thy mother and thy brethren without ſeek for thee. 33. And he anſwered them, ſaying, Who is my mother, or my brethren? 34. And he looked round about on them which ſat about him, and ſaid, Behold my mother and my brethren. 35. For whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter, and mother.

31, &c. If you would know me, you muſt look beyond my fleſhly kindred and relations: As I am of an higher offspring, ſo I have higher works to do, than to pleaſe natural kindred. (I draw you not from due regard to your natural kindred: God commandeth you to honour parents. But) ſpiritual relations to me as ſuch, are more amiable and happy than mere natural relations as ſuch. It is a more amiable thing to be a lover of God, and to obey him, than to be my mother, ſiſter, or brother: If they had no better, they would periſh for ever. But all that love God and obey him, ſhall be ſaved. (This is great comfort to every true Chriſtian, that they are dearer to Chriſt, than mother, brother, or ſiſter, as ſuch, would have been, had they been holy.)

CHAP. IV.

AND he began again to teach by the ſea-ſide: and there was gathered unto him a great multitude, ſo that he entered into a ſhip, and ſat in the ſea, and the whole multitude was by the ſea, on the land. 2. And he taught them many things by parables, and ſaid unto them in his doctrine, 3. Hearken, Behold, there went out a ſower to ſow: 4. And it came to paſs as he ſowed, ſome fell by the way-ſide, and the fowls of the air came and devoured it up. 5. And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth. 6. But when the ſun was up, it was ſcorched, and becauſe it had no root, it withered away. 7. And ſome fell among thorns, and the thorns grew up, and choaked it, and it yielded no fruit. 8. And other fell on good ground, and did yield fruit that ſprang up and increaſed, and brought forth ſome thirty, and ſome ſixty, and ſome an hundred. 9. And he ſaid unto them, He that hath ears to hear, let him hear.

See paraphraſe on *Matth.* 13.

10. And when he was alone, they that were about him with the twelve, aſked of him the parable.

10. He is ſaid to be alone, when the multitude were gone.

11. And he ſaid unto them, unto you it is given to know the myſtery of the kingdom of God: but unto them that are without, all *theſe* things are done in parables: 12. That ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand: leſt at any time they ſhould be converted, and *their* ſins ſhould be forgiven them.

See *Matth.* 13. 12, 13. God hath vouchſafed you greater help and light than to

thoſe without, that are not my diſciples: Parables are fitted to their ignorant ſtate, who wilfully neglect inſtruction, and are never the better for what they hear, ſo that it doth not convert and heal them. Did they enquire and diligently ſearch for truth, it ſhould be more fully opened to them.

13. And he ſaid unto them, Know ye not this parable? and how then will you know all parables?

13. If ye underſtand not this plain ſimilitude, how will ye underſtand many more which you muſt hear.

14. The ſower ſoweth the word. 15. And theſe are they by the way-ſide, where the word is ſown, but when they have heard, Satan cometh immediately, and taketh away the word that was ſown in their hearts. 16. And theſe are they likewiſe which are ſown on ſtony ground, who when they have heard the word, immediately receive it with gladneſs: 17. And have no root in themſelves, and ſo endure but for a time: afterward when affliction or perſecution ariſeth for the word's ſake, immediately they are offended. 18. And theſe are they which are ſown among thorns: ſuch as hear the word. 19. And the cares of this world, and the deceitfulneſs of riches, and the luſts of other things entering in, choak the word, and it becometh unfruitful.

See *Matth.* 13. The ſeveral writers of Chriſt's words give us the ſame in ſenſe, though there be ſome ſmall difference in the words.

20. And theſe are they which are ſown on good ground, ſuch as hear the word, and receive *it*, and bring forth fruit, ſome thirty-fold, ſome ſixty, and ſome an hundred.

20. Note, All ſound Chriſtians are not equally fruitful. 2. The quality of the hearts of the hearers, cauſeth the differing ſucceſs of the ſame doctrine or ſermons on different perſons.

21. And he ſaid unto them, Is a candle brought to be put under a buſhel, or under a bed? and not to be ſet on a candleſtick?

21. God doth not give you more light than others, to hide it, but to uſe it for the good of many.

22. For there is nothing hid which ſhall not be manifeſted: neither was any thing kept ſecret, but that it ſhould come abroad.

22. Light is for the manifeſting of all things, and it will manifeſt all things, how dark or ſecret ſoever they ſeem.

23. If any man have ears to hear, let him hear.

23. Let him that hath ears and underſtanding ſee that he hear God's word regardfully, with all the ſerious attention of his heart: for it is of great concernment to his ſoul.

24. And he ſaid unto them, Take heed what you hear: with what meaſure ye mete, it ſhall be meaſured to you: and unto you that hear ſhall more be given. 25. For he that hath, to him ſhall be given: and he that hath not, from him ſhall be taken even that which he hath.

24, 25. See that you ſet your hearts to the word you hear: For as you uſe God's word, he will uſe you: Learn faithfully, and you ſhall be taught more: but if you ſtifle or neglect the truth, your knowledge will be as none, or worſe than none to you, and God may forſake your underſtandings.

26. And he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed into the ground, 27. And ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up, he knoweth not how.

26, 27. Note, Man ſoweth, but God bleſſeth it; and we ſee it not grow, but ſee that it hath grown. Who then ſhall exact of another an account, juſt when or how he was converted?

28. For the earth bringeth forth fruit of herſelf; firſt the blade, then the ear, after that the full corn in the ear. 29. But when the fruit is brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.

28. Do your part in ſowing, and God will proſper it: And though you ſee not preſent fruit, it will ripen and ſhew itſelf at laſt, and be rewarded and fully bleſt.

30. And he ſaid, Whereunto ſhall we liken the kingdom of God? or with

with what compariſon ſhall we compare it? 31. *It is* like a grain of muſtard-ſeed, which when it is ſown in the earth, is leſs than all the ſeeds that be in the earth. 32. But when it is ſown, it groweth up, and becometh greater than all herbs, and ſhooteth out great branches, ſo that the fowls of the air may lodge under the ſhadow of it.

30, &c. You all look for the kingdom of the Meſſiah, but you miſtake in expecting a ſudden viſible pompous appearance of it: It is the catholic church for which now I am ſowing the ſeed of the goſpel, and ſeemeth like a grain of muſtard-ſeed, a ſmall inconſiderable thing, one of the moſt contemptible ſocieties on earth: But God will proſper this ſeed ſo, that my church ſhall become ſo conſpicuous and eminent, that princes and nations and worldly men, ſhall be glad, for their intereſt, to have the name of chriſtians, and to be under the protection of the chriſtian powers.

33. And with many ſuch parables ſpake he the word unto them, as they were able to hear *it*. 34. But without a parable ſpake he not unto them: and when they were alone, he expounded all things to his diſciples.

33, 34. He ſpake to them according to their low capacities, as to children, by familiar compariſons, further teaching the ſenſe of all to thoſe that as ſcholars came to learn of him.

35. And the ſame day when the even was come, he ſaith unto them, Let us paſs over unto the other ſide. 36. And when they had ſent away the multitude, they took him even as he was in the ſhip, and there were alſo with him other little ſhips. 37. And there aroſe a great ſtorm of wind, and the waves beat into the ſhip, ſo that it was now full. 38. And he was in the hinder part of the ſhip, aſleep on a pillow: and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh?

35, &c. Note, God raiſeth dangers to ſhew us our weakneſs, and his power in our deliverance. 2. They are ſafe who are in the ſame ſhip with Chriſt. 3. Yet Chriſt ſeemeth for a time to neglect us in our dangers, as if he cared not what became of us.

39. And he aroſe and rebuked the wind, and ſaid unto the ſea, Peace, be ſtill: and the wind ceaſed, and there was a great calm. 40. And he ſaid unto them, Why are ye ſo fearful? how is it that ye have no faith? 41. And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him?

39, &c. Note, All things obey Chriſt, ſave voluntary ſinners. 2. It is but a word of his, that is needful to allay all our dangers. 3. Too much fear ſheweth too little faith. Truſting Chriſt is the cure of ſuch fear. 4. How greatly ſhould he be reverenced and obeyed by man, whom wind and ſeas, and all creatures muſt obey.

CHAP. V.

AND they came over unto the other ſide of the ſea, into the country of the Gadarenes. 2. And when he was come out of the ſhip, immediately there met him out of the tombs, a man with an unclean ſpirit, 3. Who had *his* dwelling among the tombs, and no man could bind him, no not with chains: 4. Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces: neither could any man tame him. 5. And always night and day he was in the mountains, and in the tombs, crying, and cutting himſelf with ſtones.

Matth. 8, 28. Tells us, that they were two; which Mark denieth not, though he mentioneth but one.

6. But when he ſaw Jeſus afar off, he ran and worſhipped him,

6. Devil's worſhip is but a conſtrained confeſſion of Chriſt's power over them.

7. And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, thou Son of the moſt high God? I adjure thee by God, that thou torment me not.

7. Note, It is no wonder if malicious hypocrites abuſe the name of God by excommunications

communications and reproaching of his trueſt ſervants, when the devil durſt uſe God's name to adjure Chriſt himſelf.

8. (For he ſaid unto him, Come out of the man, thou unclean ſpirit).

8. NOTE, It appeareth that devils are not always juſt in the ſame condition, but when they are reſtrained from going about to do miſchief, it is to them an impriſonment and torment; as it is to a wolf to be tied up from killing ſheep.

9. And he aſked him, What *is* thy name? And he anſwered, ſaying, My name *is* legion: for we are many.

9. NOTE, Spirits loſe not their individuation by falling into one common ſoul. 2. Seeing the greateſt multiplicity is among the leaſt of beings (there are more boughs and ſprigs than trunks of trees, more flies than men, &c.) It ſeems that the very nature of devils is debaſed with their quality; and they are not now of ſo light a ſpiritual nature, as they were before their fall, if there were ſo great a number to afflict one man.

10. And he beſought him much, that he would not ſend them away out of the country. 11. Now there was there nigh unto the mountains, a great herd of ſwine feeding. 12. And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them. 13. And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entered into the ſwine, and the herd ran violently down a ſteep place into the ſea, (they were about two thouſand) and were choaked in the ſea.

10, &c. Let us play a ſmall game rather than none: It will ſomewhat abate our pain, to do ſome miſchief though a leſs and not to be impriſoned in the deep: NOTE, The reaſon why devils hurt us no more, is becauſe God will not give them leave.

14. And they that fed the ſwine fled, and told *it* in the city, and in the country. And they went out to ſee what it was that was done. 15. And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion, ſitting, and clothed, and in his right mind, and they were afraid. 16. And they that ſaw *it*, told them how it befel to him that was poſſeſſed with the devil, and alſo concerning the ſwine. 17. And they began to pray him to depart out of their coaſts.

14, &c. NOTE, When they were healed by Chriſt, they followed him: But when they loſt their ſwine by him, they would be rid of him.

18. And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might be with him. 19. Howbeit, Jeſus ſuffered him not, but ſaith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee. 20. And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all men did marvel.

18, &c. NOTE, All moſt honour God in their places t but not all in one place and ſtation.

21. And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him, and he was nigh unto the ſea. 22. And behold, there cometh one of the rulers of the ſynagogue, Jairus by name, and when he ſaw him, he fell at his feet. 23. And beſought him greatly, ſaying, my little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her, that ſhe may be healed, and ſhe ſhall live. 24. And *Jeſus* went with him, and much people followed him, and thronged him.

21. NOTE, Each ſynagogue had more than one ruler. 2. It was then a great mercy to be afflicted: For ſuch came to Chriſt for help; while others maligned him.

25. And a certain woman which had an iſſue of blood twelve years, 26. And had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe, 27. When ſhe had heard of Jeſus, came in the preſs behind, and touched his garment. 28. For ſhe ſaid,

ſaid, If I may touch but his clothes, I ſhall be whole. 29. And ſtraightway the fountain of her blood was dried up: and ſhe felt in her body that ſhe was healed of that plague.

25, &c. NOTE, Her ſtrong faith prepared her for a ſpeedy cure.

30. And Jeſus immediately knowing in himſelf, that virtue had gone out of him, turned him about in the preſs, and ſaid, Who touched my clothes? 31. And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me? 32. And he looked round about to ſee her that had done this thing. 33. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34. And he ſaid unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

31, &c. NOTE, Many touched his clothes, that were never the better: So many uſe his name, when they that uſe it in faith, are healed. 2. She feared Chriſt was angry with her, when he healed her.

35. While he yet ſpake, there came from the ruler of the ſynagogue's *houſe*, *certain* which ſaid, Thy daughter is dead, why troubleſt thou the maſter any further? 36. As ſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, only believe.

35, &c. Take heed, leſt diſtruſt deprive thee of thy deſire.

37. And he ſuffered no man to follow him, ſave Peter, and James, and John the brother of James. 38. And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly. 39. And when he was come in, he ſaith unto them, Why make ye this ado, and weep? the damſel is not dead, but ſleepeth. 40. And they laughed him to ſcorn: but when he had put them all out, he taketh the father and the mother of the damſel, and them that were with him, and entereth in where the damſel was lying. 41. And he took the damſel by the hand, and ſaid unto her, Talitha cumi, which is, being interpreted, Damſel (I ſay unto thee) ariſe. 42. And ſtraightway the damſel aroſe, and walked; for ſhe was *of the age* of twelve years: and they were aſtoniſhed with a great aſtoniſhment. 43. And he charged them ſtraightly, that no man ſhould know it: and commanded that ſomething ſhould be given her to eat.

37, &c. NOTE, It was needful that he, on whom all muſt truſt for life everlaſting, ſhould ſhew, that he hath the power of life and death: Yet would he not have it divulged, to avoid untimely perſecution.

CHAP. VI.

AND he went out from thence, and came into his own country, and his diſciples followed him. 2. And when the ſabbath-day was come, he began to teach in the ſynagogue: and many hearing *him*, were aſtoniſhed, ſaying, From whence hath this man theſe things? and what wiſdom *is* this which is given unto him, that even ſuch mighty works are wrought by his hands? 3. Is not this the carpenter, the ſon of Mary, the brother of James and Joſes, and of Juda, and Simon? and are not his ſiſters here with us? And they were offended at him.

2. Becauſe they knew his viſible original, and education, and kindred to be like that of other of their neighbours, they were, by this, made backward to believe him to be the Son of God.

4. But Jeſus ſaid unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own houſe.

4. It is uſual for prophets to be leaſt ſet by at home, where men that ſee their natural original, yet ſee not the ſpirit of God in them, nor know his operations.

5. And he could there do no mighty work, ſave that he laid his hands upon a few ſick folk, and healed

healed *them*. 6. And he marvelled becauſe of their unbelief. And he went round about the villages, teaching.

5. It was not for want of power in Chriſt; but becauſe they were incapable receivers. Thus ſin goes on from bad to worſe: Unbelief deprived them of the miracles, that ſhould have cured it.

7. And he calleth unto him the twelve, and began to ſend them forth by two and two, and gave them power *over* unclean ſpirits.

7. He aſſigned not to any one, a ſingular province; but ſent them by two's, of which no one was ruler of another.

8. And commanded them that they ſhould take nothing for *their* journey, ſave a ſtaff only: no ſcrip, no bread, no money in *their* purſe; 9. But *be* ſhod with ſandals: and not put on two coats. 10. And he ſaid unto them, In what place ſoever ye enter into an houſe, there abide till ye depart from that place.

8, &c. NOTE, This is no binding example to all preachers.

11. And whoſoever ſhall not receive you, nor hear you, when ye depart thence, ſhake off the duſt under your feet, for a teſtimony againſt them. Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

11. NOTE, Rejecting the greateſt mercy, and goſpel-light, deſerveth the greateſt puniſhment in hell; What then will become of perſecutors!

12. And they went out, and preached that men ſhould repent.

12. NOTE, Repentance is as real a part of the goſpel, as faith: And repenting of unbelief, as it ſignifieth converſion, is faith itſelf. Alas, that ſo reaſonable a duty as repenting, ſhould be ſo hardly obtained!

13. And they caſt out many devils, and anointed with oil many that were ſick, and healed *them*.

13. And when the miraculous power ceaſeth, the ceremony of anointing ceaſeth.

14. And king Herod heard *of him*, (for his name was ſpread abroad) and he ſaid, That John the Baptiſt was riſen from the dead, and therefore mighty works do ſhew forth themſelves in him.

14. NOTE, Herod believed the immortality of the ſoul; elſe he could not have believed the reſurrection.

15. Others ſaid, That it is Elias. And others ſaid, That it is a prophet, or as one of the prophets. 16. But when Herod heard *thereof*, he ſaid, It is John whom I beheaded, he is riſen from the dead.

15, 16. His conſcience put him in fear of John.

17. For Herod himſelf had ſent forth and laid hold upon John, and bound him in priſon for Herodias' ſake, his brother Philip's wife; for he had married her.

17. NOTE, He could bear the guilt, but not the reproof; But God will make the proudeſt bear more.

18. For John had ſaid unto Herod, It is not lawful for thee to have thy brother's wife.

18. NOTE, He that hath a call to tell kings of their ſin, muſt do it faithfully.

19. Therefore Herodias had a quarrel againſt him, and would have killed him, but ſhe could not.

19. NOTE, See the bloody mind of a wicked queen! The cauſe of John's death, is but his telling a ſinner of his ſin.

20. For Herod feared John, knowing that he was a juſt man, and an holy, and obſerved him, and when he heard him, he did many things, and heard him gladly.

20. His conſcience telling him, that John was a juſt and holy man, made him reverence him; and do many things which John preached to him; and hear him with ſome pleaſure: But could not make him leave his darling ſin.

21. And when a convenient day was come, that Herod on his birthday made a ſupper to his lords, high captains, and chief eſtates of Galilee; 22. And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give *it* thee. 23. And he ſware unto her, Whatſoever thou

ſhalt

ſhalt aſk of me, I will give *it* thee, unto the half of my kingdom.

21, &c. NOTE, 1. Yet will ſuch wretches loſe the kingdom of heaven, rather than let go a baſe luſt for God. So much more liberal are they to their fleſh and fellow-ſinners!

24. And ſhe went forth, and ſaid unto her mother, What ſhall I aſk? And ſhe ſaid, The head of John the Baptiſt. 25. And ſhe came in ſtraightway with haſte unto the king, and aſked, ſaying, I will that thou give me by and by in a charger, the head of John the Baptiſt.

24, 25. NOTE, Blood and revenge is by luſtful woman preferred before half a kingdom. Such are the enemies of holy men.

26. And the king was exceeding ſorry, *yet* for his oath's ſake, and for their ſakes which ſat with him, he would not reject her.

26. All unwillingneſs and ſorrow for ſin, is not true repentance; but *that*, which is more effectual *againſt* ſin, than the temptation is *for* it.

27. And immediately the king ſent an executioner, and commanded his head to be brought: and he went and beheaded him in the priſon. 28. And brought his head in a charger, and gave it to the damſel: and the damſel gave it to her mother.

27, 28. This wicked, bloody king wanted not an executioner to do his will, in the moſt heinous ſin.

29. And when his diſciples heard *of it*, they came and took up his corps, and laid it in a tomb. 30. And the apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught.

29, 30. Of their doctrine and miracles.

31. And he ſaid unto them, Come ye yourſelves apart into a deſert place, and reſt a while: for there were many coming and going, and they had no leiſure ſo much as to eat. 32. And they departed into a deſert place by ſhip privately. 33. And the people ſaw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

33. NOTE, Fervent deſire is very diligent and laborious.

34. And Jeſus when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepherd: and he began to teach them many things. 35. And when the day was now far ſpent, his diſciples came unto him, and ſaid, This is a deſert place, and now the time *is* far paſſed: 36. Send them away, that they may go into the country round about, and into the villages, and buy themſelves bread: for they have nothing to eat. 37. He anſwered and ſaid unto them, Give ye them to eat. And they ſay unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat?

34. Their penny was ſeven-pence half-penny. Beza reckoneth the two hundred pence, to thirty-five pound ſrank of tours.

NOTE, The luxurious bellies of this land would have taken *bread* but for a *dry* feaſt, though they had the *fiſhes* alſo.

38. He ſaith unto them, How many loaves have ye? go and ſee. And when they knew, they ſay, Five, and two fiſhes. 39. And he commanded them to make all ſit down by companies upon the green graſs. 40. And they ſat down in ranks by hundreds and by fifties. 41. And when he had taken the five loaves, and the two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave *them* to his diſciples to ſet before them; and the two fiſhes divided he among them all. 42. And they did all eat, and were filled. 43. And they took up twelve baſkets full of the fragments, and of the fiſhes. 44. And they that did eat of the loaves, were about five thouſand men.

38, &c. NOTE, 1. This miracle had witneſſes enough. 2. Though God do not now feed his ſervants by miracle, he doth perform

form his promiſe, and provide for them nevertheleſs; and is no leſs to be truſted. 3. Even miraculous food is to be ſanctified by heavenly benediction.

45. And ſtraightway he conſtrained his diſciples to get into the ſhip, and to go to the other ſide before unto Bethſaida, while he ſent away the people. 46. And when he had ſent them away, he departed into a mountain to pray. 47. And when even was come, the ſhip was in the midſt of the ſea, and he alone on the land. 48. And he ſaw them toiling in rowing: (for the wind was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the ſea, and would have paſſed by them. 49. But when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out. 50. (For they all ſaw him, and were troubled) And immediately he talked with them, and ſaith unto them, Be of good cheer, it is I, be not afraid. 51. And he went up unto them into the ſhip, and the wind ceaſed: and they were ſore amazed in themſelves beyond meaſure, and wondered.

45, &c. NOTE, 1. If Chriſt muſt pray ſo much what need have we! 2. If Chriſt ſay, [It is I, be not afraid,] this ſhould quiet timorous ſouls. 3. Even the appearance of Chriſt himſelf in a ſtrange way, may amaze the faithful.

52. For they conſidered not *the miracle* of the loaves, for their heart was hardened.

52. Had they duly conſidered the miracle of feeding, no further miracle would have ſeemed ſo ſtrange to them. NOTE, They that have not hearts hardened as the wicked, may be hardened as to ſome particular thing.

53. And when they had paſſed over, they came into the land of Genneſaret, and drew to the ſhore. 54. And when they were come out of the ſhip, ſtraightway they knew him, 55. And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was. 56. And whitherſoever he entered, into villages, or cities, or country, they laid the ſick in the ſtreets, and beſought him that they might touch, if it were but the border of his garment: and as many as touched him, were made whole.

53. NOTE, O that we were as earneſt followers of Chriſt for ſalvation, as they were for the good of their bodies! And that we could as boldly believe and truſt him for our ſouls, as common experience of ſucceſs cauſed them to do for their bodily health.

CHAP. VII.

THEN came together unto him the Phariſees, and certain of the ſcribes, which came from Jeruſalem. 2. And when they ſaw ſome of his diſciples eat bread with defiled (that is to ſay, with unwaſhen) hands, they found fault. 3. For the Phariſees, and all the Jews, except they waſh *their* hands oft, eat not, holding the tradition of the elders. 4. And *when they come* from the market, except they waſh, they eat not. And many other things there be, which they have received to hold, as the waſhing of cups, and pots, braſen veſſels, and of tables.

1, &c. If theſe hypocrites had not *ceremony* and *tradition*, and *obedience* to their *councils* to make religion of, how could they quiet their conſciences in their worldly wicked lives? And what pretence could they have had to perſecute Chriſt and his apoſtles, had not *diſobedience* to their maſterſhips, and *councils*, and *traditions* in *ceremony*, ſerved their malignity for a pretence? The devil will be religious to deſtroy religion.

9. Then the Phariſees and ſcribes aſked him, Why walk not thy diſciples according to the tradition of the elders, but eat bread with unwaſhen hands?

5. Why obſerve you not the canons?

6. He anſwered and ſaid unto them, Well hath Eſais propheſied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me;

me. 7. Howbeit, in vain do they worſhip me, teaching for doctrines the commandments of men.

6, &c. Well doth *Eſay* deſcribe you hypocrites, *This people*, &c. give me an outſide ceremonious worſhip, but their hearts are void of true holineſs, religion, and ſpiritual worſhip. But all their hypocritical worſhip of me is in vain, while they make doctrines and laws of religion of the injunctions of men, and the traditions or canons of their councils or elders.

8 For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye do.

8. God commands one to preach and obey his word, and to live in love, and ſhew mercy, &c. Theſe you lay aſide, and hinder the preaching of his word, and perſecute his ſervants, and then you are zealous for your ceremonies. NOTE, It is not *waſhing for cleanlineſs*, but for *ceremony* that Chriſt ſpeaketh againſt.

9. And he ſaid unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

9. You think it very well done, to ſet againſt godlineſs and God's own laws; or make nothing of them, that you may keep your own preſumptuous canons or traditions. NOTE, By [*Full well*,] is meant [*Full ill.*] Chriſt ſheweth us that all uſe of ironies or deriſions is not unlawful.

10. For Moſes ſaid, Honour thy father and thy mother: and, Whoſo curſeth father or mother, let him die the death.

10. Whoſo revileth.

11. But ye ſay, If a man ſhall ſay to his father or mother, *It is* Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me: *he ſhall be free.*

11. If he ſay, It is devoted to God. NOTE, God accepteth not any thing vowed to him for worſhip, which he before bound us by his command to employ another way.

12. And ye ſuffer him no more to do ought for his father or his mother: 13. Making the word of God of none effect through your tradition, which ye have delivered: and many ſuch like things do ye.

13. NOTE, They thought that their canons could looſe men from God's commands. As if a canon ſhould forbid men to give to the poor, or to preach the goſpel, or worſhip God, who are bound to it by God's law.

14. And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, and underſtand. 15. There is nothing from without a man that entering into him can defile him: but the things which come out of him, thoſe are they that defile the man. 16. If any man have ears to hear, let him hear.

14, &c. NOTE, He ſpeaketh of defiling by guilt.

17 And when he was entered into the houſe from the people, his diſciples aſked him concerning the parable. 18. And he ſaith unto them, Are ye ſo without underſtanding alſo? Do ye not perceive, that whatſoever thing from without entereth into the man, it cannot defile him. 19. Becauſe it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

17, &c. Meat maketh not a ſinful heart or will, as ſuch.

20. And he ſaid, That which cometh out of the man, that defileth the man. 21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22. Theſts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs: 23. All theſe evil things come from within, and defile the man.

23. Theſe make him a ſinner and guilty. And ſo do gluttony and drunkenneſs, but not as meat and drink, but as ſinful exceſs.

24. And from thence he aroſe, and went into the borders of Tyre and Sidon, and entered into an houſe, and would have no man know *it*; but he could not be hid. 25. For a certain woman, whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet: 26. (The woman was a Greek, a Syrophenician by

nation) and ſhe beſought him that he would caſt forth the devil out of her daughter. 27. But Jeſus ſaid unto her, Let the children firſt be filled: for it is not meet to take the children's bread, and to caſt *it* unto the dogs.

26. Note, Phenice and Canaan were one place. 27. I am ſent firſt to the Iſraelites, God's peculiar people, with whom you Canaanites go for dogs, and muſt not have their part.

28. And ſhe anſwered and ſaid unto him, Yes Lord: yet the dogs under the table eat of the children's crumbs. 29. And he ſaid unto her, For this ſaying, go thy way, the devil is gone out of thy daughter. 30. And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

28, &c. Note, Not for the wittineſs of her ſaying, but for her *faith* and *importunity*. They that will take no denial of Chriſt, ſhall have no denial.

31. And again departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee through the midſt of the coaſts of Decapolis. 32. And they bring unto him one that was deaf, and had an impediment in his ſpeech: and they beſeech him to put his hand upon him. 33. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit and touched his tongue, 34. And looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened. 35. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. 36 And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed *it*, 37. And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

33. Chriſt's looking up to heaven and ſighing, implieth ſome more than ordinary difficulty in the cure. Bodily mercies are magnified by all.

CHAP. VIII.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, 2. I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: 3. And if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far.

2. Chriſt's compaſſion is our great conſolation and ground of truſt.

4. And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs? 5. And he aſked them, How many loaves have ye? And they ſaid, Seven. 6. And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before *them:* and they did ſet *them* before the people. 7. And they had a few ſmall fiſhes: and he bleſſed, and commanded to ſet them alſo before *them*. 8. So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baſkets, 9. And they that had eaten were about four thouſand: and he ſent them away.

Note, It is like their loaves then were but like our cakes, by the cuſtom of breaking them.

10. And ſtraightway he entered into a ſhip with his diſciples, and came into the parts of Dalmanutha. 11. And the Phariſees came forth, and began to queſtion with him, ſeeking of him a ſign from heaven, tempting him.

10, 11. They would try whether he were the Son of God, by a ſign from heaven of their own chooſing.

12. And he ſighed deeply in his

his ſpirit, and ſaith, Why doth this generation ſeek after a ſign? verily, I ſay unto you, There ſhall no ſign be given to this generation.

12. He deeply groaned in grief for their obdurateneſs, and ſaid, Have not this kind of men had ſigns enough to convince them? Muſt they farther chuſe what miracles they ſhall have? Verily no ſuch deſire of theſe perverſe men, ſhall be ſatisfied (the miracle of my reſurrection they ſhall have.)

13. And he left them, and entering into the ſhip again, departed to the other ſide. 14. Now *the diſciples* had forgotten to take bread, neither had they in the ſhip with them more than one loaf. 15. And he charged them, ſaying, Take heed, beware of the leaven of the Phariſees, and *of* the leaven of Herod.

15. The dangerous enemies of the goſpel are the ceremonious Phariſees, and king Herod a jealous Roman governor. Take ſpecial heed that neither the Phariſees ſeduce you by their deceits, nor the king and his officers affright you from the faith by their cruelty.

16. And they reaſoned among themſelves, ſaying, *It is* becauſe we have no bread. 17. And when Jeſus knew *it*, he ſaith unto them, Why reaſon ye, becauſe ye have no bread? perceive ye not yet, neither underſtand? have ye your heart yet hardened? 18. Having eyes, ſee ye not? and having ears, hear ye not? and do ye not remember? 19. When I brake the five loaves among five thouſand, how many baſkets full of fragments took ye up? They ſay unto him, Twelve. 20. And when the ſeven among four thouſand, how many baſkets full of fragments took ye up? And they ſaid, Seven. 21. And he ſaid unto them, How is it that ye do not underſtand?

18. NOTE, It is a great ſin to have a power of underſtanding and conſidering, and not to uſe it. 2. And a great ſin quickly to forget miracles, or marvellous providences, and to fall into new diſtruſtful reaſonings in our next wants.

22. And he cometh to Bethſaida, and they bring a blind man unto him, and beſought him to touch him. 23. And he took the blind man by the hand, and led him out of the town; and when he had ſpit on his eyes, and put his hands upon him, he aſked him if he ſaw ought? 24. And he looked up, and ſaid, I ſee men as trees, walking.

24, &c. I diſcern not men from trees by their ſhape; but ſuppoſe them men, becauſe they walk.

25. After that, he put *his* hands again upon his eyes, and made him look up: and he was reſtored, and ſaw every man clearly. 26. And he ſent him away to his houſe, ſaying, Neither go into the town, nor tell *it* to any in the town.

25, 26. To avoid oſtentation and envy.

27. And Jeſus went out, and his diſciples, into the towns of Ceſarea Philippi: and by the way he aſked his diſciples, ſaying unto them, Whom do men ſay that I am?

27. Not but that he knew: but his queſtion was to occaſion their confeſſion.

28. And they anſwered, John the Baptiſt: but ſome *ſay*, Elias; and others, One of the prophets: 29. And he ſaith unto them, But whom ſay ye that I am? And Peter anſwereth and ſaith unto him, Thou art the Chriſt. 30. And he charged them that they ſhould tell no man of him.

29. Men were to diſcern who he was by his works: And he would not have it commonly proclaimed, till his reſurrection and ſpirit had compleated thoſe works and evidences by which it was to be proved.

31. And he began to teach them, that the Son of Man muſt ſuffer many things, and be rejected of the elders and of the chief prieſts, and ſcribes, and be killed, and after three days riſe again. 32. And he ſpake that ſaying openly. And Peter took him, and began to rebuke him. 33. But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan: for

thou ſavoureſt not the things that be of God, but the things that be of men.

NOTE, 1. Chriſt made them know that he deſigned not a worldly kingdom, when he tells them of his death and reſurrection. 2. Peter in his fleſhly wiſdom thought Chriſt was not ſo wiſe as he. No wonder if novices now think themſelves wiſer than their wiſeſt teachers: And eſpecially, if ſuch are cenſured as imprudent for not avoiding ſuffering. 3. Even a Peter by ſuch carnal wiſdom may ſo far ſerve Satan, as to deſerve ſo ſharp a rebuke as to be called a Satan. 4 Savouring the things of men and fleſh, more than of God, is the great ſin that we are all in danger of, and deſerveth ſharp rebuke.

34. And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, Whoſoever will come after me, let him deny himſelf, and take up his croſs, and follow me. 35. For whoſoever will ſave his life, ſhall loſe it; but whoſoever ſhall loſe life for my ſake and the goſpel's, the ſame ſhall ſave it.

34. This caſe of Peter occaſioned Chriſt to call off his diſciples from worldly expectations, and to tell them what they muſt truſt to; and that they are no diſciples for him, if they cannot truſt him with their lives; and if they believe not that they ſhall gain more by him than their lives are worth: NOTE, To *deny a man's ſelf*, is to forſake his life rather than forſake Chriſt: As to deny *Chriſt*, was to forſake him to ſave life or any thing elſe. He that will ſave his life by denying Chriſt, ſhall loſe it and his ſalvation: And he that denieth his life for Chriſt and the hope of ſalvation, ſhall ſave it for ever.

36. For what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul? 37. Or what ſhall a man give in exchange for his ſoul?

36. How poor a price is all the profit and pleaſure of this life, to hire a man by ſin to loſe his ſalvation! or what can make up that man's loſs? NOTE, And will pride, revenge, gluttony, drunkenneſs, or fornication then make him a ſaver, that loſeth his ſoul by them? or will preferment, lordſhip, and pomp, and power recompence him?

38. Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of Man be aſhamed when he cometh in the glory of his Father, with the holy angels.

38. If men be ſo far aſhamed of a crucified, a ſcorned, a perſecuted Chriſt, as to deny him, to eſcape ſhame or ſuffering: a glorified Chriſt in judgment before angels, and men will diſown them, and ſay, *I know you not*. It is not a popedom, or a cardinalſhip, nor a lordſhip, that nominal chriſtians are aſhamed of; but it is poor perſecuted chriſtianity.

CHAP. IX.

AND he ſaid unto them, Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the kingdom of God come with power.

1. Till they ſee a glimpſe of that glorious or powerful appearance of the king of the church, in which he ſhall come at laſt.

2. And after ſix days Jeſus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves: and he was transfigured before them. 3. And his raiment became ſhining, exceeding white as ſnow; ſo as no fuller on earth can white them. 4. And there appeared unto them Elias, with Moſes: and they were talking with Jeſus. 5. And Peter anſwered and ſaid to Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moſes, and one for Elias. 6. For he wiſt not what to ſay, for they were ſore afraid.

2. This was the performance of the foregoing promiſe.

See on *Matth.* 17.

NOTE, For glorified ſaints from heaven to wait on Chriſt in his own ſplendour, was a glimpſe reſembling his laſt coming. 2. If the ſight of Chriſt, Moſes and Elias, in glorious ſplendour made the three apoſtles, through the ſtrangeneſs of it, *ſore afraid:* no wonder, if even the thought of what we ſhall ſee after death, poſſeſs us with dread, though it be our hope and joy.

7. And there was a cloud that overſhadowed them; and a voice came out of the cloud, ſaying, This is my beloved Son: hear him.

7. Hear

7. Hear, and obey him, as the chief meſſenger of my will, of whom I give you this teſtimony from heaven.

8. And ſuddenly when they had looked round about, they ſaw no man any more, ſave Jeſus only with themſelves. 9. And as they came down from the mountain, he charged them that they ſhould tell no man what things they had ſeen, till the Son of Man were riſen from the dead. 10. And they kept that ſaying with themſelves, queſtioning one with another what the riſing from the dead ſhould mean.

10, &c. Though he had oft told them of his reſurrection, they underſtood him not.

11. And they aſked him, ſaying, Why ſay the ſcribes that Elias muſt firſt come? 12. And he anſwered and told them, Elias verily cometh firſt, and reſtoreth all things, and how it is written of the Son of man, that he muſt ſuffer many things, and be ſet at nought. 13. But I ſay unto you, that Elias is indeed come, and they have done unto him whatſoever they liſted, as it is written of him.

11, &c. John Baptiſt was Elias; (not the ſoul of Elias reincorporate, but he that was meant in Malachi:) And they have uſed him, as they will do me; as Elias was perſecuted by Ahab.

14. And when he came to *his* diſciples, he ſaw a great multitude about them, and the ſcribes queſtioning with them. 15. And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him, ſaluted him. 16. And he aſked the ſcribes, What queſtion ye with them? 17. And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſon, which hath a dumb ſpirit: 18. And whereſoever he taketh him, he teareth him; and he foameth, and gnaſheth with his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out, and they could not.

14, &c. See on *Matt.* 17. 14. NOTE, The diſciples yet had not the full power, that they had after Chriſt's reſurrection.

19. He anſwered him, and ſaith, O faithleſs generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me.

19. The want of faith in you, did more to your fruſtration, than the want of power in my diſciples.

20. And they brought him unto him: and when he ſaw him ſtraightway the ſpirit tare him, and he fell on the ground, and wallowed, foaming.

20. Here is the perfect deſcription of an epilepſy: And the folly of atheiſts tells them, That natural diſeaſes are not to be imputed to devils: That is, Becauſe an axe, or a halter kills a man; therefore the law, the judges, or the executioner are no cauſes of it.

21. And he aſked his father, How long is it ago ſince this came unto him? And he ſaid, Of a child. 22. And oft-times it hath caſt him into the fire, and into the water to deſtroy him: but if thou canſt do any thing, have compaſſion on us, and help us.

21. NOTE, It appeareth this man's faith was weak, in ſaying, [*If thou canſt do any thing*;] Yet he had ſome hope.

23. Jeſus ſaid unto him, If thou canſt believe, all things *are* poſſible to him that believeth.

23. If thy faith make thee a capable receiver, thou ſhalt find that I want not power.

24. And ſtraightway the father of the child cried out, and ſaid with tears, Lord, I believe; help thou mine unbelief.

24. He was afraid of loſing the cure of his child for want of faith, and yet his faith was weak, and wavering, and therefore he ſaid, If I had no belief in thee, I had not come to thee, but I am weak and timorous, and therefore pray thee to ſtrengthen my faith, and make up in thy mercy what is wanting in my belief. This is (alas!) the caſe of moſt Chriſtians.

25. When Jeſus ſaw that the people came running together, he rebuked the foul ſpirit, ſaying unto him, Thou dumb and deaf ſpirit, I charge thee, Come out of him, and enter no more into him. 26. And *the ſpirit* cried, and rent him ſore,

fore, and came out of him; and he was as one dead, inſomuch that many ſaid, He is dead.

25, 26. NOTE, Chriſt's cures ſeem ſometimes to the fleſh to put men into a worſe condition than they were before.

27. But Jeſus took him by the hand, and lifted him up, and he aroſe. 28. And when he was come into the houſe, his diſciples aſked him privately, Why could not we caſt him out? 29. And he ſaid unto them, This kind can come forth by nothing, but by prayer and faſting.

27, &c. NOTE, 1. Even miraculous cures may require the uſe of means; and thoſe means may ſerve for one, that will not for another. 2. A double qualification may be neceſſary, one in the miniſter, and another in the patient.

30. And they departed thence, and paſſed through Galilee; and he would not that any man ſhould know *it*. 31. For he taught his diſciples, and ſaid unto them, The Son of Man is delivered into the hands of men, and they ſhall kill him, and after that he is killed he ſhall riſe the third day. 32. But they underſtood not that ſaying, and were afraid to aſk him.

30, &c. NOTE, Chriſt ſaw it neceſſary often to foretel his ſufferings, and reſurrection; which is a great argument for our faith.

33. And he came to Capernaum, and being in the houſe, he aſked them, What was it that ye diſputed among yourſelves by the way? 34. But they held their peace: for by the way they had diſputed among themſelves, who *ſhould be* the greateſt. 35. And he ſat down and called the twelve, and ſaith unto them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all.

33, 34, &c. NOTE, They were aſhamed to own their ambition.

The pre-eminence among my miniſters, conſiſteth in being the moſt humble, and the moſt ſerviceable.

36. And he took a child and ſet him in the midſt of them: and when he had taken him in his arms, he ſaid unto them, 37. Whoſoever ſhall receive one of ſuch children in my name, receiveth me: and whoſoever ſhall receive me, receiveth not me, but him that ſent me.

36, 37. Humble and harmleſs Chriſtians are ſo dear to me, that whoſoever in love and mercy receiveth and ſheweth kindneſs to one of theſe, I will take it, as if he did it to myſelf; and my Father will take that which is done in love and obedience to me, to be done as to himſelf. If you will be great in my kingdom, and dear to me, be humble, and harmleſs.

38. And John anſwered him, ſaying, Maſter, we ſaw one caſting out devils in thy name, and he followed not us; and we forbad him, becauſe he followed not us.

38. NOTE, Had John been now as full of love, as he was afterwards, he would not have forbidden this man to do good.

39. But Jeſus ſaid, Forbid him not: for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me. 40. For he that is not againſt us, is on our part.

39. NOTE, Men that preach in Chriſt's name therefore, are not to be ſilenced, though faulty; if they do more good than harm. Dreadful then is the caſe of them, that ſilence Chriſt's faithful miniſters.

40. In point of ſervice to the church, He that is not *againſt* it, is ſome way *for* it: as ſoldiers ſay of countrymen that are not againſt them. But as to their own ſalvation, He that is not for Chriſt above all the world, is againſt him, and no ſincere Chriſtian: As captains ſay to their liſted ſoldiers, *Fight, or be caſhiered.*

41. For whoſoever ſhall give you a cup of water to drink, in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.

41. He that doth the leaſt good to a Chriſtian, from a true love to Chriſt, would do more, were it in his power: And he that doth good but from common principles, though he be not ſaved, ſhall have ſome reward, and ſhall be no loſer, but a gainer, by all the good that he doth.

42. And whoſoever ſhall offend one of *theſe* little ones that believe in me, it is better for him that a millſtone were hanged about his neck,

neck, and he were caſt into the ſea.

42. NOTE, O then what will become of tempters, perſecutors, and malignant enemies! By [*offending*] is meant, [*hindering* from faith and a holy life.] And by [*better*] is meant, [*It is a ſmaller hurt.*]

43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never ſhall be quenched: 44. Where their worm dieth not, and the fire is not quenched. 45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be caſt into hell, into the fire that never ſhall be quenched: 46. Where their worm dieth not, and the fire is not quenched. 47. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be caſt into hell fire: 48. Where their worm dieth not, and the fire is not quenched.

43, &c. So great is the difference between the welfare of this fleſh, and the life to come, that you cannot get heaven, and eſcape hell-fire at too dear a rate: If a hand, or foot, or eye, were ſo ſtrong a hindrance, as that you had no other way to avoid ſin and hell, it is a far leſs evil to loſe ſuch a member, than to lie in hell. NOTE, The meaning is not, that any man is in ſuch a caſe, that he hath no better way to avoid ſin, and hell: But if he had no better, he ſhould chooſe this: Nor doth it mean, that maimed perſons are maimed in heaven: but if it were ſo, it were a leſs evil.

49. For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt. 50. Salt *is* good: but if the ſalt have loſt his ſaltneſs, wherewith will ye ſeaſon it? Have ſalt in yourſelves, and have peace one with another.

49. And be ſure, that the fire of affliction ſhall be as ſalt to you all, that now are thinking of pre-eminence: and thoſe of you that are ſound, it ſhall make fitter to be pure ſacrifices to God. 50. And you that are preachers, and profeſſors of chriſtianity, being thus ſalted, yourſelves muſt be the ſalt of the earth, to ſeaſon others, by holy doctrine and practice. But if you ſhould loſe ſound doctrine, and chriſtianity, what then ſhall ſeaſon you? Keep up ſound truth (that ſeaſoneth, though it cauſe ſome ſmart) in yourſelves, and inſtead of ſeeking ſuperiority, live in peace, and meekneſs with one another.

CHAP. X.

AND he aroſe from thence, and cometh into the coaſts of Judea, by the farther ſide of Jordan: and the people reſort unto him again; and as he was wont, he taught them again. 2. And the Phariſees came to him, and aſked him, Is it lawful for a man to put away his wife? tempting him. 3. And he anſwered and ſaid unto them, What did Moſes command you? 4. And they ſaid, Moſes ſuffered to write a bill of divorcement, and to put her away.

1. NOTE, Theſe hypocrites ſeemed by putting caſes of conſcience, to be afraid of ſinning.

5. And Jeſus anſwered and ſaid unto them, For the hardneſs of your heart, he wrote you this precept. 6. But from the beginning of the creation, God made them male and female. 7. For this cauſe ſhall a man leave his father and mother, and cleave to his wife: 8. And they twain ſhall be one fleſh: ſo then they are no more twain, but one fleſh. 9. What therefore God hath joined together, let not man put aſunder.

5. This law was good in itſelf, becauſe it was fitted to your condition: But it was the badneſs and hardneſs of your hearts, that made ſuch a toleration needful to you to keep you from worſe: ſo it was not a full approbation of the thing: For the perfect law of innocency ſo united man and wife, that no man ſhould ſeparate them, for his own pleaſure, without God's licenſe.

10. And in the houſe his diſciples aſked him again of the ſame matter. 11. And he ſaith unto them, Whoſoever ſhall put away his wife, and marry another, committeth adultery againſt her. 12. And

And if a woman ſhall put away her huſband, and be married to another, ſhe committeth adultery.

10, &c. NOTE, Though Mark mention not the exception of the caſe of *adultery*, mentioned by other evangeliſts, it is implied. 1. *Queſt.* Doth *adultery* diſſolve marriage? *Anſw.* It giveth cauſe of a diſſolution, by divorce, or deſertion: But in ſome caſes, it is lawful for the injured perſon to forgive the wrong, and continue in the relation, without being married over again.

2. *Queſt.* May the woman put away her huſband for *adultery*? *Anſw.* They that deny it, becauſe only the man hath governing power, ſay nothing: For the man doth it not as governor, but as an injured contractor, ſeeketh it as juſtice from the magiſtrate; or writeth himſelf, if permitted by the magiſtrate; or if unjuſtly forbidden. And the woman may be an injured contractor, as well as the man, and may ſeek to the magiſtrate for a divorce; and in ſome caſes, if denied by the magiſtrate, may right herſelf by deſertion. But whether that deſertion ſhall be called, *A putting away*, is but a controverſy about the *name*, and not the thing. In what caſes it is lawful to marry again, is a different controverſy.

13. And they brought young children to him, that he ſhould touch them; and *his* diſciples rebuked thoſe that brought *them*. 14. But when Jeſus ſaw *it*, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God.

13, 14. NOTE, Though they brought them not to be baptized, (chriſtian baptiſm being not fully inſtituted till after Chriſt's reſurrection,) yet they are offered to Chriſt for his acceptance and benediction. 2. He gave them ſuch acceptance and bleſſing, and declared them to be ſuch, as the kingdom (or church) of God conſiſteth of. He could not mean only [of adult perſons that are like theſe infants in the kingdom of God:] elſe he might have taken up a lamb or a dove, and bleſſed them, and ſaid [of ſuch harmleſs creatures is the kingdom of God.] But he muſt mean [*of them and ſuch as them*,] or of ſuch both in age, and alſo in humble teachable receptivity, is the kingdom of God: Elſe there would be no reaſon to bleſs them. Which can be nothing lower than acceptance as viſible infant-church-members.

2. He that in all ages from the beginning took infants to be infant-members of his church, and came not to deſtroy, but to enlarge mercies to the faithful and their ſeed, and ſaith, *They are holy*: and was much diſpleaſed with his erroneous apoſtles for forbidding them to be brought to his benediction; ſure will not be well pleaſed with thoſe that now forbid them to be dedicated in the baptiſmal covenant to him. But yet if any man will ſay, I deny not the intereſt of the infants of the faithful in the church and covenant, but only think that baptiſm was appointed only for the ſolemn reception of the adult, and ſo will be baptized at age, after (or without) infant baptiſm, merely to ſatisfy conſcience, and then live in love and peace with thoſe of another mind, I ſhould gladly live in love and peace with ſuch.

15. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. 16. And he took them up in his arms, put his hands upon them, and bleſſed them.

NOTE, 1. Theſe words plainly intimate that he received them as capable of the kingdom of God, that is the church on earth, and in heaven. Chriſt doth not thus bleſs unbelievers and their ſeed, but thoſe that, 1 *Cor.* 7. 14. are called holy.

17. And when he was gone forth into the way, there came one running, and kneeled to him, and aſked him, Good Maſter, what ſhall I do that I may inherit eternal life?

17. NOTE, It hence appeareth that the Jews (except the Sadducees) then believed an everlaſting life. 2. And that we ſhould do whatever God would have us to do to attain it.

18. And Jeſus ſaid unto him, Why calleſt thou me good? *there is* none good, but one, *that is* God.

18. Good indeed in the prime ſenſe is a high title, none being more proper to God himſelf, and none perfectly and primarily and eſſentially good, but God: It is a greater matter to be good than thou deemeſt.

19. Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Defraud not, Honour thy father and mother.

19 NOTE, Defraud not, is the ſenſe of the tenth commandment, that is, love thy neighbour as thyſelf, ſo as not to deſire from him any thing to his hurt? *Qu.* 1. Why doth Chriſt

Chriſt mention none of the commandments of the firſt table? *Anſw.* The man is ſuppoſed to confeſs God, and conſequently his duty to him, and to mean in his queſtion. What good works muſt I do towards others? *Qu.* 2. Why doth not Chriſt recite the commandments in their true order? *Anſw.* When the matter alone is intended, the order is not neceſſary. 2. The evangeliſts recite not all Chriſt's words in the ſame order that he ſpake them, as is evident in the difference of their recitals. Theſe very words are otherwiſe recited by *Matth.* 19. 18, 19. [*Thou* ſhalt do no murder] is firſt, and, Thou ſhalt love thy neighbour as thyſelf, is laſt, and inſtead of [*Defraud not*.]

20. And he anſwered and ſaid unto him, Maſter, all theſe have I obſerved from my youth.

20. NOTE. He meant that he had not directly in the outward act broken any of theſe; not knowing how far the law reacheth.

21. Then Jeſus beholding him, loved him, and ſaid unto him, One thing thou lackeſt: go thy way, ſell whatſoever thou haſt, and give to the poor; and thou ſhalt have treaſure in heaven; and come, take up the croſs, and follow me.

21. Jeſus beheld him with kindneſs, approving in him what was good, and ſaid, So far thou haſt done well: But there is more than this neceſſary to obtain everlaſting life, even to prefer it before all the wealth and pleaſure of this world, and life itſelf: and to try thee herein: Go, and ſell all and give to the poor, and take heaven for thy treaſure inſtead of all, and follow me in ſelf-denial unto ſuffering. NOTE, Not that all are bound to ſell all; but all are bound ſo to preſer heaven, as will make them forſake all that ſtands againſt it.

22. And he was ſad at that ſaying, and went away grieved: for he had great poſſeſſions.

22. Carnal men may be ſorry that they cannot bring God down to their terms: Good and bad would be as well as they can both *here* and *hereafter*: but when they ſee they cannot have both *earth* and *heaven*; the *faithful* chuſe heaven (though ſenſible of earthly ſufferings,) and the *worldly chuſe* the world; and moſt to keep off ſorrow and deſpair, do force on themſelves a hope that they ſhall have both, and that God will ſave them on their own terms.

23. And Jeſus looked round about, and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God!

23. How hard is it to perſuade rich men to love heaven better than earth, and to yield to the conditions of ſalvation.

24. And the diſciples were aſtoniſhed at his words. But Jeſus anſwereth again, and ſaith unto them, Children, how hard is it for them that truſt in riches to enter into the kingdom of God! 25. It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

24. So bad is the heart of man, that it is exceeding hard to have riches: and not to place men's truſt in them: and ſuch as do ſo cannot be true chriſtians and be ſaved.

NOTE, To truſt in riches is to take them for our beſt, and to take and expect more comfort from them, than from Chriſt and heaven.

26. And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved? 27. And Jeſus looking upon them, ſaith, With men *it is* impoſſible, but not with God: for with God all things are poſſible.

27. NOTE, Sure the inordinate deſire to be rich muſt needs ſignify unbelief: Can men ſeek that which they believe maketh their ſalvation almoſt impoſſible? The ſame I ſay of murmuring poverty.

28. Then Peter began to ſay unto him, Lo, we have left all, and have followed thee. 29. And Jeſus anſwered and ſaid, Verily I ſay unto you, There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake and the goſpel's, 30. But he ſhall receive an hundred-fold now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions, and in the world to come eternal life. 31. But many *that are* firſt, ſhall be laſt: and the laſt, firſt.

29, &c. NOTE, To forſake them for Chriſt, is rather to diſpleaſe them or part with them, than with Chriſt and our duty; when they ſtand in competition, as comforts,

or in oppoſition, as adverſaries; it is not to forſake them in paſſion, or for want of due love to them; nor to go into a monaſtery, or as rebellious prodigals, or on any unjuſt cauſe.

2. A hundred fold in this life, is *in value*; God will here do better for them, in things of greater worth. And all chriſtians ſhall be endeared to them in love and communion.

32. And they were in the way going up to Jeruſalem: and Jeſus went before them, and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things ſhould happen unto him, 33. *Saying*, Behold, we go up to Jeruſalem, and the Son of Man ſhall be delivered upon the chief prieſts, and unto the ſcribes: and they ſhall condemn him to death, and ſhall deliver him to the Gentiles. 34. And they ſhall mock him, and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him: and the third day he ſhall riſe again.

32. When they were before put in fear of going to Jeruſalem, he told them again plainly what and how he muſt ſuffer, and riſe again. NOTE, Of all prophecies, this is the moſt confirming.

35. And James and John the ſons of Zebedee come unto him, ſaying, Maſter, we would that thou ſhouldeſt do for us whatſoever we ſhall deſire. 36. And he ſaid unto them, What would ye that I ſhould do for you? 37. They ſaid unto him, Grant unto us that we may ſit, one on thy right hand, and the other on thy left hand, in thy glory.

35, &c. They came with their mother. NOTE, Though this might ſhew a ſtrong belief of his reſurrection and kingdom, if it were ſpoken as here placed, next his telling them of his death and reſurrection: yet afterward this faith ſeemeth to be almoſt forgotten: and they were far from perfect, while they were ſo ſelfiſh, ambitious and preſumptuous in their requeſt.

38. But Jeſus ſaid unto them, Ye know not what ye aſk: can ye drink of the cup that I drink of? and be baptized with the baptiſm that I am baptized with?

38 It is meeter for you to conſider whether you can ſuffer with and for me.

39. And they ſaid unto him, We can. And Jeſus ſaid unto them, Ye ſhall indeed drink of the cup that I drink of; and with the baptiſm that I am baptized withal, ſhall ye be baptized: 40. But to ſit on my right hand, and on my left hand, is not mine to give, but *it ſhall be given* to them for whom it is prepared.

39. NOTE, Their purpoſe was good, but not their ſelf-confidence. 40. It is to be given by way of reward to the moſt excellent and meet, according to my father's decree, and not by me now by way of partial favour, as courtiers obtain of princes.

41. And when the ten heard *it*, they began to be much diſpleaſed with James and John.

41. NOTE, Chriſt's own followers and apoſtles had their great diſpleaſures and indignation at each other: no wonder then if ſuch ariſe in the church now. 2. It was then the aſpiring ambition of two that would have been above the reſt, that cauſed this breach and indignation: No wonder if the ſame cauſe have the ſame effects, and worſe, when it is in worſe men, and in very many.

42. But Jeſus called them to him, and ſaith unto them, Ye know that they which are accounted to rule over the Gentiles, exerciſe lordſhip over them; and their great ones exerciſe authority upon them. 43. But ſo ſhall it not be among you: but whoſoever will be great among you, ſhall be your miniſter: 44. And whoſoever of you will be the chiefeſt, ſhall be ſervant of all.

42, &c. Jeſus purpoſely thus decided the controverſy: You are not called to an empire or dominion. The rulers of the nations exerciſe lordſhip and command on them. But your pre-eminence ſhall be moral, and he that is the worthieſt in humility, and ſerviceableneſs to the reſt, and in that light and love that fits them for it, ſhall have the chief authority with you; For his wiſdom, and ſervice, reaſon and love, ſhall moſt prevail with chriſtians for reſpect in church affairs.

45. For even the Son of Man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

45. Why

45. Why ſhould you ſet up a higher dominion over one another, than I have exerciſed over you? Have not I been more a ſervant to you, in teaching and guiding you, than you have been to me, by any ſervice you have done me: Have not I ſtooped to you all, and will do even to death.

46. And they came to Jericho: and as he went out of Jericho with his diſciples, and a great number of people, blind Bartimeus, the ſon of Timeus, ſat by the highway-ſide, begging. 47. And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus, thou ſon of David have mercy on me. 48. And many charged him that he ſhould hold his peace: but he cried the more a great deal, Thou ſon of David, have mercy on me. 49. And Jeſus ſtood ſtill, and commanded him to be called: and they call the blind man, ſaying unto him, Be of good comfort, riſe: he calleth thee. 50. And he caſting away his garment, aroſe, and came to Jeſus. 51. And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight. 52. And Jeſus ſaid unto him, Go thy way; thy faith hath made thee whole. And immediately he received his ſight, and followed Jeſus in the way.

46, &c. See on *Mat.* 20. 30. NOTE, 1. It is great comfort to be called to Chriſt, 2. Chriſt maketh whole efficiently; but faith, by moral receptive qualification of a free gift.

CHAP. XI.

AND when they came nigh to Jeruſalem, unto Bethphage, and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples, 2. And ſaith unto them, Go your way into the village over againſt you; and as ſoon as ye be entered into it, ye ſhall find a colt tied, whereon never man ſat; looſe him, and bring *him*. 3. And if any man ſay unto you, Why do ye this? ſay ye that the Lord hath need of him; and ſtraightway he will ſend him hither. 4. And they went their way, and found the colt tied by the door without, in a place where two ways met: and they looſe him. 5. And certain of them that ſtood there ſaid unto them, What do ye looſing the colt? 6. And they ſaid unto them even as Jeſus had commanded: and they let them go.

1. NOTE, Chriſt knew things diſtant, and what men would ſay and do. Though man's acts be free, God accompliſheth his will, by man's freeſt acts. 2. It was an Aſs with her colt; though Mark names but the colt.

7. And they brought the colt to Jeſus, and caſt their garments on him; and he ſat upon him. 8. And many ſpread their garments in the way: and others cut down branches off the trees, and ſtrawed *them* in the way. 9. And they that went before, and they that followed, cried, ſaying, Hoſannah, bleſſed *is* he that cometh in the name of the Lord. 10. Bleſſed *be* the kingdom of our father David, that cometh in the name of the Lord; Hoſannah in the higheſt.

7. We receive with all joyful applauſe the Meſſiah that is come from God; Bleſſed be he, and bleſſed be his kingdom: Let the heavens applaud and bleſs it.

11. And Jeſus entered into Jeruſalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. 12. And on the morrow when they were come from Bethany, he was hungry. 13. And ſeeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

11, &c. NOTE, It is not likely that Chriſt was ignorant, that figs hit not that year; and that this tree was fruitleſs: But by this miracle he ſhewed, the deſtruction of fruitleſs Jews and hypocrites. 3. It is

moſt likely he lay out of door at Bethany, as he uſed to do by night in the garden where he was taken, becauſe he would not burden poor men's houſes with all his followers. Elſe ſure he would not have come away hungry.

14. And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever. And his diſciples heard *it*.

14. NOTE, 1. This phraſe of *anſwering* to a fig tree, muſt be expounded by the uſe of the word in thoſe times, when [to anſwer] ſignified but [to ſay] 2. The curſe hurteth not the tree, but to inſtruct men.

15. And they come to Jeruſalem: and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves; 16. And would not ſuffer that any man ſhould carry any veſſel through the temple.

15. NOTE, He ſhewed that he had the authority of a king, though he would not ſet up a temporal kingdom. 16. Chriſt now ſeemed to be more ceremonious than the Phariſees: But he was made under the law, and would not abrogate one tittle, till all were fulfilled by him; He was to keep it, to ſave men from it. 3. He yet teacheth us to reverence the place of ſolemn worſhip, for the worſhip ſake.

17. And he taught, ſaying unto them, Is it not written, My houſe ſhall be called of all nations the houſe of prayer? but ye have made it a den of thieves.

17. The temple was dedicated for holy worſhip, for Jews and Proſelytes of all nations; but theſe uſe merchandiſe here and rob men by deceit.

Queſt. May places now be temples dedicated to holy worſhip? *Anſw.* No doubt of it, but that the reverence of God's name and worſhip not only alloweth, but requireth us when we can, to ſeparate comely places to holy worſhip, from common uſe; And why they may not be called *temples*, I know not.

18. And the ſcribes and chief prieſts heard *it*, and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtoniſhed at his doctrine.

18. Though one would think Chriſt's zeal for the temple ſhould have pleaſed them that cried it up as their glory, and accuſed Chriſt, and Stephen and Paul for diſhonouring it; yet becauſe Chriſt did it as he did, by the people's countenance, they feared the wrath of the Romans, leſt they would take it for ſedition, and ſo they ſhould ſuffer by it.

19. And when even was come, he went out of the city.

19. Leſt they ſhould ſurpriſe him in the night, as they did at laſt.

20. And in the morning, as they paſſed by, they ſaw the fig-tree dried up from the roots. 21. And Peter calling to remembrance, ſaith unto him, Maſter, behold, the fig-tree which thou curſedeſt, is withered away. 22. And Jeſus anſwering, ſaith unto them, Have faith in God. 23. For verily I ſay unto you, that whoſoever ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea, and ſhall not doubt in his heart, but ſhall believe that thoſe things which he ſaith ſhall come to paſs, he ſhall have whatſoever he ſaith. 24. Therefore I ſay unto you, What things ſoever ye deſire when ye pray, believe that ye receive *them*, and ye ſhall have *them*.

23. No difficulty ſhall hinder you from obtaining what God hath promiſed, and is fit to be done, if you firmly truſt his love and promiſe.

25. And when ye ſtand praying, forgive, if ye have ought againſt any: that your Father alſo which is in heaven may forgive you your treſpaſſes.

25. And forgiving and charity is neceſſary to ſucceſs as well as believing: Believing ſuppoſeth other requiſites.

26. But if you do not forgive, neither will your Father which is in heaven forgive your treſpaſſes.

26. NOTE, This ſheweth that the promiſe of granting believers prayers, meaneth *cæteris paribus*, other requiſites being anſwerable.

27. And they come again to Jeruſalem: and as he was walking in the temple, there come to him the chief prieſts, and the ſcribes, and the elders, 28. And ſay unto him,

By

By what authority doeſt thou theſe things? and who gave thee this authority to do theſe things?

27. NOTE, They judged truly that they were not to be done without authority: But knew not that his authority was from God.

29. And Jeſus anſwered and ſaid unto them, I will alſo aſk of you one queſtion, and anſwer me, and I will tell you by what authority I do theſe things. 30. The baptiſm of John, was it from heaven, or of men? anſwer me.

30. NOTE, Had they confeſſed John to be of God, he would have produced his teſtimony: Had they denied it, they had gainſayed themſelves and the people's voice: For the generality of them were baptized by John, in hope that their Meſſiah and his kingdom, and their deliverance were at hand.

31. And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then did ye not believe him? 32. But if we ſhall ſay, Of men, they feared the people: for all men counted John, that he was a prophet indeed. 33. And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering, ſaith unto them, Neither do I tell you by what authority I do theſe things.

31. NOTE, It was well that they conſidered what might be ſaid againſt them, which now moſt Chriſtians do not in their diſputes. 2. Theſe perſecutors and the Romans had ſome charity and conſideration, in that they were reſtrained by the fear of the people, and did not accuſe and fine them as for routs, riots, and ſeditions. 3. They that deny neceſſary premiſes are not to be diſputed with.

CHAP. XII.

AND he began to ſpeak unto them by parables. A *certain* man planted a vineyard, and ſet an hedge about it, and digged *a place for* the wine-fat, and built a tower, and let it out to huſbandmen, and went into a far country. 2. And at the ſeaſon he ſent to the huſbandmen a ſervant, that he might receive from the huſbandmen of the fruit of the vineyard. 3. And they caught *him*, and beat him, and ſent *him* away empty. 4. And again he ſent unto them another ſervant; and at him they caſt ſtones, and wounded *him* in the head, and ſent *him* away ſhamefully handled. 5. And again he ſent another; and him they killed: and many others, beating ſome, and killing ſome.

1. See on *Matth.* 21. NOTE, Who did this? *Anſw.* The only national church on earth. 2. Did they ceaſe upon this warning of Chriſt? *Anſw.* No, but do worſe. 3. Why did they do it? *Anſw.* Through folly and wickedneſs. 4. The things that have been, are: This is no ſtrange thing yet on earth.

6. Having yet therefore one ſon, his well-beloved, he ſent him alſo laſt unto them, ſaying, They will reverence my ſon. 7. But thoſe huſbandmen ſaid amongſt themſelves, This is the heir; come, let us kill him, and the inheritance ſhall be ours. 8. And they took him, and killed *him*, and caſt *him* out of the vineyard.

8. NOTE, No wonder that no innocency, or worth can preſerve his miniſters from their rage, and from being caſt out of the *vineyard*.

9. What ſhall therefore the Lord of the vineyard do? he will come and deſtroy the huſbandmen, and will give the vineyard unto others.

9. He will deſtroy theſe Jews, and call the Gentiles to become his church.

10. And have ye not read this ſcripture? The ſtone which the builders rejected is become the head of the corner. 11. This was the Lord's doing, and it is marvellous in our eyes.

10. *Pſal.* 118. *Iſa.* 28, 16.

12. And they ſought to lay hold on him, but feared the people; for they knew that he had ſpoken the parable againſt them: and they left him, and went their way.

12. NOTE, That which is ſpoken againſt bad men enrageth them, be it never ſo true and neceſſary.

13. And

13. And they ſend unto him certain of the Phariſees, and of the Herodians, to catch him in *his* words. 14. And when they were come, they ſay unto him, Maſter, we know that thou art true, and careſt for no man: for thou regardeſt not the perſon of men, but teacheſt the way of God in truth: Is it lawful to give tribute to Ceſar, or not?

13. They ſend thoſe that thought Ceſar an uſurper, or at leaſt had no right to that ſort of tribute, alienated from the ſanctuary, and the Herodians that were for Ceſar's right. NOTE, They give Chriſt a flattering character to enſnare him.

15. Shall we give, or ſhall we not give? But he knowing their hypocriſy, ſaid unto them, Why tempt ye me? bring me a penny, that I may ſee *it*. 16. And they brought *it*: and he ſaith unto them, Whoſe *is* this image and ſuperſcription? And they ſaid unto him, Ceſar's. 17. And Jeſus anſwering, ſaid unto them, Render to Ceſar the things that are Ceſar's, and to God the things that are God's. And they marvelled at him.

15. See on *Matth.* 21. NOTE, We are not bound to anſwer directly to all ſuch enſnaring queſtions, nor to ſatisfy the tempters.

18. Then come unto him the Sadducees, which ſay there is no reſurrection; and they aſked him, ſaying, 19. Maſter, Moſes wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother. 20. Now there were ſeven brethren: and the firſt took a wife, and dying left no ſeed. 21. And the ſecond took her, and died, neither left he any ſeed: and the third likewiſe. 22. And the ſeven had her, and left no ſeed: laſt of all the woman died alſo. 23. In the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them? for the ſeven had her to wife.

23. Erroneous men, from one falſe ſuppoſition, infer many that are worſe.

24. And Jeſus anſwering, ſaid unto them, Do ye not therefore err, becauſe ye know not the ſcriptures, neither the power of God? 25. For when they ſhall riſe from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven.

24. Carnal men think carnally of things heavenly: Spiritual glorified bodies are like angels, and as they die not, ſo they generate not any more than they; (nor eat and drink as here.)

26. And as touching the dead, that they riſe: have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying, I *am* the God of Abraham, and the God of Iſaac, and the God of Jacob? 27. He is not the God of the dead, but the God of the living: ye therefore do greatly err.

See on *Matth.* 22.

28. And one of the ſcribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, aſked him, Which is the firſt commandment of all? 29. And Jeſus anſwered him, The firſt of all the commandments *is*, Hear, O Iſrael, the Lord our God is one Lord; 30. And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength: this is the firſt commandment. 31. And the ſecond *is* like, *namely* this, Thou ſhalt love thy neighbour as thyſelf: there is none other commandment greater than theſe.

NOTE, Love is the moſt full and final act of the ſoul. It is the total inclination, and adherence of the will to God as God, the infinite good, and to man, for his ſake, as far as his conformity to God hath made him amiable. It fervently riſeth towards God here by deſire and ſeeking; and fully delighteth in him hereafter.

32. And the ſcribe ſaid unto him, Well Maſter, thou haſt ſaid the truth: for there is one God, and

and there is none other but he. 33. And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love *his* neighbour as himſelf, is more than all whole burnt-offerings and ſacrifices. 34. And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the kingdom of God. And no man after that durſt aſk him any queſtion.

34. NOTE, If the confeſſion of theſe two great commands, was a matter ſo greatly eſteemed both of Chriſt, and by this ſcribe; how greatly do they differ from Chriſt, who, beſides the profeſſion of the whole baptiſmal faith and covenant, require abundance of unneceſſary or uncertain things to church communion and concord, if not to ſalvation?

35. And Jeſus anſwered and ſaid, while he taught in the temple, How ſay the ſcribes that Chriſt is the ſon of David? 36. For David himſelf ſaid by the Holy Ghoſt, The LORD ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool. 37. David therefore himſelf calleth him Lord; and whence is he *then* his ſon?

37. He is the Lord in his divine nature, and his ſon in his human nature.

37. And the common people heard him gladly. 38. And he ſaid unto them in his doctrine, Beware of the ſcribes, which love to go in long clothing and *love* ſalutations in the market-places, 39. And the chief ſeats in the ſynagogues, and the uppermoſt rooms at feaſts: 40. Which devour widows houſes, and for a pretence make long prayers: theſe ſhall receive greater damnation.

37 Let not theſe proud hypocrite deceive you, who by their long liturgies, and ceremonies, and claim of ſeperiority, do but cloak their worldlineſs, pride and oppreſſion, and are religious to their greater damnation.

41. And Jeſus ſat over againſt the treaſury, and beheld how the people caſt money into the treaſury: and many that were rich caſt in much. 42. And there came a certain poor widow, and ſhe threw in two mites, which make a farthing. 43. And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow hath caſt more in, than all they which have, caſt into the treaſury. 44. For all *they* did caſt in of their abundance: but ſhe of her want did caſt in all that ſhe had, *even* all her living.

41. It is no more of ſelf-denying piety, to ſerve God ſo liberally of that which the fleſh can ſpare, and which coſteth the fleſh no denial of its deſires, but to ſerve it with the firſt, and God with its leaving. 2. God accepteth a willing mind, where wealth and power is wanting.

CHAP. XIII.

AND as he went out of the temple, one of his diſciples ſaith unto him, Maſter, ſee what manner of ſtones, and what buildings *are here*. 2. And Jeſus anſwering ſaid unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon another, that ſhall not be thrown down. 3. And as he ſat upon the mount of Olives, over againſt the temple, Peter, and James, and John, and Andrew, aſked him privately, 4. Tell us, when ſhall theſe things be? and what *ſhall be* the ſign when all theſe things ſhall be fulfilled?

See in *Matth.* 24. NOTE, Nature would foreknow even the evil to come.

5. And Jeſus anſwering them, began to ſay, Take heed leſt any man deceive you. 6. For many ſhall come in my name, ſaying, I am *Chriſt:* and ſhall deceive many.

6 Many ſhall pretend that they are ſent to reſtore the Jewiſh kingdom, and draw in people to their deſtruction.

7. And when ye ſhall hear of wars and rumours of wars, be ye not troubled: for *ſuch things* muſt needs be; but the end *ſhall* not *be* yet. 8. For nation ſhall ariſe againſt nation, and kingdom againſt kingdom: and there ſhall be earthquakes in *divers* places, and there ſhall

ſhall be famines, and troubles: theſe *are* the beginnings of ſorrow.

8. Many commotions muſt go before the deſtruction.

9. But take heed to yourſelves: for they ſhall deliver you up to councils; and in the ſynagogues ye ſhall be beaten, and ye ſhall be brought before rulers and kings for my ſake, for a teſtimony againſt them.

9. I allow you by lawful means to keep yourſelves out of their hands; but I foretel you that their councils will condemn you, and in their ſynagogues they will ſcourge you like malefactors, and caſt you out, and you ſhall be brought before ſuch as Herod, Agrippa, and the Roman procurators, to anſwer for being chriſtians. That your teſtimony may evince againſt them, that they heard the goſpel, and did not obey it.

10. And the goſpel muſt firſt be publiſhed among all nations.

10. Before their deſtruction, the goſpel muſt be ſpread and publiſhed abroad, both to Jews and Gentiles.

11. But when they ſhall lead *you*, and deliver you up, take no thought beforehand what ye ſhall ſpeak, neither do ye premeditate; but whatſoever ſhall be given you in that hour, that ſpeak ye: for it is not ye that ſpeak, but the Holy Ghoſt.

11. Though you may be diſcouraged for want of matter, boldneſs, or utterance, let not this trouble you: for I promiſe you the preſent help of my ſpirit.

12. Now the brother ſhall betray the brother to death, and the father the ſon: and children ſhall riſe up againſt *their* parents, and ſhall cauſe them to be put to death. 13. And ye ſhall be hated of all men for my name's ſake: but he that ſhall endure unto the end, the ſame ſhall be ſaved.

12, 13. Your kindred themſelves ſhall be your enemies, and ſhall not ſpare your very lives: And the vulgar of all ſorts ſhall be ſeduced to take you for the plagues of the world, and commonly mention you as a hateful ſort of men; But bear all this patiently: Truſt God, and hold out to the end, and you ſhall be ſaved from all this and more.

14. But when ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtanding where it ought not, (let him that readeth, underſtand) then let them that be in Judea flee to the mountains: 15. And let him that is on the houſe-top not go down into the houſe, neither enter therein, to take any thing out of his houſe. 16. And let him that is in the field, not turn back again for to take up his garment.

14. But when ye ſhall ſee the Roman enſigns ſet up againſt Jeruſalem, like Antiochus's deſolating abomination, mentioned by Daniel, (expect not that I ſhould ſpeak more plainly to you, to enrage the Roman power), then ſpeedily be gone, and ſhift for yourſelves, and be glad though you loſe your goods, if you ſave your lives.

17. But woe to them that are with child, and to them that give ſuck in thoſe days. 18. And pray ye that your flight be not in the winter. 19. For in thoſe days ſhall be affliction, ſuch as was not from the beginning of the creation which God created, unto this time, neither ſhall be.

17. It will be an increaſe of miſery to all that are hindred in the flight: For the affliction of thoſe days will be unparallelled.

20. And except that the Lord had ſhortened thoſe days, no fleſh ſhould be ſaved: but for the elect's ſake, whom he hath choſen, he hath ſhortened the days.

20. Thoſe calamities ſhall not deſtroy all; but God hath ſome choſen ones whom he will preſerve.

21. And then if any man ſhall ſay to you, Lo, here *is* Chriſt, or lo, *he is* there: believe *him* not. 22. For falſe Chriſts and falſe prophets ſhall riſe, and ſhall ſhew ſigns and wonders, to ſeduce, if *it were* poſſible, even the elect. 23. But take ye heed: behold, I have foretold you all things.

21. The miſerable Jews will follow divers that will pretend that they are ſent to be their Saviours: but I warn you, Truſt none ſuch.

24. But in thoſe days, after that tribulation, the ſun ſhall be darkened, and the moon ſhall not give her

her light: 25. And the ſtars of heaven ſhall fall, and the powers that are in heaven ſhall be ſhaken. 26. And then ſhall they ſee the Son of Man coming in the clouds with great power and glory.

See *Matth.* 24. 29, 30.

27. And then ſhall he ſend his angels, and ſhall gather together his elect from the four winds, from the uttermoſt part of the earth, to the uttermoſt part of heaven.

See *Matth.* 24. 31.

28. Now learn a parable of the fig-tree: when her branch is yet tender, and putteth forth leaves, ye know that ſummer is near: 29. So ye in like manner, when ye ſhall ſee theſe things come to paſs, know that it is nigh, *even* at the doors. 30. Verily I ſay unto you, that this generation ſhall not paſs, till all theſe things be done. 31. Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

29, 30. Expect the deſtruction of Jeruſalem, when ye ſee theſe ſigns: And doubt not my Word: Some now alive ſhall live to ſee it. (It was not forty years.)

32. But of that day and *that* hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

32. But theſe things not coming diſcernibly, as effects of natural cauſes, neither angels, nor Chriſt as man can foretel juſt the day and hour, becauſe they depend on the mere will of God.

33. Take ye heed, watch and pray: for ye know not when the time is.

33. It is kept unknown to you, that you may watch and pray, and be ſtill prepared.

34. *For the Son of Man is* as a man taking a far journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch. 35. Watch ye therefore, (for ye know not when the maſter of the houſe cometh, at even, or at midnight, or at the cock-crowing, or in the morning). 36. Leſt coming ſuddenly, he find you ſleeping. 37. And what I ſay unto you, I ſay unto all, Watch.

34. So long ſhall Chriſt be out of ſight, that he will ſeem to men as one in a far country: But ſee that you do the work he ſet you, and watch for his coming in a wakeful prepared ſtate continually. This is my charge to you and to all.

NOTE, It occaſioneth great perplexity to the readers here and *Matth.* 24. that the deſtruction of Jeruſalem, and the final coming of Chriſt, ſeem to be ſet ſo near together, as if the latter were to come ſoon after the former. VER. 24. [*In thoſe days*] or [*Immediately*;] which cauſeth them to expound the latter part allegorically, as meaning only the great commotions in Judea; Which ſeemeth a very hard expoſition of Chriſt's coming with his angels viſibly in the clouds, and gathering his elect from the four ends of heaven, &c. The apparition to Conſtantine, and the powerful deliverance of the Chriſtians from heathen rage is leſs harſh than this. But 1. Things of greateſt diſtance may be quickly ſet together in writing; and the queſtions may occaſion the conjunction. 2. Chriſt ſpake for all ages as well as for them. 3. A thouſand years with the Lord is as one day. 4. And it is undeniable that the writers gave us not juſt all the words that Chriſt ſpake. For 1. He ſpoke in Chaldee, and they tranſlated them into Greek. 2. In this and other inſtances, their words oft differ among themſelves. 3. They profeſs to omit much that Chriſt ſaid. 4. They place his words oft in divers orders. Therefore we muſt not gather any thing from a *word*, or from the omiſſion of a clauſe, which contradicteth the ſcope of the text, and the certain truth.

CHAP. XIV.

AFTER two days was *the feaſt of* the paſſover, and of unleavened bread; and the chief prieſts and the ſcribes ſought how they might take him by craft, and put him to death. 2. But they ſaid, not on the feaſt-*day*, leſt there be an uproar of the people.

2. They feared the people's reſcuing him.

3. And being in Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman, having an alabaſter-box of ointment of ſpikenard, very precious; and ſhe brake the box, and poured it on his head.

3. NOTE, This Simon, it is moſt like, having

having been cured by him of a leproſy, ſhewed his thankfulneſs in entertaining him. 2. Bethany like the villages near London, contained a large circuit of ground, it being uſual for citizens to ſet their country-houſes, and for ſuch grounds to be ſo populous. 3. It was a cruiſe of precious ſpike-oil, ſhaken and poured out.

4. And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made? 5. For it might have been ſold for more than three hundred pence, and have been given to the poor. And they murmured againſt her.

4. NOTE, Whether it was any beſide Judas is doubtful. Man's wit is apt to be cenſorious againſt good works: on pretence of ſome good which they more value. 2. Three hundred pence of theirs, is, as Budeus and Beza calculate, fifty two French crowns and a half. A crown is ſix ſhillings and eight pence, our noble.

6. And Jeſus ſaid, Let her alone, why trouble ye her? ſhe hath wrought a good work on me. 7. For ye have the poor with you always, and whenſoever ye will, ye may do them good: but me ye have not always.

6. NOTE, That is not beſt at one time, that is beſt at another; but every thing in its ſeaſon.

8. She hath done what ſhe could: ſhe is come aforehand to anoint my body to the burying. 9. Verily I ſay unto you, Whereſoever this goſpel ſhall be preached throughout the whole world, *this* alſo that ſhe hath done, ſhall be ſpoken of for a memorial of her.

9. NOTE, The greateſt honouring of Chriſt tendeth to our own greateſt honour, (though deſpiſed at preſent by the prophane.)

10. And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them.

10. NOTE, The devil draweth ſinners to be the ſeekers of their own temptation, ſin and miſery.

11. And when they heard *it*, they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him.

11. NOTE, 1. The wicked are glad to be aſſiſted in ſin. 2. Money is the bait of wickedneſs and blood. 3. When the heart once conſenteth to ſin, men ſtudy how to accompliſh it.

12. And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover? 13. And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water: follow him. 14. And whereſoever he ſhall go in, ſay ye to the good-man of the houſe, The Maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? 15. And he will ſhew you a large upper room furniſhed and prepared: there make ready for us. 16. And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover.

16. NOTE, Chriſt knew what was future and unſeen, even voluntary acts.

17. And in the evening he cometh with the twelve. 18. And as they ſat and did eat, Jeſus ſaid, Verily I ſay unto you, One of you which eateth with me, ſhall betray me. 19. And they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another, *ſaid*, Is it I? 20. And he anſwered and ſaid unto them, *It is* one of the twelve, that dippeth with me in the diſh.

19. NOTE, They feared themſelves and his ſuſpicion, and were troubled at the prognoſtick. 2. Chriſt's giving Judas the ſop, is here paſt by.

21. The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed; good were it for that man if he had never been born.

21. NOTE, 1. God's foreknowledge or decrees excuſe not man's ſin. 2. By [*Good*] is meant [*A leſs evil.*]

22. And

22. And as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take, eat: this is my body.

22. NOTE, Here it is called at once *bread* and his *body*: *Bread* naturally, and *His body* ſacramentally, that is repreſentatively, and ſignificantly: For [*It*] is the relative, and [*bread*] is the antecedent: What did Chriſt take? *Bread*: What did he *bleſs*? *It*: What did he *break*? [*It.*] What is [*It*] but that before-named bread? Yet by ſo doing he made it his *body*. How? As the king maketh a piece of *wax* to become his *great ſeal*, by which he conveyeth land, liberty and life: or a piece of ſilver to be money.

23. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. 24. And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many.

23. By the cup is meant the wine.

NOTE, It is ſtrange that men, who find that Chriſt throughout the goſpel ſtill taught by parables or ſimilitudes, (ſaying,) *This is ſuch a thing*, and *That is ſuch a thing*, as the *ſeed is the the word*, the *field is the world*, the *reapers are the angels*, &c.) ſhould force themſelves to believe that there is no ſimilitude uſed here. The Lord deliver his church from thoſe who burn men that believe not that *bread* is *no bread*, but made *Chriſt himſelf*; while themſelves believe not that Chriſt himſelf is Chriſt indeed, but are infidels.

25. Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. 26. And when they had ſung an hymn, they went out into the mount of Olives.

25. See *Matth.* 24. It is more than probable that this hymn was a form.

27. And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered.

27. Your faith ſhall ſtagger, and you ſhall forſake me, and fly in fear.

28. But after that I am riſen, I will go before you into Galilee.

28. See *John* 21. 1, 2, 3.

29. But Peter ſaid unto him, Although all ſhall be offended, yet *will* not I. 30. And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, *even* in this night before the cock crow twice, thou ſhalt deny me thrice.

30. NOTE, This is not contrary to other evangeliſts, that ſay [*Before the cock crow.*] For 1. They mean [before cock's crowing time be paſt, or before the ſecond cock's crowing.] 2. The writers ſpeak the ſenſe of Chriſt's words, and not always the preciſe words themſelves.

31. But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all.

31. NOTE, If the apoſtles ſo little know themſelves, what wonder if moſt chriſtians know not how bad they are?

32. And they came to a place which was named Gethſemane; and he ſaith to his diſciples, Sit ye here while I ſhall pray. 33. And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy: 34. And ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here, and watch. 35. And he went forward a little, and fell on the ground, and prayed, that if it were poſſible the hour might paſs from him. 36. And he ſaid, Abba, Father, all things *are* poſſible unto thee, take away this cup from me: nevertheleſs, not what I will, but what thou wilt.

34. NOTE, It is an error that Chriſt's Godhead was inſtead of a human ſoul: For his ſoul was ſorrowful and ſuffered, but ſo could not his godhead. 2. His nature in the firſt inſtant had a ſinleſs averſeneſs to ſuffering as ſuch, but his reaſon and will ſubmit to it in the ſecond inſtant, becauſe it is according to God's will, for greater benefit.

37. And he cometh and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldeſt not thou watch one hour? 38. Watch ye, and pray, leſt ye enter into temptation: the ſpirit truly *is* ready, but the fleſh *is* weak.

37. Haſt thou ſtrength to die with me, who cannot watch one hour with me? Watching and praying is the means to avoid

temptation, and conſequently ſinning and ſuffering for ſin. The mind and will, ſanctified by God's ſpirit, is inclined to duty, but it hath not an *abſolute deſpotical power* over the fleſhly weakneſs and backwardneſs, but a political only.

39. And again he went away and prayed, and ſpake the ſame words. 40. And when he returned, he found them aſleep again (for their eyes were heavy) neither wiſt they what to anſwer him. 41. And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of ſinners

40. They were aſhamed. 41. Now I have no more uſe for your watching with me: Take your own courſe, or reſt: My apprehenders are at hand.

42. Riſe up, let us go: lo he that betrayeth me is at hand. 43. And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves, from the chief prieſts, and the ſcribes, and the elders. 44. And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead *him* away ſafely. 45. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter; and kiſſed him.

44. NOTE, Thus Satan's ſervants that wear Chriſt's livery, both prieſts and magiſtrates, betray Chriſt, by his own titles, and by pretence of love and honour.

46. And they laid their hands on him, and took him. 47. And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear.

47. NOTE, Had but one Peter done this raſh unwarrantable act againſt Papiſts, when they are killing true chriſtians, as butchers do ſheep, they would publiſh to the world, that the whole party are ſeditious rebels: yea, if any do but ſpeak againſt their murders. I mean they have done thus.

48. And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords and *with* ſtaves, to take me? 49. I was daily with you in the temple, teaching, and ye took me not: but the ſcriptures muſt be fulfilled.

49. The ſcripture foretold all this uſage.

50. And they all forſook him and fled. 51. And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him. 52. And he left the linen cloth, and fled from them naked.

50. All the diſciples locally forſook him to ſave themſelves, though not ſo as totally to deſert him with their heart. 51. Being in the night, ſome young man, either undreſſed, or raiſed out of bed, was come thither.

53. And they led Jeſus away to the high prieſt: and with him were aſſembled all the chief prieſts, and the elders, and the ſcribes.

53. They led Chriſt as priſoner to thoſe that ſent them to take him, which was the Jews' church repreſentative, or council.

54. And Peter followed him afar off, even into the palace of the high prieſt: and he ſat with the ſervants, and warmed himſelf at the fire. 55. And the chief prieſts, and all the council ſought for witneſs againſt Jeſus to put him to death; and found none. 56. For many bare falſe witneſs againſt him, but their witneſs agreed not together.

55. They firſt reſolve on his death, and *afterwards* ſearch for ſome pretended cauſe: But their ſuborned witneſs ſpake not crime enough for death.

57. And there aroſe certain, and bare falſe witneſs againſt him, ſaying. 58. We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands. 59. But neither ſo did their witneſs agree together.

58. NOTE, We have men ſeemingly wiſe now, that would ſay, Why did Chriſt ſpeak ſo unadviſedly as to give occaſion to ſuch accuſers? But what can be ſpoken ſo well from whence ſuch men will not take occaſion of calumny.

60. And the high prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? what

is

is it which theſe witneſs againſt thee?

60. NOTE, The arch-prieſt who was relatively and by profeſſion the holieſt man of that nation, and of the whole world, was the arch-enemy and perſecutor of Chriſt, and the greateſt plague of his whole country.

61. But he held his peace, and anſwered nothing. Again the high prieſt aſked him, and ſaid unto him, Art thou the Chriſt, the Son of the Bleſſed? 62. And Jeſus ſaid, I am: and ye ſhall ſee the Son of Man ſitting on the right hand of power, and coming in the clouds of heaven.

61. When the ſubtile prieſt could prove nothing againſt him, he craftily puts a queſtion to him (equal to an *ex officio oath*) which he knew he would anſwer, that he might out of his own words accuſe him.

63. Then the high prieſt rent his clothes, and ſaith, What need we any further witneſſes? 64. Ye have heard the blaſphemy: what think ye? And they all condemned him to be guilty of death.

63. NOTE, He had been better had he rent his heart for his wickedneſs: Here is diaboliſm itſelf cloathed with the higheſt pretence of holy zeal, by the holy prelate, and his confederates. No wonder if the whole convocation condemn Chriſt, when ſuch an high-prieſt leads them.

65. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſy: and the ſervants did ſtrike him with the palms of their hands.

65. NOTE, This the Son of God endured for our ſins: And doth it beſeem us to be tender of ſuffering abuſe?

66. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt. 67. And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth. 68. But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch; and the cock crew.

66. NOTE, It is dangerous among perſecutors to be a friend to Chriſt. 2. Wonderful thas the firſt Cock did not waken Peter's conſcience, having been ſo warned! But what will we not do, if God leave us to ourſelves.

69. And a maid ſaw him again, and began to ſay to them that ſtood by, This is *one* of them. 70. And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy ſpeech agreeth *thereto*. 71. But he began to curſe and to ſwear, *ſaying*, I know not this man of whom ye ſpeak. 72. And the ſecond time the cock crew.

70. NOTE, No man is long ſafe in the mouth of great temptation, if extraordinary mercy ſave him not.

72. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

72. NOTE, Before the love of life, and fear of death, prevailed (in act.) But now the love of Chriſt begin̄eth to prevail again, and grieve, and ſhame him for his ſin.

CHAP. XV.

AND ſtraightway in the morning the chief prieſts held a conſultation with the elders and ſcribes, and the whole council, and bound Jeſus, and carried *him* away, and delivered *him* to Pilate.

1. To be put to death.

2. And Pilate aſked him, Art thou the king of the Jews? And he anſwering ſaid unto him, Thou ſayeſt it.

2. I am.

3. And the chief prieſts accuſed him of many things: but he anſwered nothing. 4. And Pilate aſked him again, ſaying, Anſwereſt thou nothing? behold, how many things they witneſs againſt thee. 5. But Jeſus yet anſwered nothing; ſo that Pilate marvelled.

3. He would not ſtrive againſt calumniators, nor againſt the death which he came to undergo.

6. Now at that feaſt he releaſed unto them one priſoner, whomſoever

ever they desired. 7. And there was *one* named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 8. And the multitude crying aloud, began to desire *him to do* as he had ever done unto them. 9. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? 10. (For he knew that the chief priests had delivered him for envy).

9. NOTE, He called him their king in scorn.

11. But the chief priests moved the people, that he should rather release Barabbas unto them. 12. And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the king of the Jews? 13. And they cried out again, Crucify him.

12. NOTE, The people are but the mouth of the priests.

14. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. 15. And *so* Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

14. Pilate to please the people, and they to please the priests, all please the devils, displease God, and undo themselves. And yet by all this God is saving the world.

16. And the soldiers led him away into the hall called Pretorium; and they call together the whole band. 17. And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, 18. And began to salute him, Hail King of the Jews. 19. And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees, worshipped him. 20. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

16. As the priests are the chief contrivers of the murder, the soldiers are fittest for execution; such usually being hardened by blood and wickedness into a destroying inclination, the great executioners of the devil, for the ruin of the world. Alas, mad sinners, little know you whom you scorn, and how your sport will end at last! Reader, see here what sin is: and what thou and I have deserved, that needed such a sacrifice.

21. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. 22. And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull. 23. And they gave him to drink, wine mingled with myrrh: but he received *it* not. 24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25. And it was the third hour, and they crucified him. 26. And the superscription of his accusation was written over, THE KING OF THE JEWS.

See on *Mat.* 27.

24. See on *Joh.* 19. 24.

26. Meaning that they put him to death, for proclaiming his kingdom, though it was a spiritual one.

27. And with him they crucify two thieves; the one on his right hand, and the other on his left. 28. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

27. NOTE, Men imputed sin itself to him: God only reputed him a sacrifice for our sins.

29. And they that passed by, railed on him, wagging their heads, and saying, Ah thou that destroyest the temple, and buildest *it* in three days, 30. Save thyself, and come down from the cross. 31. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. 32. Let Christ the king of Israel descend now from the cross, that we may see, and believe. And they that were crucified with him, reviled him.

29. NOTE,

29. NOTE, All this tells us what ſin is; And when his ſervants follow him in ſufferings, prieſts, ſoldiers, and rabble will inſult with ſcorns.

33. And when the ſixth hour was come, there was darkneſs over the whole land, until the ninth hour. 34. And at the ninth hour Jeſus cried with a loud voice, ſaying, Eloi, Eloi, lama ſabachthani? which is, being interpreted, My God, my God, why haſt thou forſaken me?

33. NOTE. Chriſt was forſaken ſo far as to be left to the power of Satan's ſervants and deprived of life, and to have the ſenſe of God's juſtice againſt man's ſin: And this to ſhew that we deſerved to be forſaken, and to keep us from being utterly forſaken. But God's love and eſteem of him was not abated, but his ſuffering was meritorious.

35. And ſome of them that ſtood by, when they heard *it*, ſaid, Behold, he calleth Elias. 36. And one ran and filled a ſpunge full of vinegar, and put *it* on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down.

36. In ſcorn they ſtill inſult.

37. And Jeſus cried with a loud voice, and gave up the ghoſt.

37. Saying, Father into thy hand I commend my ſpirit.

38. And the vail of the temple was rent in twain, from the top to the bottom. 39. And when the centurion which ſtood over againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

39. That he died not as other men in that caſe do.

40. There were alſo women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the leſs, and of Joſes, and Salome; 41. Who alſo when he was in Galilee, followed him, and miniſtered unto him; and many other women which came up with him unto Jeruſalem. 42. And now when the even was come, (becauſe it was the preparation, that is, the day before the ſabbath):

40. NOTE, It is likely that it is James that is called the brother of Chriſt, that is, he that is called James the *leſs*: for Joſes and James are called brethren, as here, ſo *Matth.* 13. 55. But whether littleneſs of *ſtature* or *dignity* be meant it is uncertain.

43. Joſeph of Arimathea, an honourable counſellor, which alſo waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jeſus. 44. And Pilate marvelled if he were already dead: and calling unto him the centurion, he aſked him whether he had been any while dead. 45. And when he knew *it* of the centurion, he gave the body to Joſeph.

45. NOTE, He feared leſt he ſhould ſeem dead and be taken down alive, till enquiry reſolved the doubt.

46. And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a ſepulchre which was hewn out of a rock, and rolled a ſtone unto the door of the ſepulchre. 47. And Mary Magdalene, and Mary the mother of Joſes, beheld where he was laid.

46. NOTE, Joſeph ſhewed great boldneſs and faith, in owning Chriſt ſo openly when he was dead: and ſo did Nicodemus who joined with him. 2. As Ahab's court had one Obadiah, ſo even the Jewiſh rulers had a Joſeph and a Nicodemus: And there were ſaints in Nero's houſe. 3. Chriſt's being buried in fine linen, maketh it not our duty nor a ſin to be buried in woollen: yea, though it had been the greateſt enemy of Chriſt that in oppoſition to him had made the new law which doth command it.

The grave was alſo ſealed and watched.

Chriſt's burial hath in ſome ſort ſanctified the grave, to true believers. We may boldly there lay down theſe bodies, as ſtill in his power and care that was buried for us.

CHAP. XVI.

AND when the ſabbath was paſt, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought ſweet ſpices, that they might come and anoint him. 2. And

2, And very early in the morning, the firſt *day* of the week, they came unto the ſepulchre at the riſing of the ſun. 3. And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre? 4. (And when they looked, they ſaw that the ſtone was rolled away) for it was very great.

4. The angel had before done it, and frighted away the ſoldiers.

5. And entering into the ſepulchre, they ſaw a young man ſitting on the right ſide, clothed in a long white garment; and they were affrighted. 6. And he ſaith unto them, Be not affrighted: ye ſeek Jeſus of Nazareth, which was crucified: he is riſen, he is not here: behold the place where they laid him.

See on *John* 20. The reconciling of the ſeeming difference of the evangeliſts, about the apparitions.

7. But go your way, tell his diſciples and Peter, that he goeth before you into Galilee: there ſhall ye ſee him, as he ſaid unto you.

See *John* 21. 1, 2.

8. And they went out quickly, and fled from the ſepulchre; for they trembled, and were amazed: neither ſaid they any thing to any man; for they were afraid.

8. Fear made them ſilent.

9. Now when *Jeſus* was riſen early the firſt *day* of the week, he appeared firſt to Mary Magdalene, out of whom he had caſt ſeven devils.

9. The reſt were near her.

10. *And* ſhe went and told them that had been with him, as they mourned and wept.

10. She was the firſt meſſenger of joy, to the mourning weeping diſciples.

11. And they, when they had heard that he was alive, and had been ſeen of her, believed not.

11. NOTE, Chriſt's diſciples found a great difficulty to believe his reſurrection: and he took them not at the worſt.

12. After that, he appeared in another form unto two of them, as they walked, and went into the country. 13. And they went and told *it* unto the reſidue: neither believed they them.

14. Afterward he appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief, and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen.

12. Mark doth but give us a brief touch of ſome of Chriſt's appearances and leaves much recorded by others. NOTE, *Unbelief* and *hardneſs of heart*, are radical ſins in us, and of difficult cure. NOTE, Chriſt findeth ſo much of theſe in us, as to *upbraid* us with them, as our fault and ſhame; and directeth us what to blame and reſiſt in ourſelves.

15. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature. 16. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.

15. To all men as far as ye are able. 16. He that upon your preaching believeth the goſpel, and ſincerely giveth up himſelf in the baptiſmal covenant to God the Father, the Son, and the Holy Ghoſt, by a practical and obedient truſt, and dedication, ſhall be forgiven and be ſaved from ſin, from the curſe of the law, from Satan, and from hell. But thoſe to whom you preach, who will not believe, and take me for their Saviour, and God for their God, ſhall be condemned to hell as refuſers of ſalvation.

17. And theſe ſigns ſhall follow them that believe; In my name ſhall they caſt out devils, they ſhall ſpeak with new tongues, 18. They ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover.

17. And becauſe it cannot be expected that all people believe things ſo ſtrange and unlikely to nature, upon your affirmation, I will by ſending down the Holy Ghoſt, atteſt your word by theſe miraculous ſigns: They that believe, and ſpecially you my apoſtles, ſhall in my name caſt out devils from the poſſeſſed, and make them obey me and confeſs me: You ſhall ſpeak in various languages, which you never learnt. Poiſon ſhall not hurt you, either Serpents outwardly, or taken inwardly: And you ſhall pray and lay your hands on the ſick in my

my name, and they ſhall recover. NOTE, 1. That not every one ſhall have all theſe gifts, but ſome one, and ſome another, not that you ſhall uſe them, when and how you will, but as pleaſeth the Holy Ghoſt that giveth them.

19. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.

19. NOTE, His aſcenſion they beheld, and his glorification they believed, by the ſpirit's revelation.

20. And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following. Amen.

20. And accordingly they began in Judah, and thence went abroad through the Gentile world, every where preaching the goſpel of Chriſt, (his perſon, life, doctrine, ſufferings, reſurrection, aſcenſion, kingdom, judgment, glory and bleſſing to his church.) The Lord by his grace, making their teaching ſucceſsful, and aſſiſting, and confirming it by the promiſed miracles.

THE GOSPEL

according to

ST. LUKE.

CHAP. I.

FORASMUCH as many have taken in hand to ſet forth in order a declaration of thoſe things which are moſt ſurely believed among us, 2. Even as they delivered them unto us, which from the beginning were eye-witneſſes, and miniſters of the word:

1. Divers having publiſhed the declaration or hiſtory in order, of thoſe matters of fact and doctrine, which have been done, and are fully believed among us chriſtians. 2. Even as thoſe men did faithfully deliver them to us, who from the beginning were eye-witneſſes of the works of Jeſus, and miniſters who attended him, and have preached his word.

3. It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write unto thee in order, moſt excellent Theophilus,

3. I alſo thought good to write the ſame hiſtory in order to thee, moſt excellent Theophilus, both to confirm what is by others written, and to add, eſpecially in the beginning of the hiſtory, what in others is omitted; having myſelf, by very diligent ſearch, got very full notice of theſe matters from the very firſt, which others mention not.

4. That thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed.

4. That I may contribute my endeavour to increaſe thy knowledge, and confirm thy belief of thoſe things concerning Jeſus Chriſt, which thou haſt already learned among us.

5. THERE was in the days of Herod the king of Judea, a certain prieſt named Zacharias, of the courſe of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Eliſabeth.

5. NOTE, The families of the prieſts officiated in their courſes, and Abia's courſe was the eighth of old, 1. *Chron.* 24. 10. After it was the twelfth *Nehem.* 12. 1. And after that the eleventh, *Nehem.* 12. 17.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs.

6. They were both ſincere godly perſons,

living in true obedience to all the commandments and ordinances of God, according to the law and light which they were under, without the blot of any groſs or ſcandalous ſin.

7. And they had no child, becauſe that Eliſabeth was barren, and they both were *now* well ſtricken in years. 8. And it came to paſs, that while he executed the prieſt's office before God in the order of his courſe, 9. According to the cuſtom of the prieſt's office, his lot was to burn incenſe when he went into the temple of the Lord. 10. And the whole multitude of the people were praying without, at the time of incenſe.

7, 8, 9, 10. NOTE, The prieſt went into the ſanctuary to offer, and the people that while prayed without the ſanctuary, not without the temple. In imitation of which our temples uſually are built in three parts. The chancel for the clergy, the body of the church for the laity, and all below the font for the catechumens, and ſuſpended, who are no communicants; (as the outward court was for Gentiles.)

11. And there appeared unto him an angel of the Lord, ſtanding on the right ſide of the altar of incenſe. 12. And when Zacharias ſaw *him*, he was troubled, and fear fell upon him. 13. But the angel ſaid unto him, Fear not, Zacharias: for thy prayer is heard, and thy wife Eliſabeth ſhall bear thee a ſon, and thou ſhalt call his name John. 14. And thou ſhalt have joy and gladneſs, and many ſhall rejoice at his birth.

11, 12, 13, 14. He was born to an auſtere life, and to martyrdom, yet his birth was joyful, though to ſuch a painful life and death, for the church's ſervice.

15. For he ſhall be great in the ſight of the Lord, and ſhall drink neither wine nor ſtrong drink; and he ſhall be filled with the Holy Ghoſt, even from his mother's womb.

15. NOTE, 1. The beſt men and moſt uſeful are greateſt in God's ſight. 2. Extraordinary denying the fleſh agreeth well with the extraordinary gift of the ſpirit. 3. Infants may have the Holy Ghoſt, before it appeareth.

16. And many of the children of Iſrael ſhall he turn to the Lord their God.

16. NOTE, To turn many by repentance to God, was the effect of the Holy Ghoſt, and of John's extraordinary worth and work.

17. And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, to make ready a people prepared for the Lord.

17. He ſhall be poſſeſſed with ſuch fulneſs of ſpirit and power, to prepare the way for Chriſt, as Elias had, as is prophefied in *Mal.* 4. 6. NOTE, By [*turning the hearts of the fathers to the children,*] ſome think is meant [*turning the tyrannical oppreſſion of rulers, to fatherly love and lenity to inferiors*]. But Dr. H. more probably tranſlateth it [*with the children*;] That is, he ſhall turn fathers and children, old and young. Others ſay it is but to turn men's minds to the love of one another, and thoſe that diſobey God, to the true wiſdom of juſt men, who obey and truſt him.

18. And Zacharias ſaid unto the angel, whereby ſhall I know this? for I am an old man, and my wife well ſtriken in years. 19. And the angel anſwering ſaid unto him, I am Gabriel, that ſtand in the preſence of God: and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings. 20. And behold, thou ſhalt be dumb, and not able to ſpeak, until the day that theſe things ſhall be performed, becauſe thou believeſt not my words, which ſhall be fulfilled in their ſeaſon.

18, 19, 20. I am one of the many angels that ſtand before God, and am ſent to tell thee this; and to reprove thy unbelief; And to convince thee, for a ſign, thou ſhalt be dumb, &c.

21. And the people waited for Zacharias, and marvelled that he tarried ſo long in the temple. 22. And when he came out, he could not ſpeak unto them: and thay perceived that he had ſeen a viſion in the temple: for he beckened unto them, and remained ſpeechleſs.

21, 22. Sanctuary.

21, 22. Sanctuary. 22. Some revelation.

23. And it came to paſs, that as ſoon as the days of his miniſtration were accompliſhed, he departed to his own houſe.

23. That ceremonious ſervice might be done by a dumb man; but ſo cannot the goſpel miniſtration.

24. And after thoſe days his wife Elizabeth conceived, and hid herſelf five months, ſaying, 25. Thus hath the Lord dealt with me, in the days wherein he looked on me, to take away my reproach among men.

24, 25. She retired from people's obſervation and diſcourſe, ſaying, the Lord hath ſhewed me mercy in taking away my reproach.

26. And in the ſixth month the angel Gabriel was ſent from God, unto a city of Galilee, named Nazareth, 27. To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgin's name *was* Mary.

26, 27. Not married, but betrothed.

28. And the angel came in unto her, and ſaid, Hail thou that art highly favoured, the Lord *is* with thee: bleſſed *art* thou among women.

28. Rejoice, for thou art highly favoured of the Lord, who maketh thee bleſſed above all women.

29. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. 30. And the angel ſaid unto her, Fear not, Mary: for thou haſt found favour with God. 31. And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhall call his name Jeſus. 32. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David.

29, 30, 31, 32. She underſtood it not. This glorious kingdom meant in the promiſe to David's ſeed, of which his kingdom was but a type.

33. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.

33. His kingdom over the faithful Iſrael of God, begun in grace, ſhall be everlaſting in glory.

34. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? 35. And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.

34, 35. This ſhall be done without man, by the Holy Ghoſt, and the overſhadowing power of God, and therefore he ſhall be properly called *the Son of God.*

NOTE, 1. Though this gave us the *moſt known* reaſon, why Chriſt is called the *Son of God* in ſcripture, it is not ſaid to be the *only reaſon*, excluding his eternal generation. 2. Yet Chriſt oft calleth himſelf, the *Son of Man*, which ſignifieth no more, but that he was truly a man, and born of a woman.

36. And behold, thy couſin Elizabeth, ſhe hath alſo conceived a ſon in her old age: and this is the ſixth month with her, who was called barren. 37. For with God nothing ſhall be impoſſible.

36, 37. NOTE, 1. Though Elizabeth was of the tribe of Aaron, and Mary of the tribe of Judah, they were a-kin by Elizabeth's mother marrying a Levite.

2. Nothing ſhould ſeem difficult to faith, when it is known to be God's will and word.

38. And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word.

38. *Amen!* Let thy word come to paſs: (They are the expreſſion of Mary's faith and hope.)

38. And the angel departed from her. 39. And Mary aroſe in thoſe days, and went into the hill country with haſte, into a city of Juda. 40. And entered into the houſe of Zacharias, and ſaluted Elizabeth.

38, 39, 40. The angel's words made her go ſee how it was with Elizabeth.

41. And it came to paſs, that when Elizabeth heard the ſalutation of Mary, the babe leaped in her womb: and Elizabeth was filled with the Holy Ghoſt. 42. And ſhe ſpake out with a loud voice,

and ſaid, Bleſſed *art* thou among women, and bleſſed *is* the fruit of thy womb. 43. And whence *is* this to me, that the mother of my Lord ſhould come to me? 44. For lo, as ſoon as the voice of thy ſalutation ſounded in mine ears, the babe leaped in my womb for joy. 45. And bleſſed *is* ſhe that believed: for there ſhall be a performance of thoſe things which were told her from the Lord.

41, 42, 43, 44, 45. The Holy Ghoſt filled her to ſpeak out theſe words prophetically, &c.

46. And Mary ſaid, My ſoul doth magnify the Lord, 47. And my ſpirit hath rejoiced in God my Saviour. 48. For he hath regarded the low eſtate of his handmaiden: for behold, from henceforth all generations ſhall call me bleſſed.

46, 47, 48. Mary alſo filled with the ſpirit, ſpeaks theſe words of praiſe to God; My ſoul, &c. 48. He hath raiſed me higheſt who was one of the loweſt.

49. For he that is mighty hath done to me great things, and holy *is* his name. 50. And his mercy *is* on them that fear him, from generation to generation.

49, 50. Mercy to all that fear God and their poſterity, is the great name or notification of the moſt holy God to man.

51. He hath ſhewed ſtrength with his arm, he hath ſcattered the proud, in the imagination of their hearts. 52. He hath put down the mighty from *their* ſeats, and exalted them of low degree. 53. He hath filled the hungry with good things, and the rich he hath ſent empty away.

51, 52, 53. He hath ſhewed that it is he that is Almighty, by ſcattering the proud in their own vain imaginations; And by caſting down the high, and exalting the low; and by ſatisfying the needy, and bringing the proſperous to diſtreſs.

54. He hath holpen his ſervant Iſrael in remembrance of *his* mercy, 55. As he ſpake to our fathers, to Abraham and to his ſeed for ever.

54, 55. The promiſes, which he made to Abraham and his ſeed, he is now performing in their proper ſenſe, for the ſaving of all the believing ſeed: The mercy which promiſed it, is now performing it.

56. And Mary abode with her about three months, and returned to her own houſe.

56. NOTE, It was many months between Mary's eſpouſal to Joſeph, and their marriage.

57. Now Elizabeth's full time came, that ſhe ſhould be delivered; and ſhe brought forth a ſon. 58. And her neighbours, and her couſins heard how the Lord had ſhewed great mercy upon her; and they rejoiced with her.

57, 58. In giving a ſon to one ſo old.

59. And it came to paſs, that on the eighth day they came to circumciſe the child; and they called him Zacharias, after the name of his father. 60. And his mother anſwered and ſaid, Not *ſo*; but he ſhall be called John. 61. And they ſaid unto her, There is none of thy kindred that is called by this name. 62. And they made ſigns to his father, how he would have him called. 63. And he aſked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all.

59, 60, 61, 62. NOTE, They would have the name keep the memorial of anceſtors. 63. By ſigns.

64. And his mouth was opened immediately, and his tongue *looſed*, and he ſpake, and praiſed God. 65. And fear came on all that dwelt round about them: and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea. 66. And all they that had heard *them*, laid *them* up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him.

64, 65, 66. It raiſed in all the country great expectations, what this child would prove: And God did extraordinarily bleſs him.

67. And his father Zacharias was filled with the Holy Ghoſt, and propheſied, ſaying, 68. Bleſſed

be

be the Lord God of Iſrael, for he hath viſited and redeemed his people, 69. And hath raiſed up an horn of ſalvation for us, in the houſe of his ſervant David; 70. As he ſpake by the mouth of his holy prophets, which have been ſince the world began; 71. That we ſhould be ſaved from our enemies, and from the hand of all that hate us.

67, 68, 69, 70, 71. Spake by inſpiration. NOTE, Chriſt was prophefied of from the beginning of the world, after Adam's fall: NOTE, Though God's Spirit in him underſtood juſt what manner of Saviour Chriſt would be, and what ſort of deliverance from enemies he would bring (by the deſtruction of the Jews and calling the Gentiles); we know not that Zachary, Elizabeth, and Mary underſtood this while they thus prophefied.

72. To perform the mercy *promiſed* to our fathers, and to remember his holy covenant: 73. The oath which he ſware to our father Abraham, 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear, 75. In holineſs and righteouſneſs before him, all the days of our life.

72, 73, 74, 75. That the Meſſiah delivering us from all our enemies, ſpiritual and corporal, we may ſerve him in ſafety, not terrified by them.

NOTE, *Holineſs* and *righteouſneſs* are the ſum of God's acceptable ſervice.

NOTE, The chief benefit of deliverance from cruel enemies, is, that we freely and peaceably ſerve God.

76. And thou child ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord, to prepare his ways; 77. To give knowledge of ſalvation unto his people, by the remiſſion of their ſins.

76, 77. Thou ſhalt be a prophet of God, to go before Chriſt, to prepare men to receive him, by calling men to repentance, proclaiming that a Saviour is come to ſave his people, by pardoning their ſins.

78. Through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us, 79. To give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace.

78, 79. The tender mercy of God, having given us from heaven, the ſun of heavenly light to viſit us. 79. Even to them that lived in the darkneſs of ſin and miſery, and to guide us into the way of life and happineſs.

80. And the child grew, and waxed ſtrong in ſpirit, and was in the deſerts till the day of his ſhewing unto Iſrael.

80. And John, with his increaſe of age and ſtrength, ſhewed great ſtrength of the ſpirit of God in him, and he dwelt in the wilderneſs, (or, ſay ſome, in the hill country of Judea,) (bred up in a life of holineſs, and mortification,) till the time that he ſet upon his public miniſtry, of preaching the kingdom of the Meſſiah, and repentance, and baptizing.

CHAP. II.

AND it came to paſs in thoſe days, that there went out a decree from Ceſar Auguſtus, that all the world ſhould be taxed. 2. (And this taxing was firſt made when Cyrenius was governor of Syria). 3. And all went to be taxed, every one into his own city.

1, 2, 3. Auguſtus decreed that all the empire, called the Roman world, ſhould be enrolled in their ſeveral families and cities: That he might know the ſtate of his empire, and how to tax them.

4. And Joſeph alſo went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (becauſe he was of the houſe and linage of David.) 5. To be taxed with Mary his eſpouſed wife, being great with child.

4, 5. She was now married, though called eſpouſed.

6. And ſo it was, that while they were there, the days were accompliſhed that ſhe ſhould be delivered. 7. And ſhe brought forth her firſt-born ſon, and wrapped him in ſwaddling clothes, and laid him in a manger, becauſe there was no room for them in the inn.

6, 7. NOTE,

6, 7. NOTE, It ſhould be rather [*in the ſtables*] than [*in the manger.*] Had Joſeph been a rich man, it is likely he would have found better room.

8. And there were in the ſame country ſhepherds abiding in the field, keeping watch over their flock by night.

8. Some one part of the night, and ſome another, by turns (as is moſt likely.)

9. And lo, the angel of the Lord came upon them, and the glory of the Lord ſhone round about them; and they were ſore afraid. 10. And the angel ſaid unto them, Fear not: for behold, I bring you good tidings of great joy, which ſhall be to all people. 11. For unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord. 12. And this *ſhall be* a ſign unto you; Ye ſhall find the babe wrapped in ſwadling clothes, lying in a manger.

9, 10. Glory is light, Chriſt's birth is cauſe of univerſal joy. 12. Stable.

13. And ſuddenly there was with the angel a multitude of the heavenly hoſt praiſing God, and ſaying, 14. Glory to God in the higheſt, and on earth peace, good will towards men.

13, 14. NOTE, Angels are the heavenly hoſt. NOTE, God's praiſe and glory is the end of all his works. NOTE, Angels rejoiced at Chriſt's birth, and for man's redemption.

14. In Chriſt the Redeemer *God will be glorified in heaven, peace will be made on earth, by this great reconciler, and God's love or benevolence will be towards men.*

Or, [*Glory be to God in the heavens through the Redeemer, and reconciliation, or peace, on earth to men that are the objects of God's good will.*]

Qu. Is it neceſſary or lawful to keep a day as holy in remembrance of Chriſt's birth? *Anſw.* 1. If any ſhould appoint a weekly day for it, it would be an uſurping of the ſame power, that hath already ſeparated a weekly day for it, it would be an uſurping of the ſame power that hath already ſeparated a weekly day for commemorating the work of redemption, though ſpecially for Chriſt's reſurrection: And it would ſeem an accuſing Chriſt's law of inſufficiency. 2. And if any ſhould make a yearly day's obſervation neceſſary to the univerſal church, 1. They would uſurp a power, not given to any, (to make laws for all the church.) 2. And they would accuſe Chriſt's law as imperfect.

But if particular chriſtians, churches, or countries, voluntarily agree to celebrate yearly, the memorial of Chriſt's birth, it is but what almoſt all the churches on earth do, and have done at leaſt 1300 years; And it is lawful to keep a yearly day of remembrance for any great deliverance, or mercy to the church, even in an apoſtle. But if any chriſtian think that it is an unlawful addition to the inſtitution of the Lord's day, which God ſet apart for our commemorating the whole work of redemption, ſuch ſhould not be forced to keep it againſt their conſciences; but muſt avoid affronting them that do.

15. And it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. 16. And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger. 17. And when they had ſeen *it*, they made known abroad the ſaying which was told them concerning this child. 18. And all they that heard *it*, wondered at thoſe things which were told them by the ſhepherds. 19. But Mary kept all theſe things, and pondered *them* in her heart. 20. And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them.

15, 16, 17, 18. In a ſtable. 19. Regarded them, as tending to what was promiſed her. 20. Angels are not firſt ſent to princes but to poor ſhepherds, who muſt preach Chriſt.

21. And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

21. Jeſus is [a Saviour.] He was circumciſed, as bound to keep the law of Moſes, not as a ſeal of pardon of ſin to him.

22. And when the days of her purification, according to the law

of

of Moſes, were accompliſhed, they brought him to Jeruſalem, to preſent *him* to the Lord.

22. To the prieſt, as in *Numb.* 3. 12, 46.

23. (As it is written in the law of the Lord, Every male that openeth the womb ſhall be called holy to the Lord;) 24 And to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle doves, or two young pigeons.

23, 24. See *Levit.* 12. 6, 8.

25. And behold, there was a man in Jeruſalem, whoſe name *was* Simeon; and the ſame man *was* juſt and devout, waiting for the conſolation of Iſrael: and the Holy Ghoſt was upon him. 26 And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt.

25. NOTE, The Meſſiah was much expected at that time.

NOTE, They are juſt and devout men, that God ſpecially favoureth by extraordinary gifts of his ſpirit.

27. And he came by the ſpirit into the temple: and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, 28. Then took he him up in his arms, and bleſſed God, and ſaid, 29. Lord, now letteſt thou thy ſervant depart in peace, according to thy word. 30. For mine eyes have ſeen thy ſalvation: 31. Which thou haſt prepared before the face of all people: 32. A light to lighten the Gentiles, and the glory of thy people Iſrael.

27, 28, 29, 30, 31, 32. Praiſed God, ſaying, Now thou haſt performed thy word, by letting me live to ſee Chriſt, let me die in peace as ſoon as it pleaſeth thee: For I have ſeen the Saviour, whom thou haſt appointed to be a light to the Gentile world, to lead them into the way of faith and righteouſneſs to thee, and to be the honour of the Jews, of whom he is born after the fleſh; but the ſpecial glory of all that by faith receive him.

33. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. 34. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this *child* is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt:

33, 34. He ſhall prove eventually, a ſtumbling block, on which many Iſraelites ſhall fall to their deſtruction, and the chief corner ſtone, on which believers ſhall be built up to ſalvation; and the talk and obloquy of men.

35. (Yea, a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed.

35. Yea thou alſo ſhalt bear a deep part in ſufferings by grief of heart; and men, in theſe trials, ſhall ſhew what they are, even the different ſtate of their ſecret thoughts.

36. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an huſband ſeven years from her virginity: 37. And ſhe *was* a widow of about fourſcore and four years: which departed not from the temple, but ſerved *God* with faſtings and prayers night and day.

36, 37. She kept cloſe to the temple-worſhip, and was conſtant in the duties of faſting, mortification, and prayer.

NOTE, It is not proved that ſhe deſerted all outward calling or labour in the world, on pretence of religion, while ſhe was able for it: And if it be done but when age or ſickneſs diſableth one, it is lawful and well.

NOTE, Some think faſting unfit for age and weakneſs: But digeſtion being then weakeſt, and moſt dying by that ſuffocation of crudities, and not by mere defect of nutrimental matter, moderate faſting may be fit for the aged, as well as for the young.

NOTE, She was not of the ſick mind of the profane nominal chriſtians, that cannot abide long prayers, and religious ſtrictneſs.

38. And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem.

38. She was inſpired then to come in, and to propheſy of Chriſt, and declare him to the people, that looked for the Meſſiah.

39. And when they had performed all things according to the law of the Lord, they returned into

into Galilee, to their own city Nazareth. 40. And the child grew and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

39, 40. *Qu.* What increaſe of ſpiritual ſtrength was Chriſt capable of, and what greater *fulneſs of wiſdom* and grace? *Anſw.* His divine nature was capable of no increaſe: But the human was capable, 1. Of increaſe of bodily ſtature and ſtrength. 2. Of *ſeeing* more objects, than he ſaw at firſt. 3. Of actual knowing them by that ſight. 4. Of improving them to holy uſes as known, which he did not in infancy. 5. Of doing many good works, which he could not do in infancy. 6. And of the increaſe of ſuch habits, by all theſe acts as are acquired by them. As Adam when new created had perfect faculties; but not perfect knowledge of all the creatures before he ſaw them, nor the fulleſt improvement of them, nor the perfect habit of ſuch uſe, as it is diſtinct from the faculties perfection.

41. Now his parents went to Jeruſalem every year at the feaſt of the paſſover. 42. And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt. 43. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not *of it*. 44. But they ſuppoſing him to have been in the company, went a day's journey; and they ſought him among *their* kinsfolk and acquaintance.

41, 42, 43, 44. NOTE, It may ſeem an unnatural neglect of a child: But they had found him ſo manlike in all other matters, that they truſted him by himſelf.

45. And when they found him not, they turned back again to Jeruſalem, ſeeking him. 46. And it came to paſs, that after three days, they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions.

45, 46. NOTE, Chriſt himſelf diſdained not to hear the Jewiſh doctors, and to aſk them queſtions.

47. And all that heard him were aſtoniſhed at his underſtanding and anſwers. 48. And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

47, 48. NOTE, If Chriſt's holy mother blamed him, as dealing ill with his parents, by miſtake, for want of true knowledge of the inſide of the caſe, what wonder if the beſt perſons do, by the like ignorance of the caſe, by miſtake, blame and cenſure one another, and miſreport accordingly?

49. And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs? 50. And they underſtood not the ſaying which he ſpake unto them.

49, 50. Where ſhould I be but in my Father's houſe, about his work? your ignorance maketh you blame me.

51. And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart.

51. NOTE, Chriſt, who ſubmitted in his humanity, to a ſtate of infancy, (ſanctifying that ſtate, and ſhewing, that as an infant was yet in title, king and head of the church; ſo infants may be members of him, and it) did alſo in his childhood ſubject himſelf to his ſuppoſed father, and to his mother, reverencing them, and obeying them, both as part of his meritorious humiliation, and to ſanctify a ſtate of ſubjection, and become a pattern thereof to us all: And it will greatly condemn proud, rebellious children, and youth, who will not obey the juſt government of parents, (but their fleſhly appetites and luſts) when the Son of God incarnate, condeſcended to ſubjection.

Mary's laying up all theſe ſayings, was the working of her faith and hope, perceiving that God was going on to fulfil the promiſes made to her.

52. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.

52. His human nature increaſed, as in ſtature, ſo in actual human knowledge, and its habits, knowing more than he knew in infancy as man: And God, that by way of approbation and complacence, loveth all things, ſo far as they are lovely, ſo approved and loved his humanity more, as it grew more in act and habit toward perfection.

CHAP.

CHAP. III.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2. Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

1, 2. NOTE, A tetrarch is the governor of the fourth part of a province, or large country. Whether Annas and Caiaphas were both high priests (by corruption) at once, or exercised it by turns; or being yearly chosen, one had it in one part of the year, and the other succeeded him; or whether Annas is so called for his power with, or over the high priest by affinity and interest, or whether Annas though so called, had another sort of government distinct from the priesthood, expositors are not agreed. But it is certain, that the high priesthood was greatly corrupted, and usually bought of the Romans.

3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

3. Preaching pardon to all true penitents, and telling them that public deliverance from their national calamity was at hand to be offered them, if they would prepare for it by repentance.

4. As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6. And all flesh shall see the salvation of God.

4, 5, 6. Prepare yourselves for the kingdom of God, in which he will raise the humble and the oppressed, and take down the proud and the oppressors, and will bring in justice and reformation into an unrighteous, wicked world; and the Saviour of the world shall appear, and his salvation be proclaimed and wrought throughout the earth.

7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

7, 8. Do you think to escape the wrath that is coming on you by an hypocritical repentance, and the ceremony of baptism? Shew that you truly repent by your reformed lives, and presume not on your being Abraham's seed: For God that can make men of stones, can of the Gentiles raise a seed of believers to Abraham.

9. And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.

9. God is entering into judgment with you, and will cut down wicked and fruitless hypocrites for the fire.

10. And the people asked him, saying, What shall we do then? 11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

10, 11. Love others as yourselves, and see them not suffer in want, while you have supply for them, and can spare it from your plenty: Prefer their necessity before your fulness or superfluity.

12. Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13. And he said unto them, Exact no more than that which is appointed you.

12, 13. Excise, or tax-gatherers.

14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely, and be content with your wages.

14. Live not as soldiers use to do, by violence to the poor people that cannot resist them, and by false accusing, and robbing, and plundering.

NOTE, He meaneth not that it is enough to ſalvation, to amend the crimes of their lives, without a renewed, holy heart; but that this alſo muſt be done.

15. And as the people were in expectation, and all men muſed in their hearts of John, whether he were the Chriſt or not; 16. John anſwered, ſaying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe: he ſhall baptize you with the Holy Ghoſt, and with fire.

15, 16. See on *Matth.* 3. NOTE, The great and peculiar work and notification of Chriſt, was his ſending the Holy Ghoſt on his diſciples.

17. Whoſe fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18. And many other things in *his* exhortation preached he unto the people.

17, 18. Who will winnow you throughly, and will gather and ſave all true believers, and burn the unbelievers in fire unquenchable.

NOTE, Chriſt, that is a Saviour, is the ſevere deſtroyer of his obſtinate enemies.

19. But Herod the tetrarch, being reproved by him, for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20. Added yet this above all, that he ſhut up John in priſon.

19, 20. NOTE, John would not forbear the faithful diſcharge of his office in reproving a wicked king to ſave his liberty or life. 2. To impriſon and perſecute his reprover, was wicked in Herod above all his former wickedneſs.

21. Now when all the people were baptized, it came to paſs, that Jeſus alſo being baptized and praying, the heaven was opened: 22. And the Holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven, which ſaid, Thou art my beloved Son, in thee I am well pleaſed.

21, 22. NOTE, Baptiſm, with his own prayer, were the means thus miraculouſly approved by God, in which he will bear witneſs to his Son from Heaven.

NOTE, The deſcent of the Holy Ghoſt on Chriſt, with God's vocal teſtimony, was a fit inveſtiture of him in the office, of the Captain of our Salvation, who was to mark out his ſoldiers with the ſame gift of the Holy Ghoſt, and his adopting word.

23. And Jeſus himſelf began to be about thirty years of age, being (as was ſuppoſed) the ſon of Joſeph, which was *the ſon* of Heli, 24. Which was *the ſon* of Matthat, which was *the ſon* of Levi, which was *the ſon* of Melchi, which was *the ſon* of Janna, which was *the ſon* of Joſeph, 25. Which was *the ſon* of Mattathias, which was *the ſon* of Amos, which was *the ſon* of Naum, which was *the ſon* of Eſli, which was *the ſon* of Nagge, 26. Which was *the ſon* of Maath, which was *the ſon* of Mattathias, which was *the ſon* of Semei, which was *the ſon* of Joſeph, which was *the ſon* of Judah, 27. Which was *the ſon* of Joanna, which was *the ſon* of Rheſa, which was *the ſon* of Zorobabel, which was *the ſon* of Salathiel, which was *the ſon* of Neri, 28. Which was *the ſon* of Melchi, which was *the ſon* of Addi, which was *the ſon* of Coſam, which was *the ſon* of Elmodam, which was *the ſon* of Er, 29. Which was *the ſon* of Joſe, which was *the ſon* of Eliezer, which was *the ſon* of Jorim, which was *the ſon* of Matthat, which was *the ſon* of Levi, 30. Which was *the ſon* of Simeon, which was *the ſon* of Juda, which was *the ſon* of Joſeph, which was *the ſon* of Jonan, which was *the ſon* of Eliakim, 31. Which was *the ſon* of Melea, which was *the ſon* of Menan, which was *the ſon* of Mattatha, which was *the ſon* of Nathan, which was *the ſon* of David, 32. Which was *the ſon* of Jeſſe, which was *the ſon* of Obed, which was *the ſon* of Booz, which was *the ſon* of Salmon, which was *the ſon* of Naaſſon, 33. Which was *the ſon* of Aminadab, which was *the ſon* of Aram, which was *the*

the ſon of Eſrom, which was *the ſon* of Phares, which was *the ſon* of Juda, 34. Which was *the ſon* of Jacob, which was *the ſon* of Iſaac, which was *the ſon* of Abraham, which was *the ſon* of Thara, which was *the ſon* of Nachor, 35. Which was *the ſon* of Saruch, which was *the ſon* of Ragau, which was *the ſon* of Phalec, which was *the ſon* of Heber, which was *the ſon* of Sala, 36. Which was *the ſon* of Cainan, which was *the ſon* of Arphaxad, which was *the ſon* of Sem, which was *the ſon* of Noe, which was *the ſon* of Lamech, 37. Which was *the ſon* of Mathuſala, which was *the ſon* Enoch, which was *the ſon* of Jared, which was *the ſon* of Maleleel, which was *the ſon* of Cainan, 38. Which was *the ſon* of Enos, which was *the ſon* of Seth, which was *the ſon* of Adam, which was *the ſon* of God.

23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38. He entered on his public office about thirty: And now young novices run into the miniſtry. Luke reciteth the pedigree of Joſeph; and Matthew of Mary. *Qu.* Whence had Luke that part of the pedigree that is not written in the ſcripture before? *Anſw.* By other hiſtory and tradition, with the help of God's ſpirit.

The genealogical controverſies I paſs by.

CHAP. IV.

AND Jeſus being full of the Holy Ghoſt, returned from Jordan, and was led by the ſpirit into the wilderneſs, 2. Being forty days tempted of the devil; and in thoſe days he did eat nothing: and when they were ended, he afterward hungered. 3. And the devil ſaid unto him, If thou be the Son of God, command this ſtone that it may be made bread. 4. And Jeſus anſwered him, ſaying, It is written, That man ſhall not live by bread alone, but by every word of God. 5. And the devil taking him up into an high mountain, ſhewed unto him all the kingdoms of the world in a moment of time. 6. And the devil ſaid unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomſoever I will, I give it. 7. If thou therefore wilt worſhip me, all ſhall be thine. 8. And Jeſus anſwered and ſaid unto him, Get thee behind me, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

1, 2, 3, 4, 5, 6, 7, 8. See on *Matth.* 4. ſtrongly inſpired by the Holy Ghoſt, was led by him, &c.

6. Though Satan lied in part, yet he hath great power over the kingdoms and glory of the world, partly as a tempter, and partly as God's executioner, but all under God's abſolute will: The ſucceſs ſheweth that too many receive them from him, that they may ſerve him by them, as enemies to the church of Chriſt.

NOTE, Blaſphemous temptations muſt be anſwered with rejecting hatred.

9. And he brought him to Jeruſalem, and ſet him on a pinnacle of the temple, and ſaid unto him, If thou be the Son of God, caſt thyſelf down from hence. 10. For it is written, He ſhall give his angels charge over thee, to keep thee. 11. And in *their* hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. 12. And Jeſus anſwering, ſaid unto him, It is ſaid, Thou ſhalt not tempt the Lord thy God.

9, 10, 11, 12. NOTE, Satan uſeth to tempt by perverted ſcripture, yet it is by right expounded ſcripture, that he muſt be repelled.

Qu. How did the writers know theſe ſecret things? *Anſw.* Chriſt told them to his diſciples (though that be not written).

13. And when the devil had ended all the temptation, he departed from him for a ſeaſon.

13. Luke reciteth them not in the ſame order with Matthew, but the ſame things.

NOTE, Chriſt's victory over the tempter was part of his ſaving work, and to prepare for our victory.

14. And Jeſus returned in the power of the ſpirit into Galilee: and there went out a fame of him through all the region round about.

14. NOTE, Though the conſtitution of Chriſt's perſon was by the divine nature of

the ſecond in the trinity, yet the ſcripture uſually aſcribeth his works to the operation of the Holy Ghoſt in him.

15. And he taught in their ſynagogues, being glorified of all. 16. And he came to Nazareth, where he had been brought up: and, as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read.

15, 16. Note, Chriſt ſeparated not from the Jews corrupt church.

17. And there was delivered unto him the book of the prophet Eſaias; and when he had opened the book, he found the place where it was written, 18. The ſpirit of the Lord *is* upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed, 19. To preach the acceptable year of the Lord.

17, 18, 19. Note, He choſe a text that deſcribed his own office, and applied it.

20. And he cloſed the book, and he gave *it* again to the miniſter, and ſat down: and the eyes of all them that were in the ſynagogue were faſtened upon him. 21. And he began to ſay unto them, This day is this ſcripture fulfilled in your ears.

20, 21. Note, This inſtance proveth it not neceſſary to ſit in preaching; but lawful, where cuſtom or circumſtances forbid it not.

22. And all bare him witneſs, and wondered at the gracious words which proceeded out of his mouth. And they ſaid, Is not this Joſeph's ſon?

22. They applauded his preaching, but undervalued him for being known to be their neighbour's ſon.

23. And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſician, heal thyſelf: whatſoever we have heard done in Capernaum, do alſo here in thy country.

23. As a phyſician muſt firſt heal himſelf, ſo do thou do thy miracles here among thy kindred and neighbours.

24. And he ſaid, Verily, I ſay unto you, No prophet is accepted in his own country.

24. God can cauſe him to be accepted; but as he worketh ordinarily by means: familiarity breeds contempt.

25. But I tell you of a truth, Many widows were in Iſrael in the days of Elias, when the heaven was ſhut up three years and ſix months, when great famine was throughout all the land: 26. But unto none of them was Elias ſent, ſave unto Sarepta, *a city* of Sidon, unto a woman that was a widow. 27. And many lepers were in Iſrael in the time of Eliſeus the prophet: and none of them was cleanſed, ſaving Naaman the Syrian.

25, 26, 27. Prophets cure not all that are diſeaſed: You ſhall not ſee miracles, nor be ſaved, for being my neighbours, if you be not believers: And familiarity and prejudice maketh fewer of you believe, than of others.

28. And all they in the ſynagogue, when they heard theſe things, were filled with wrath, 29. And roſe up, and thruſt him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might caſt him down headlong.

28, 29. Note, They that applauded his preaching, when the application grated on them, would have killed him; even the Nazarite neighbours that hated him not heretofore.

30. But he paſſing through the midſt of them, went his way; 31. And came down to Capernaum, a city of Galilee, and taught them on the ſabbath-days. 32. And they were aſtoniſhed at his doctrine: for his word was with power.

30, 31, 32. By miracle, unhurt.

33. And in the ſynagogue there was a man which had a ſpirit of an unclean devil, and cried out with a loud voice, 34. Saying, Let us alone; what have we to do with thee, thou Jeſus of Nazareth? art

thou

thou come to deſtroy us? I know thee who thou art; the holy one of God.

33, 34. Chriſt's power over devils forced this confeſſion.

35. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had thrown him in the midſt, he came out of him, and hurt him not. 36. And they were all amazed, and ſpake among themſelves, ſaying, What a word *is* this? for with authority and power he commandeth the unclean ſpirits, and they come out. 37. And the fame of him went out into every place of the country round about.

35, 36, 37. Chriſt ſpecially cured the diſeaſes, that the devils cauſed, to ſhew that he came to conquer Satan, and ſave men from his power.

38. And he aroſe out of the ſynagogue, and entered into Simon's houſe: and Simon's wife's mother was taken with a great fever; and they beſought him for her. 39. And he ſtood over her, and rebuked the fever, and it left her. And immediately ſhe aroſe and miniſtered unto them.

38, 39. NOTE, We have ſtill the ſame phyſician.

40. Now when the ſun was ſetting, all they that had any ſick with divers diſeaſes, brought them unto him: and he laid his hands on every one of them, and healed them. 41. And devils alſo came out of many, crying out, and ſaying, Thou art Chriſt the Son of God. And he rebuking them, ſuffered them not to ſpeak: for they knew that he was Chriſt.

40, 41. Experience made them believe that he could heal them.

42. And when it was day, he departed, and went into a deſert place: and the people ſought him, and came unto him, and ſtayed him, that he ſhould not depart from them. 43. And he ſaid unto them, I muſt preach the kingdom of God to other cities alſo; for therefore am I ſent. 44. And he preached in the ſynagogues of Galilee.

42, 43. NOTE, Preaching the goſpel was his great buſineſs, to the belief of which, his miracles were but means ſubſervient.

CHAP. V.

AND it came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Genneſareth, 2. And ſaw two ſhips ſtanding by the lake; but the fiſhermen were gone out of them, and were waſhing *their* nets. 3. And he entered into one of the ſhips which was Simon's, and prayed him that he would thruſt out a little from the land: and he ſat down, and taught the people out of the ſhip.

1, 2, 3. That he might not be crowded.

4. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. 5. And Simon anſwering ſaid unto him, Maſter, we have toiled all the night, and have taken nothing: nevertheleſs at thy word I will let down the net. 6. And when they had this done, they encloſed a great multitude of fiſhes; and their net brake. 7. And they beckened unto *their* partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink.

4, 5, 6, 7. NOTE, The ſea, and earth, and all therein are at Chriſt's command.

8. When Simon Peter ſaw *it*, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord. 9. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken: 10. And ſo *was* alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not; from henceforth thou ſhalt catch men.

8, 9, 10. NOTE, The miracle and danger made him afraid.

11. And

11. And when they had brought their ſhips to land, they forſook all, and followed him.

11. NOTE, It was not only by his bare command [*Follow me,*] but by this miracle that they were moved.

12. And it came to paſs, when he was in a certain city, behold, a man full of leproſy: who ſeeing Jeſus, fell on *his* face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean. 13. And he put forth *his* hand, and touched him, ſaying, I will; be thou clean. And immediately the leproſy departed from him. 14. And he charged him to tell no man: but go and ſhew thyſelf to the prieſt, and offer for thy cleanſing, according as Moſes commanded, for a teſtimony unto them.

12, 13, 14. NOTE, A miracle that the prieſts themſelves were to have notice of. See *Matth.* 8.

15. But ſo much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16. And he withdrew himſelf into the wilderneſs, and prayed. 17. And it came to paſs on a certain day, as he was teaching, that there were Phariſees and doctors of the law ſitting by, which were come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was *preſent* to heal them. 18. And behold, men brought in a bed a man which was taken with the palſy: and they ſought means to bring him in, and to lay *him* before him. 19. And when they could not find by what way they might bring him in, becauſe of the multitude, they went upon the houſe top, and let him down through the tiling with *his* couch, into the midſt before Jeſus.

15, 16, 17, 18, 19. NOTE, O that we were all as diligent and believing for the healing of our ſouls!

20. And when he ſaw their faith, he ſaid unto him, Man, thy ſins are forgiven thee. 21. And the ſcribes and the Phariſees began to reaſon, ſaying, Who is this which ſpeaketh blaſphemies? Who can forgive ſins, but God alone? 22. But when Jeſus perceived their thoughts, he anſwering ſaid unto them, What reaſon ye in your hearts? 23. Whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, Riſe up and walk?

20, 21, 22, 23. To forgive the puniſhment, is to forgive the ſin; which you ſhall ſee I have power to do.

24. But that ye may know that the Son of Man hath power upon earth to forgive ſins, (he ſaid unto the ſick of the palſy) I ſay unto thee, Ariſe, and take up thy couch, and go into thine houſe. 25. And immediately he roſe up before them, and took up that whereon he lay, and departed to his own houſe, glorifying God. 26. And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to-day.

24, 25, 26. The glory of all great things is due only to God, whoever is the agent.

27. And after theſe things he went forth, and ſaw a publican named Levi, ſitting at the receipt of cuſtom: and he ſaid unto him, Follow me. 28. And he left all, roſe up, and followed him.

27, 28. Levi is Matthew.

29. And Levi made him a great feaſt in his own houſe: and there was a great company of publicans, and of others that ſat down with them. 30. But their ſcribes and Phariſees murmured againſt his diſciples, ſaying, Why do ye eat and drink with publicans and ſinners? 31. And Jeſus anſwering, ſaid unto them, They that are whole need not a phyſician: but they that are ſick.

29, 30, 31. NOTE, It is none of the meaning of God's law, to be againſt charity, or man's good, but to keep us from encouraging evil.

32. I came not to call the righteous, but ſinners to repentance.

32. They are ſinners that need me for a Saviour, and the unconverted that need converſion.

33. And they ſaid unto him, Why do the diſciples of John faſt often, and make prayers, and likewiſe *the diſciples* of the Phariſees; but thine eat and drink?

33. The diſciples of John, and the Phariſees, uſed more ſtrictneſs in taſks of faſting, and making prayers, and in bodily auſterities, than Chriſt's diſciples did.

34. And he ſaid unto them, Can ye make the children of the bride-chamber faſt, while the bridegroom is with them? 35. But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

34, 35. Then ſhall they have days of ſadneſs.

36. And he ſpake alſo a parable unto them, No man putteth a piece of a new garment upon an old: if otherwiſe, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old. 37. And no man putteth new wine into old bottles; elſe the new wine will burſt the bottles, and be ſpilled, and the bottles ſhall periſh. 38. But new wine muſt be put into new bottles; and both are preſerved.

36, 37, 38. Doctrines and precepts muſt be ſuited to men's capacity. See *Matth.* 9.

39 No man alſo having drunk old *wine*, ſtraightway deſireth new: for he ſaith, The old is better.

39. They that have been uſed to a free life, will not ſuddenly like auſterities.

CHAP. VI.

AND it came to paſs on the ſecond ſabbath after the firſt, that he went through the corn-fields. and his diſciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. 2. And certain of the Phariſees ſaid unto them, Why do ye that which is not lawful to do on the ſabbath-days?

1, 2. The reaſon of the name of the ſecond ſabbath, after the firſt, is doubtful to us that live at this diſtance. Many conjectures there be. Some, that it is the laſt day of unleavened bread; others, that is is the day of Pentecoſt, &c.

3. And Jeſus anſwering them, ſaid, Have ye not read ſo much as this, what David did, when himſelf was an hungered, and they which were with him: 4. How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him, which is not lawful to eat, but for the prieſts alone?

3, 4. Hypocrites will be ſtricter than Chriſt, but it is when they err, or are ſtrict in evil, or in ſhadows againſt the greater things.

5. And he ſaid unto them, That the Son of Man is Lord alſo of the ſabbath.

5. I have power to uſe all ceremonies to the ends of Redemption, for the good of man.

6. And it came to paſs alſo, on another ſabbath, that he entered into the ſynagogue and taught: and there was a man whoſe right hand was withered. 7. And the ſcribes and Phariſees watched him, whether he would heal on the ſabbath-day: that they might find an accuſation againſt him. 8. But he knew their thoughts, and ſaid to the man which had the withered hand, Riſe up, and ſtand forth in the midſt. And he aroſe, and ſtood forth. 9. Then ſaid Jeſus unto them, I will aſk you one thing, Is it lawful on the ſabbath-days to do good, or to do evil? to ſave life, or to deſtroy *it?*

6, 7, 8, 9, See *Matth.* 12. What better work for the Sabbath-day, than to ſave life? And he that will not do that, when he may, is guilty of murder.

10. And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand. And he did ſo: and his hand was reſtored whole as the other. 11. And they were filled with madneſs; and communed one with another what they might do to Jeſus.

10, 11. Note,

10, 11. NOTE, Nothing ſo enrageth the devil and his ſervants, as doing the greateſt good: This is to them the greateſt crime.

12. And it came to paſs in thoſe days, that he went out into a mountain to pray, and continued all night in prayer to God.

12. NOTE, What need then have we to pray!

13. And when it was day, he called unto him his diſciples: and of them he choſe twele, whom alſo he named Apoſtles:

13. NOTE, His prayer ſeemeth to be in order to the choice of his Apoſtles, that is, deputed commiſſionated meſſengers, next under him, to gather and guide his church.

14. Simon (whom he alſo named Peter) and Andrew his brother, James and John, Philip and Bartholomew, 15. Matthew and Thomas, James *the ſon* of Alpheus, and Simon called Zelotes, 15. And Judas *the brother* of James, and Judas Iſcariot, which alſo was the traitor. 17. And he came down with them, and ſtood in the plain, and the company of his diſciples, and a great multitude of people out of all Judea and Jeruſalem, and from the ſea-coaſt of Tyre and Sidon, which came to hear him, and to be healed of their diſeaſes: 18. And they that were vexed with unclean ſpirits; and they were healed. 19. And the whole multitude ſought to touch him: for there went virtue out of him, and healed them all.

14, 15, 16, 17, 18, 19. O the wonderful mercy of our Saviour to bodies and ſouls!

20. And he lifted up his eyes on his diſciples, and ſaid, Bleſſed *be* ye poor: for yours is the kingdom of God.

20. Ye my diſciples, though poor in the world.

NOTE, Matthew more fully repeateth this ſermon than Luke.

21. Bleſſed *are* ye that hunger now: for ye ſhall be filled. Bleſſed *are* ye that weep now: for ye ſhall laugh.

21. See *Matth.* 5.

22. Bleſſed are ye when men ſhall hate you, and when they ſhall ſeparate you *from their company*, and ſhall reproach *you*, and caſt out your name as evil, for the Son of man's ſake.

22. Bleſſed are ye though you now hunger, weep, are hated, &c. becauſe it is for Righteouſneſs ſake.

23. Rejoice ye in that day, and leap for joy: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

23. NOTE, But we muſt ſee that the cauſe be good, and that our hearts be ſound with God in the main, and in all other caſes.

24. But woe unto you that are rich: for ye have received your conſolation. 25. Woe unto you that are full: for ye ſhall hunger. Woe unto you that laugh now: for ye ſhall mourn and weep. 16. Woe unto you when all men ſhall ſpeak well of you: for ſo did their fathers to the falſe prophets.

24, 25, 26. Woe to you ungodly unbelievers, though you be now rich, and full, and merry, and well ſpoken of: (Not *becauſe* you are rich and full, &c.) But *though* you are ſo, becauſe you have no better: For man's welfare is to be judged of, by what he ſhall have hereafter, and not by what he hath here.

NOTE, Luke omitteth divers of the beatitudes, but reciteth the woes which Matthew omitteth: Whether this ſermon was twice ſpoken by Chriſt, (or which is likelier) but once, is uncertain.

27. But I ſay unto you which hear, Love your enemies, do good to them which hate you: 28. Bleſs them that curſe you, and pray for them which deſpitefully uſe you. 29. And unto him that ſmiteth thee on the *one* cheek, offer alſo the other: and him that taketh away thy cloak, forbid not *to take thy* coat alſo. 30. Give to every man that aſketh of thee; and of him that taketh away thy goods, aſk *them* not again.

27, 28, 29, 30. See on *Matth.* 5. Prefer charity and peace before thy right; and right not thyſelf to thy neighbour's greater hurt.

31. And as ye would that men ſhould

ſhould do to you, do ye alſo to them likewiſe.

31. Love your neighbours as yourſelves, and make not too great a difference between their intereſt and your own: For juſtice will not be maintained without love.

32. For if ye love them which love you, what thank have ye? for ſinners alſo love thoſe that love them. 33. And if ye do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame. 34. And if ye lend to them of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much again.

32, 33, 34. All this is but the exerciſe of ſelf-love and is not ſo much as virtue; much leſs that charity, in which you muſt excel all wicked men.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward ſhall be great, and ye ſhall be the children of the higheſt: for he is kind unto the unthankful, and *to* the evil. 36. Be ye therefore merciful, as your Father alſo is merciful.

35, 36. Let your love and good works be in imitation of God your father, taking his approbation for your full reward.

37. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: 38. Give, and it ſhall be given unto you: good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye meet withal, it ſhall be meaſured to you again.

37, 38. God's rewards are ſure and full.

NOTE, The word [*men*] *v.* 38. is not in the text: but [*They ſhall give,*] ſignifieth, [*It ſhall be given,*] as Luke 16. 9. [*They ſhall receive you into the everlaſting habitations*] is, [*That ye may be received:*] And angels are liker to be the inſtruments than men, form whom we cannot expect to be meaſured to, as we meaſure to them. Yet the promiſe may extend to this, that when God ſeeth it good, he will make men, yea enemies the inſtruments of his reward.

39. And he ſpake a parable unto them; can the blind lead the blind? ſhall they not both fall into the ditch?

39. He that will be a teacher of others, muſt himſelf firſt underſtand what he teacheth. Teaching ignorance is the calamity of the church, the deceiver of ſouls, and the condemnation of the teachers.

40. The diſciple is not above his maſter: but every one that is perfect ſhall be as his maſter.

40. You muſt look to ſpeed no better than I that am your maſter, but it will be your perfection to imitate me; learn of me, and ſuffer with me, and you ſhall be bleſſed with me.

But ſome expound it, [you cannot expect that the diſciples of ignorant teachers ſhould attain to any higher perfection than their maſters] which they gather from the context: But Luke uſeth oft to conjoin various ſayings and ſubjects. See *Matth.* 10. 24.

41. And why beholdeſt thou the mote that is in thy brother's eye, but perceiveſt not the beam that is in thine own eye? 42. Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

41, 42. It is of great neceſſity for teachers and reprovers, to know themſelves, and be free from ſcandals, and the crimes which they reprove; and not as phariſees, to be looſe in morals, and cruel to others, while they are zealous for their ceremonies; elſe their hypocriſy will aggravate their iniquity.

43. For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit. 44. For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble buſh gather they grapes.

43, 44. If thou be a bad man thyſelf, and guilty of worſe than thou preacheſt againſt, who will believe thee, or expect good fruit from ſo bad a man?

NOTE, But Matthew otherwiſe connecteth theſe ſayings.

45. A good man out of the good

treaſure of his heart, bringeth forth that which is good: and an evil man out of the evil treaſure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth ſpeaketh.

45. As the man is, ſo uſually will his words and actions be; (for hypocritical force is uſually ſhort lived.)

46. And why call ye me Lord, Lord, and do not the things which I ſay?

46. All the good words and praiſes of God and religion, from diſobedient men, do but aggravate their ſin.

47. Whoſoever cometh to me, and heareth my ſayings, and doeth them, I will ſhew you to whom he is like. 48. He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it: for it was founded upon a rock.

47, 48. As a building on a rock will ſtand in ſtorms, ſo he that obeyeth my word, will ſtand in trial. *Qu.* How is our obedience made the rock that we build on? Is not Chriſt the rock? *Anſ.* Similitudes muſt not be ſtretched beyond their intent. It is only the ſtability of the obedient that is meant.

49. But he that heareth and doeth not, is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently, and immediately it fell, and the ruin of that houſe was great.

49. Hypocritical, diſobedient hearers, and profeſſors, have no firm foundation and ſtability, truſting to a barren opinion inſtead of the true faith, and ſo fall by woeful ruin in their trials.

CHAP. VII.

NOW when he had ended all his ſaying in the audience of the people, he entered into Capernaum. 2. And a certain centurion's ſervant, who was dear unto him, was ſick, and ready to die. 3. And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant. 4. And when they came to Jeſus, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this. 5. For he loveth our nation, and he hath built us a ſynagogue.

1, 2, 3, 4, 5. See *Matth.* 8. 9.

6. Then Jeſus went with them. And when he was now not far from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thyſelf, for I am not worthy that thou ſhouldeſt enter under my roof. 7. Wherefore neither thought I myſelf worthy to come unto thee: but ſay in a word, and my ſervant ſhall be healed. 8. For I alſo am a man ſet under authority, having under me ſoldiers, and I ſay unto one, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doeth it.

6, 7, 8. NOTE, The devotion of this man in building a ſynagogue, and his great humility, ſhew that he was better prepared for faith than many others.

9. When Jeſus heard theſe things he marvelled at him, and turned him about, and ſaid unto the people that followed him, I ſay unto you, I have not found ſo great faith, no, not in Iſrael.

9. As man, he marvelled, as God, he foreknew it.

NOTE, Whether he took Chriſt for his Saviour, is uncertain; but the hearing of his works had cauſed him ſtrongly to believe his power to heal.

10. And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick. 11. And it came to paſs the day after, that he went into a city called Nain; and many of his diſciples went with him, and much people. 12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow: and much people of the city was with her. 13. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. 14. And he came and touched the

the bier, (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe. 15. And he that was dead ſat up, and began to ſpeak: and he delivered him to his mother. 16. And there came a fear on all: and they glorified God, ſaying, That a great prophet is riſen up among us; and, That God hath viſited his people.

10, 11, 12, 13, 14, 15, 16. NOTE, This Saviour hath ſtill the ſame love and pity, though he uſe not miracles ſo much. He is ſtill lord of life and death.

17. And this rumour of him went forth throughout all Judea, and throughout all the region round about. 18. And the diſciples of John ſhewed him of all theſe things. 19. And John calling unto him two of his diſciples, ſent *them* unto Jeſus, ſaying, Art thou he that ſhould come, or look we for another?

17, 18, 19. NOTE, It is likely John did it to convince his diſciples.

20. When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or look we for another?

20. See *Matth.* 11.

21. And in that ſame hour he cured many of *their* infirmities, and plagues, and of evil ſpirits, and unto many that were blind he gave ſight. 22. Then Jeſus anſwering, ſaid unto them, Go your way, and tell John what things ye have ſeen and heard, how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the goſpel is preached. 23. And bleſſed is he whoſoever ſhall not be offended in me.

21, 22, 23. Tell John what is done, and let him judge by the works. But mens' great danger is, of being ſcandalized at my viſible meanneſs, and my ſufferings.

24. And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſs for to ſee? A reed ſhaken with the wind? 25. But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts. 26. But what went ye out for to ſee? A prophet? Yea, I ſay unto you, and much more than a prophet. 27. This is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee. 28. For I ſay unto you, Among thoſe that are born of women, there is not a greater prophet than John Baptiſt: but he that is leaſt in the kingdom of God, is greater than he.

24, 25, 26, 27, 28. The leaſt true believer in my church hath a more honourable ſtate and work, ſee *Matth.* 11.

29. And all the people that heard *him*, and the publicans juſtified God, being baptized with the baptiſm of John.

29. All the people that heard Chriſt ſpeak ſo highly of John, were pleaſed at it, and juſtified God that ſent him; for they had been baptized by him. Or, as others expound it, [all the people that heard John; and the publicans received his meſſage from God, &c.]

30. But the Phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptized of him.

30. [Rejected God's meſſage ſent by John] or [rejected Chriſt's teſtimony of John.]

31. And the Lord ſaid, Whereunto then ſhall I liken the men of this generation? and to what are they like? 32. They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept. 33. For John the Baptiſt came neither eating bread, nor drinking wine; and ye ſay, He hath a devil.

31, 32, 33. See *Matth.* 11. 33. That he is diſtracted.

34. The ſon of man is come eating

eating and drinking; and ye ſay, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and ſinners. 35. But wiſdom is juſtified of all her children.

34, 35. Neither his auſterity, nor my free converſation, do eſcape your cenſure. But the wiſe will juſtify wiſdom.

36. And one of the Phariſees deſired him that he would eat with him. And he went into the Phariſee's houſe, and ſat down to meat. 37. And behold, a woman in the city, which was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſee's houſe, brought an alabaſter-box of ointment,

38. And ſtood at his feet behind him weeping, and began to waſh his feet with tears; and did wipe *them* with the hairs of her head, and kiſſed his feet, and anointed *them* with the ointment.

36, 37, 38. A woman who had been of a bad life.

39. Now when the Phariſee which had bidden him, ſaw *it*, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for ſhe is a ſinner.

39. Chriſt and the phariſees agreed that ſin is hateful.

40. And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on. 41. There was a certain creditor which had two debtors: the one oweth five hundred pence, and the other fifty. 42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him moſt? 43. Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

40, 41, 42, 43. NOTE, When God forgiveth great ſins, it is that we may love him much.

44. And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entered into thine houſe, thou gaveſt me no water for my feet; but ſhe hath waſhed my feet with tears, and wiped *them* with the hairs of her head. 45. Thou gaveſt me no kiſs; but this woman, ſince the time I came in, hath not ceaſed to kiſs my feet. 46. Mine head with oil thou didſt not anoint: but this woman hath anointed my feet with ointment.

44, 45, 46. She hath ſhewed more love than thou.

47. Wherefore I ſay unto thee, Her ſins, which are many, are forgiven; for ſhe loved much: but to whom is little forgiven, the ſame loveth little. 48. And he ſaid unto her, Thy ſins are forgiven.

47. Her great love ſheweth that her great ſins are forgiven, for it is her grateful return: But they that think they need but little pardon, will return but little thankfulneſs for it.

48. NOTE, No doubt they were truly repented of, hated, and forſaken.

49. And they that ſat at meat with him, began to ſay within themſelves, Who is this that forgiveth ſins alſo? 50. And he ſaid to the woman, Thy faith hath ſaved thee; go in peace.

49. NOTE, None can forgive ſins againſt God but God, and man after (not before him) by declaring, and delivering God's pardon.

50. God pardoneth and ſaveth all true believers; and thou haſt ſhewed that thou art a believer. Though God freely give pardon and ſalvation, thy faith maketh thee a qualified receiver, and ſo ſaveth thee.

CHAP. VIII.

AND it came to paſs afterward, that he went throughout every city and village preaching, and ſhewing the glad tidings of the kingdom of God: and the twelve *were* with him; 2. And certain women which had been healed of evil ſpirits and infirmities, Mary called Magdalene, out of whom went ſeven devils; 3. And Joanna the wife of Chuza Herod's ſteward, and Suſanna, and many others, which miniſtered unto him of their ſubſtance.

1, 2, 3. In

1, 2, 3. In the thankful ſenſe of their deliverance attended him, and contributed to his maintenance.

NOTE, Chriſt that was Lord of all, and gave others life and ſalvation, diſdained not to live on others gifts, and contribution.

4. And when much people were gathered together, and were come to him out of every city, he ſpake by a parable: 5. A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the ways ſide, and it was trodden down, and the fowls of the air devoured it. 6. And ſome fell upon a rock, and as ſoon as it was ſprung up it withered away, becauſe it lacked moiſture. 7. And ſome fell among thorns, and the thorns ſprang up with it, and choaked it. 8. And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear.

4, 5, 6, 7, 8. See the expoſition, on *Matth.* 13.

NOTE, It is the difference of the receivers, and reception, which is the notable cauſe of different ſucceſſes of the ſame word; yet ſuppoſing God's election.

9. And his diſciples aſked him, ſaying, What might this parable be? 10. And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables: that ſeeing they might not ſee, and hearing they might not underſtand.

9, 10. NOTE, The reception of one truth prepareth for more, and the rejection of God's calls prepareth men to be forſaken.

11. Now the parable is this: The ſeed is the word of God. 12. Thoſe by the way-ſide, are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. 13. They on the rock, *are* they, which when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. 14. And that which fell among thorns, are they, which when they have heard, go forth, and are choaked with cares, and riches, and pleaſures of *this* life, and bring no fruit to perfection.

11, 12, 13, 14. NOTE, Hopeful and fair beginnings, in very many, fall ſhort of ſalvation.

15. But that on the good ground, are they which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

15. Who receive the goſpel ſo, as to renew them, their hearts before prepared, being by it ſanctified; and perſevere to maturity.

16. No man when he hath lighted a candle, covereth it with a veſſel, or putteth *it* under a bed: but ſetteth it on a candleſtick, that they which enter in may ſee the light.

16. Light is not to be hid, nor God's gifts and man's knowledge, being given not only for themſelves, but for the good of all about them.

NOTE, 1. Woe then to unjuſt ſilencers of God's faithful miniſters! And 2. To idle, treacherous, unfaithful paſtors.

NOTE, Theſe paſſages are otherwiſe connected in Matthew.

17. For nothing is ſecret, that ſhall not be made manifeſt: neither any thing hid, that ſhall not be known, and come abroad.

17. NOTE, Oh then how vain is the hiding endeavour of the hypocrite! And how little ſhould we truſt to lies, or to the ſecreſy of our ſins!

NOTE, The connection of theſe ſentences is not too much to be minded.

18. Take heed therefore how ye hear: for whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhall be taken even that which he ſeemeth to have.

18. The thankful receiving of what is given you, and the well uſing of what you have, is the way to have more given you: But the rejection or abuſe of it, forfeiteth what you have.

NOTE, When Luke collecteth ſeveral paſſages, ſpoken on ſeveral occaſions, like Solomon's proverbs; to feign an Analyſis, and thence put the ſenſe on them, is to make the ſenſe, and not to expound it.

19. Then

19. Then came to him his mother and his brethren, and could not come at him for the preſs. 20. And it was told him *by certain*, which ſaid, Thy mother and thy brethren ſtand without, deſiring to ſee thee. 21. And he anſwered and ſaid unto them, My mother and my brethren are theſe which hear the word of God, and do it.

19, 20, 21. NOTE, He knew that their acquaintance with his parents, kindred, and education, was the hindrance of their faith; and therefore he lets them know that he had a higher original and kindred, and valued ſpiritual before carnal relations.

22. Now it came to paſs on a certain day, that he went into a ſhip with his diſciples: and he ſaid unto them, Let us go over unto the other ſide of the lake. And they launched forth. 23. But as they ſailed, he fell aſleep: and there came down a ſtorm of wind on the lake, and they were filled *with water*, and were in jeopardy. 24. And they came to him, and awoke him, ſaying, Maſter, maſter, we periſh. Then he aroſe, and rebuked the wind, and the raging of the water: and they ceaſed, and there was a calm.

22, 23, 24. NOTE, And cannot he with a word rebuke all popular and tyrannical rage againſt his church?

25. And he ſaid unto them, Where is your faith? And they being afraid, wondered, ſaying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

25. NOTE, And ſhall not we obey him?

26. And they arrived at the country of the Gadarenes, which is over againſt Galilee. 27. And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in *any* houſe, but in the tombs. 28. When he ſaw Jeſus, he cried out and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus, thou Son of God moſt high? I beſeech thee torment me not. 29. (For he had commanded the unclean ſpirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderneſs.) 30. And Jeſus aſked him, ſaying, What is thy name? And he ſaid, Legion: becauſe many devils were entered into him. 31. And they beſought him that he would not command them to go out into the deep.

26, 27, 28, 29, 30, 31. See on *Matth.* 8. and *Mark* 5. 8, 9. The bottomleſs pit. NOTE, The devils are not yet confined to hell, nor in the utmoſt miſery.

32. And there was there an herd of many ſwine feeding on the mountain: and they beſought him that he would ſuffer them to enter into them. And he ſuffered them. 33. Then went the devils out of the man, and entered into the ſwine: and the herd ran violently down a ſteep place into the lake, and were choaked. 34. When they that fed them ſaw what was done, they fled, and went and told *it* in the city and in the country. 35. Then they went out to ſee what was done; and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right mind: and they were afraid. 36. They alſo which ſaw *it*, told them by what means he that was poſſeſſed of the devils, was healed.

32, 33, 34, 35, 36. NOTE 1. One man is of more worth, than multitudes of ſwine; (though ſwiniſh ſinners vilify themſelves.) 2. What would not devils do againſt us, if God ſhould permit them?

37. Then the whole multitude of the country of the Gadarenes round about, beſought him to depart from them; for they were taken with great fear: and he went

went up into the ſhip, and returned back again. 38. Now the man out of whom the devils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying, 39. Return to thine own houſe, and ſhew how great things God hath done unto thee. And he went his way, and publiſhed throughout the whole city, how great things Jeſus had done unto him.

37, 38, 39. NOTE, All mens' ſervice of God is not in one way; ſome may do moſt good at home, and in a private ſtate of life, and ſome more publicly.

40. And it came to paſs, that when Jeſus was returned, the people *gladly* received him: for they were all waiting for him. 41. And behold, there came a man named Jairus, and he was a ruler of the ſynagogue: and he fell down at Jeſus feet, and beſought him that he would come into his houſe: 42. For he had one only daughter, about twelve years of age, and ſhe lay a dying. (But as he went, the people thronged him.)

40, 41, 42. Bodily gifts are gladly received, and earneſtly ſought.

43. And a woman having an iſſue of blood twelve years, which had ſpent all her living upon phyſicians, neither could be healed of any, 44. Came behind him, and touched the border of his garment: and immediately her iſſue of blood ſtanched. 45. And Jeſus ſaid, Who touched me? When all denied, Peter, and they that were with him, ſaid, Maſter, the multitude throng thee, and preſs *thee*, and ſayeſt thou, Who touched me? 46. And Jeſus ſaid, Somebody hath touched me: for I perceive that virtue is gone out of me.

43, 44, 45, 46. NOTE, Peter carped at Chriſt's words, becauſe he knew not the reaſon of them.

47. And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

47. She was afraid leſt he would be angry with her, for ſtealing a cure without his conſent.

48. And he ſaid unto her, Daughter be of good comfort: thy faith hath made thee whole; go in peace.)

48. NOTE, Faith healeth not efficiently, but as the neceſſary moral qualification of the receiver of a free gift.

49. While he yet ſpake, there cometh one from the ruler of the ſynagogue's *houſe*, ſaying to him, Thy daughter is dead; trouble not the Maſter. 50. But when Jeſus heard *it*, he anſwered him, ſaying, Fear not: believe only, and ſhe ſhall be made whole. 51. And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James, and John, and the father and the mother of the maiden. 52. And all wept, and bewailed her: but he ſaid, Weep not; ſhe is not dead, but ſleepeth.

49, 50, 51, 52. Permitting it to come to extremity magnified the miracle.

53. And they laughed him to ſcorn, knowing that ſhe was dead.

53. She was dead by the ceſſation of natural life and motion, and not dead by a remote departure of the ſoul; it being detained to reſtore the ſuſpended life: And ſo both Chriſt and they ſaid true.

54. And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe. 55. And her ſpirit came again, and ſhe aroſe ſtraightway: and he commanded to give her meat. 56. And her parents were aſtoniſhed: but he charged them that they ſhould tell no man what was done.

54, 55, 56. See on *Mark* 5.

CHAP. IX.

THEN he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes. 2. And he ſent them to preach the kingdom

kingdom of God, and to heal the ſick.

1, 2. To ſave bodies and ſouls.

3. And he ſaid unto them, Take nothing for your journey, neither ſtaves, nor ſcrip, neither bread, neither money; neither have two coats apiece. 4. And whatſoever houſe ye enter into, there abide, and thence depart. 5. And whoſoever will not receive you, when ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them.

3, 4, 5. See on *Matth.* 10. 10, 11. To witneſs, that it is not long of your unwillingneſs, but their own, that they are forſaken and periſh.

6. And they departed and went through the towns preaching the goſpel, and healing every where. 7. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead. 8. And of ſome, that Elias had appeared: and of others, that one of the old prophets was riſen again. 9. And Herod ſaid, John have I beheaded: but who is this of whom I hear ſuch things? And he deſired to ſee him.

6, 7, 8, 9. NOTE, Chriſt, that was familiar with the poor, would not gratify the deſire of the king, a perſecutor, that deſired to ſee him.

10. And the apoſtles when they were returned, told him all that they had done. And he took them, and went aſide privately into a deſert place, belonging to the city called Bethſaida.

10. NOTE, Had we the hiſtory of all the apoſtles miracles before, and after Chriſt's reſurrection, how large would it be!

11. And the people when they knew *it*, followed him: and he received them, and ſpake unto them of the kingdom of God, and healed them that had need of healing.

11. NOTE, Chriſt rejected none that followed after him, with deſire and diligent ſeeking him.

12. And when the day began to wear away, then came the twelve and ſaid unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a deſert place. 13. But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loaves and two fiſhes; except we ſhould go and buy meat for all this people. 14. For they were about five thouſand men. And he ſaid to his diſciples, Make them ſit down by fifties in a company. 15. And they did ſo, and made them all ſit down.

12, 13, 14, 15. See *Matth.* 8. Then they obeyed, expecting ſome miracle.

16. Then he took the five loaves, and the two fiſhes, and looking up to heaven, he bleſſed them, and brake, and gave to the diſciples to ſet before the multitude, 17. And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baſkets.

16, 17. See on *Matth.* 14.

18. And it came to paſs as he was alone praying, his diſciples were with him: and he aſked them, ſaying, Whom ſay the people that I am? 19. They anſwering, ſaid, John the Baptiſt: but ſome *ſay*, Elias: and others *ſay*, that one of the old prophets is riſen again.

18, 19. Came to him. See *Matth.* 16. 15, 20.

20. He ſaid unto them, But whom ſay ye that I am? Peter anſwering, ſaid, The Chriſt of God. 21. And he ſtraightly charged them, and commanded *them* to tell no man that thing.

20, 21. *Qu.* What then was the goſpel which they were ſent to preach, and which he preached? *Anſw.* Much like John Baptiſt's preaching that the kingdom of God is come; and moreover, that Jeſus did ſuch and ſuch miracles, as he told John's diſciples; not directly ſaying, I am the Chriſt, but propoſing thoſe evidences from whence they were themſelves to gather it: Becauſe his

his reſurrection, &c. was to make the evidence full, before the goſpel was fully preached.

Qu. But what then was the baptiſm he uſed before his reſurrection, if men were not to be told, and to profeſs that he was the Chriſt? *Anſw.* Juſt anſwerable to his preaching: and like John's baptiſm; but much different from the following baptiſm in the name of the Father, Son and Holy Ghoſt. Men were to profeſs repentance and hope of ſalvation, by learning of Chriſt, and ſo liſted themſelves under him as his diſciples; but not yet to profeſs that *He was the Chriſt*; which after was neceſſary.

22. Saying, The Son of Man muſt ſuffer many things, and be rejected of the elders, and chief prieſts, and ſcribes, and be ſlain, and be raiſed again the third day.

22. All this is part of the goſpel which you muſt hereafter preach; and when this is done, it will be ſeaſonable to preach it.

23. And he ſaid to them all, If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me. 24. For whoſoever will ſave his life, ſhall loſe it: but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.

23, 24. Carnal ſelf-love, and the love of worldly proſperity being man's lapſed ſinful ſtate: it is from theſe that I come to ſave men; and therefore will ſave none, but by ſaving them from theſe, and teaching them to deny their carnal ſelves, and worldly proſperity.

25. For what is a man advantaged, if he gain the whole world, and loſe himſelf, or be caſt away?

25. See on *Matth.* 10. and *Mark* 8. Alas then, for how little a part of this vain world do millions ſell their ſouls!

26. For whoſoever ſhall be aſhamed of me and of my words, of him ſhall the Son of Man be aſhamed, when he ſhall come in his own glory and *in his* Father's, and of the holy angels.

26. They that, to ſave their eſtates or lives, are aſhamed now to own me and the goſpel, I will reject them as aſhamed to own them, or ſuch as them, in the day of glory, and their extremity in judgment.

27. But I tell you of a truth, there be ſome ſtanding here which ſhall not taſte of death till they ſee the kingdom of God.

27. NOTE, All the three evangeliſts, prefixing this immediately before the hiſtory of Chriſt's transfiguration, do plainly tell us, that it was that glimpſe of his glory which he meant.

28. And it came to paſs about an eight days after theſe ſayings, he took Peter, and John and James, and went up into a mountain to pray.

28. *Matth.* 17. 1. Saith, after ſix days, not reckoning the two parts of the foregoing and the laſt day.

29. And as he prayed, the faſhion of his countenance was altered, and his raiment *was* white and gliſtering. 30. And behold, there talked with him two men, which were Moſes and Elias. 31. Who appeared in glory, and ſpake of his deceaſe which he ſhould accompliſh at Jeruſalem. 32. But Peter, and they that were with him, were heavy with ſleep: and when they were awake, they ſaw his glory, and the two men that ſtood with him. 33. And it came to paſs, as they departed from him, Peter ſaid unto Jeſus, Maſter, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias: not knowing what he ſaid. 34. While he thus ſpake, there came a cloud and overſhadowed them: and they feared as they entered into the cloud. 35. And there came a voice out of the cloud, ſaying, This is my beloved Son, hear him.

29, 30, 31, 32, 33, 34, 35. See on *Matth.* 17. I have largely opened all this in my book called, *My Dying Thoughts.*

NOTE, If this glimpſe of glory was ſo ſweet, why do we fear to paſs hence into the bleſſed viſion and fruition?

36. And when the voice was paſt, Jeſus was found alone: and they kept *it* cloſe, and told no man in thoſe days any of thoſe things which they had ſeen.

36. For Chriſt ſo commanded.

37. And it came to paſs, that on the next day, when they were come down from the hill, much

people met him. 38. And behold, a man of the company cried out, ſaying, Maſter, I beſeech thee, look upon my ſon, for he is mine only child. 39. And lo, a ſpirit taketh him, and he ſuddenly crieth out, and it teareth him that he foameth again, and bruiſing him, hardly departeth from him. 40. And I beſought thy diſciples to caſt him out, and they could not. 41. And Jeſus anſwering, ſaid, O faithleſs and perverſe generation, how long ſhall I be with you, and ſuffer you? Bring thy ſon hither. 42. And as he was yet a coming, the devil threw him down, and tare *him*; and Jeſus rebuked the unclean ſpirit, and healed the child, and delivered him again to his father.

37, 38, 39, 40, 41, 42. See on *Matth.* 17. 15, 16. Since I have myſelf known one yet living, that had an old and violent epilepſy, once, twice, or thrice a day, perfectly cured, (near thirty years ago, and ſo continueth,) after other great means uſed, merely by faſting and earneſt prayer, ſuddenly in the midſt of prayer the ſecond day; I do the eaſier believe that the devil and a natural diſeaſe, of which he is the executioner, may conſiſt together.

43. And they were all amazed at the mighty power of God: But while they wondered every one at all things which Jeſus did, he ſaid unto his diſciples, 44. Let theſe ſayings ſink down into your ears: for the Son of Man ſhall be delivered into the hands of men.

43, 44. Let not my glory and power put you in vain expectations of earthly dominion. Obſerve, and forget not that I tell you again and again, that I muſt ſuffer, (and riſe again.)

45. But they underſtood not this ſaying, and it was hid from them, that they perceived it not: and they feared to aſk him of that ſaying.

45. Note, Even the apoſtles underſtood not that Chriſt muſt be crucified and riſe again, though he often told it them, and charged them that it might ſink down into their ears. Therefore the belief of it was not then neceſſary to ſalvation, as it is now.

46. Then there aroſe a reaſoning among them, which of them ſhould be greateſt.

46. Note, Alas, that pride and ambition ſhould begin ſo near to Chriſt, and foretel the calamity of the church!

47. And Jeſus perceiving the thought of their heart, took a child, and ſet him by him, 48. And ſaid unto them, Whoſoever ſhall receive this child in my name, receiveth me: and whoſoever ſhall receive me, receiveth him that ſent me: for he that is leaſt among you all, the ſame ſhall be great.

47, 48. Humility muſt be your greatneſs.

49. And John anſwered and ſaid, Maſter, we ſaw one caſting out devils in thy name: and we forbad him, becauſe he followeth not with us. 50. And Jeſus ſaid unto him, Forbid *him* not: for he that is not againſt us, is for us.

49, 50. See on *Matth.* 12. 30.

51. And it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem.

51. The time of his approaching crucifixion, and his aſcenſion to heaven.

52. And ſent meſſengers before his face: and they went, and entered into a village of the Samaritans to make ready for him. 53. And they did not receive him, becauſe his face was as though he would go to Jeruſalem.

52, 53. Note, For the Jews and the Samaritans diſowned each other, upon their controverſies about worſhip.

54. And when his diſciples, James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven and conſume them, even as Elias did? 55. But he turned and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of. 56. For the Son of Man is not come to deſtroy men's lives, but to ſave *them*. And they went to another village.

54, 55, 56. That which you take for the ſpirit of Elias, and zeal for me againſt ſin, is a ſelfiſh, uncharitable, revengeful ſpirit, and

and not that which I will give you, which is a ſpirit of love and gentleneſs: You know not your own hearts, but take that for good in you, which is evil; and you know not me as you ſhould do: I come to ſave, and not to deſtroy men.

This is the third ſin againſt charity, recorded of John, who was after the great preacher of love.

57. And it came to paſs that as they went in the way, a certain man ſaid unto him, Lord, I will follow thee whitherſoever thou goeſt. 58. And Jeſus ſaid unto him, Foxes have holes, and the birds of the air *have* neſts, but the Son of Man hath not where to lay *his* head.

57, 58. I have no entertainment for any, but ſelf-denying perſons, that can forſake all for me.

59. And he ſaid unto another, Follow me: But he ſaid, Lord, ſuffer me firſt to go and bury my father. 60. Jeſus ſaid unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

59, 60 The work of my goſpel, and God's kingdom, muſt be preferred before the burying of a father.

Note, Chriſt fitted his anſwer to the diſpoſition of thoſe he ſpake to. He knew that this man was fitter to be put on, and the former to be ſtopt.

61. And another alſo ſaid, Lord, I will follow thee: but let me firſt go bid them farewel which are at home at my houſe. 62. And Jeſus ſaid unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

61, 62. If thou wilt be my miniſter, thou muſt be like a man plowing, who looketh ſtill before him on the furrow, and not behind him: The kingdom of God muſt be firſt ſought, and all things that would hinder the true ſervice of it, muſt be put behind, and denied, and forſaken: (Not that it diſſolveth relative duties, but puts all behind the works and intereſt of God, and forſaketh that which is againſt it.)

CHAP. X.

AFTER theſe things, the Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city, and place, whither he himſelf would come. 2. Therefore ſaid he unto them, The harveſt truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt.

1, 2. As he had choſen twelve, with reſpect to the twelve tribes; ſo he choſe ſeventy, according to the number of the great council, it is like 70 being put for 72, as an ancient copy hath it. By which it appeareth he ſettled a diſparity in his miniſters.

2 Note, Prieſts now are many, but labourers few: What men are they that hate and ſilence the faithfulleſt labourers, ſuſpecting that they are not for their intereſt?

3. Go your ways: behold, I ſend you forth as lambs among wolves. 4. Carry neither purſe, nor ſcrip, nor ſhoes; and ſalute no man by the way.

3, 4. I ſend you on ſuch work, in which you ſhall ſuffer from wicked men, as I muſt do. Let not the care of proviſion, nor any matters of inferior concern, as human reſpects are, ſtop you in your work and undertaken miniſtry, (not that all civility is forbidden.)

5. And into whatſoever houſe ye enter, firſt ſay, Peace *be* to this houſe. 6. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again.

5, 6. For the neceſſary capacity of the receiver is implied, as a condition of the effect. The ſame benediction is effectual to a capable receiver, and uneffectual to another, (as is alſo the ſacrament.)

7. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire. Go not from houſe to houſe. 8. And into whatſoever city ye enter, and they receive you, eat ſuch things as are ſet before you.

7, 8. Maintenance is your due, for your work.

9. And heal the ſick that are therein, and ſay unto them, The kingdom of God is come nigh unto you.

9. This was the goſpel that they were to preach.

10. But into whatſoever city ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay, 11. Even the very duſt of your city which cleaveth on us, we do wipe off againſt you: notwithſtanding, be ye ſure of this, that the kingdom of God is come nigh unto you.

10, 11. See *Matth.* 10. 14.

12. But I ſay unto you, that it ſhall be more tolerable in that day for Sodom, than for that city.

12. At the judgment. There will be ſome puniſhed in hell more tolerably than others.

13. Woe unto thee Chorazin, woe unto thee Bethſaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, ſitting in ſackcloth and aſhes.

13. The ſame means, which prevaileth not with ſome, would have converted others that now periſh.

14. But it ſhall be more tolerable for Tyre and Sidon at the judgment, than for you. 15. And thou Capernaum, which art exalted to heaven, ſhalt be thruſt down to hell.

14, 15. The loſs of the greateſt means and mercy, prepareth for the heavieſt judgment.

16. He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

16. So far as you do my works, I will take what is done to you, as done to myſelf.

17. And the ſeventy returned again with joy, ſaying, Lord, even the devils are ſubject unto us through thy name. 18. And he ſaid unto them, I beheld Satan as lightning, fall from heaven.

17, 18. Satan ſhall be caſt down from much of his tyranny over mankind, by me and my goſpel.

19. Behold, I give unto you power to tread on ſerpents and ſcorpions, and over all the power of the enemy; and nothing ſhall by any means hurt you.

19. Note, The kingdom of Chriſt is ſet up againſt the devil and his kingdom, and not againſt kings as ſuch.

2. It ſeems ſerpents are uſed as Satan's inſtruments to hurt man.

20. Notwithſtanding in this rejoice not, that the ſpirits are ſubject unto you: but rather rejoice, becauſe your names are written in heaven.

20. Even wicked men may caſt out devils, but it is greater matter of joy to be ſaints that ſhall be ſaved.

21. In that hour Jeſus rejoiced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father, for ſo it ſeemed good in thy ſight.

21. That thou haſt revealed the heavenly wiſdom to thoſe that are deſpiſed, as unlearned in the world, rather than to men counted wiſe and learned for their human wit and knowledge. See *Matth.* 11. 15.

22. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal *him*.

22. Chriſt is made the Lord of all; and he is perfectly known by none but God: And there is no true knowledge of God the Father, but by the teaching of Chriſt.

23. And he turned him unto *his* diſciples, and ſaid privately, Bleſſed *are* the eyes which ſee the things that ye ſee.

23. See *Matth.* 13. 17.

24. For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen *them*; and to hear thoſe things which ye hear, and have not heard *them*.

24. Such as David, Solomon, Iſaiah, &c.

25. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life?

25. To try his ſkill.

26. He ſaid unto him, What is written

written in the law? how readeſt thou?

26. NOTE, They err who ſay, that the law of Moſes preſcribed not the means to eternal life.

27. And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf. 28. And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live.

27, 28. NOTE, This is not the ſame hiſtory that is mentioned, *Matth.* 19. 16. there is much of the ſame, and yet much difference: There Chriſt repeateth the commands particularly, but here the lawyer repeated them ſummarily. So Mark 10. 17. agreeth with Matthew. But that in Luke 18. 18. is the ſame with this, and a diſtinct hiſtory.

NOTE, Whoever loveth God ſincerely, and his neighbour as himſelf, ſhall be ſaved. But this will never be done without regenerating grace.

29. But he willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour?

NOTE, This overwillingneſs to juſtify ourſelves, is one of the deepeſt rooted, and commoneſt vices in corrupted nature.

30. And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. 31. And by chance there came down a certain prieſt that way; and when he ſaw him, he paſſed by on the other ſide. 32. And likewiſe a Levite, when he was at the place, came and looked *on him*, and paſſed by on the other ſide. 33. But a certain Samaritan, as he journeyed, came where he was; and when he ſaw him, he had compaſſion *on him*, 34. And went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. 35. And on the morrow when he departed, he took out two-pence, and gave *them* to the hoſt, and ſaid unto him, Take care of him; and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

30, 31, &c. The prieſt and the levite, who ſhould be the moſt holy and charitable, paſt by him without helping him; but a Samaritan, one contemned by them as a heretic, or profane ruſtic, took him up, and helped him.

NOTE, They abuſe the text that ſay, by the *Samaritan*, is meant Chriſt, and by *two pence*, the *two Teſtaments*, &c.

36. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves?

36. Which of them took the man for his neighbour, and dealt as a neighbour with him?

37. And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

37. So do thou, and though he be a Samaritan, a ſchiſmatic, a heretic, uſe him with ſuch charity as thy neighbour.

NOTE, Do they ſo, that ruin, hunt and deſtroy ſuch, and better men?

38. Now it came to paſs, as they went, that he entered into a certain village: and a certain woman named Martha, received him into her houſe. 39. And ſhe had a ſiſter called Mary, which alſo ſat at Jeſus feet, and heard his word.

38, 39. Martha was the houſe-keeper, or owner.

40. But Martha was cumbered about much ſerving, and came to him, and ſaid, Lord, doſt thou not care that my ſiſter hath left me to ſerve alone, bid her therefore that ſhe ſhelp me.

40. The followers of Chriſt to be provided for, were many, and the work ſeemed neceſſary.

41. And Jeſus anſwered, and ſaid unto her, Martha, Martha, thou art careful, and troubled about many things: 42. But one thing is needful, and Mary hath choſen that good part, which ſhall not be taken away from her.

41, 42. Thou troubleſt thyſelf more than needs, and unſeaſonably, about many things

of

of leſs neceſſity. But to learn the way of ſalvation, and ſo to be bleſſed in the kingdom of God, is *the one thing of abſolute neceſſity*. This Mary hath preferred; and ſo ſhouldſt thou, and have left ſerving to the ſecond place: and none ſhall deprive her of that better portion which ſhe hath choſen.

NOTE, 1. Chriſt doth not blame Martha for her care and work, but for not preferring better; nor ſpeaks this ſo much to blame her, as to commend Mary, and to teach us all what to prefer.

2. One thing only (in a comprehenſive ſenſe, as containing ſalvation, and its neceſſary means) is of ſuch abſolute neceſſity to man, that all things elſe ſhould be put behind it.

3. Preferring things leſs neceſſary, though good, and troubling ourſelves about neednots, is a common fault, even of religious perſons.

4. That is a fault out of its due time and place, which is a great duty in its ſeaſon.

5. They that prefer and chuſe the beſt, ſhall have the beſt, whoever is againſt it.

6. Even godly perſons and near, are apt upon croſs intereſts and opinions, to cenſure and accuſe each other upon miſtake, when the fault is in the accuſer, and that to Chriſt.

7. But Chriſt will juſtify the right.

CHAP. XI.

AND it came to paſs, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples.

1. It ſeems they had till now been too little and unſkilful in prayer.

2. And he ſaid unto them, When ye pray, ſay, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, ſo in earth. 3. Give us day by day our daily bread. 4. And forgive us our ſins; for we alſo forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

2, 3, 4. See the expoſition of the Lord's prayer on *Matth.* 6. 9.

NOTE, It is evident that Chriſt gave them this prayer to be uſed both as a directory for matter and method, and as a meet form of words, when they pray comprehenſively and ſummarily, though not tying them always to uſe theſe very words, nor to go through the whole method, when occaſion confines them to ſome one branch, or requires them to inſiſt moſt on it; much leſs obliging or allowing them to uſe no other: And ſo the apoſtles, and all the churches underſtood it.

The ſmall difference in words between Matthew and Luke, are not material; ſave that Luke omitteth the doxology in the end.

By [Debt] verſe 4. is meant chiefly wrong or ſin: For ſo the Syriack ſignifieth, in which Chriſt ſpake: Though alſo our obligation to keep the law of innocency on pain of death, or for juſtification, is a debt which God remitteth by the law of faith and grace, and accepteth on our part faith and ſincere obedience, for the merit of Chriſt, who fulfilled that perfect law.

5. And he ſaid unto them, Which of you ſhall have a friend, and ſhall go unto him at midnight. and ſay unto him, Friend, lend me three loaves: 6. For a friend of mine in his journey is come to me, and I have nothing to ſet before him: 7. And he from within ſhall anſwer and ſay, Trouble me not: the door is now ſhut, and my children are with me in bed; I cannot riſe and give thee. 8. I ſay unto you, Though he will not riſe and give him, becauſe he is his friend: yet becauſe of his importunity, he will riſe and give him as many as he needeth.

5, 6, &c. Though God be not as man; that giveth to the importunate to be eaſed of them, yet importunity alſo prevaileth with him as it fits the receiver for his gifts.

9. And I ſay unto you, Aſk and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you. 10. For every one that aſketh, receiveth; and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

9, 10. He that will ſpare for no labour, and take no denial, ſhall have no denial finally: He that eaſily giveth over his ſuit, and will not be at pains and patience, forfeiteth mercy by contempt.

11. If a ſon ſhall aſk bread of any of you that is a father, will he give him a ſtone? or if *he aſk* a fiſh, will he for a fiſh give him a ſerpent? 12. Or if he ſhall aſk an egg, will he offer him a ſcorpion? 13. If ye then, being evil, know how to give

good

good gifts unto your children: how much more ſhall *your* heavenly Father give the holy ſpirit to them that aſk him?

11, 12, 13. NOTE, God's goodneſs is a great ground of hope that he will grant our prayers; that is, as far as he hath promiſed; 1. Grace and glory certainly to all penitent believers. 2. And the things of this life on theſe three conditions; 1. If they are ſuch as are fit for the perſon. 2. And he be fit for them. 3. And it be fit to ſubſerve God's higher ends, his glory, and the public good, and do not croſs them.

So much of his ſpirit as is neceſſary to ſalvation, he will give to all true believers: And the additional degrees and gifts, he giveth on the terms aforeſaid.

14. And he was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake: and the people wondered. 15. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils.

14, 15. See *Matth.* 12. They were ſo convinced of the fact of his miracles, that they had no plea for their unbelief left them, but to ſay, he did them by conjuration, which is the blaſpheming of the Holy Ghoſt.

16. And others tempting *him*, ſought of him a ſign from heaven. 17. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation: and a houſe *divided* againſt a houſe, falleth. 18. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay, that I caſt out devils through Beelzebub. 19. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges.

16, 17, &c. NOTE, When Satan laboureth to divide the church of Chriſt, it is that he may deſtroy it: And ſhould we do worſe againſt Chriſt's kingdom, than Satan will do by his own?

20. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you.

20. It is the approving work of God, to ſet up his kingdom againſt the devil's.

21. When a ſtrong man armed keepeth his palace, his goods are in peace. 22. But when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils.

21, 22. If I did not conquer Satan, I could not caſt him out of his poſſeſſion of bodies and ſouls.

23. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

23. See *Matth.* 12. 30.

24. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt: and finding none, he ſaith, I will return unto my houſe whence I came out. 25. And when he cometh, he findeth *it* ſwept and garniſhed. 26. Then goeth he, and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there: and the laſt ſtate of that man is worſe than the firſt.

24, 25, &c. But let him that is delivered from Satan's poſſeſſion of body or ſoul, take heed that he return not: For when Satan is caſt out, he tryeth by his temptations to get poſſeſſion of ſome others: And when he hath aſſaulted many, and is reſiſted and fruſtrate by the grace of God, he reſolveth again to try his aſſaults, on him that was delivered; and finding him careleſs, unwatchful, and ready to receive his temptations, he ſuggeſteth worſe things to him than thoſe that he had renounced, and bringeth in on fair pretences ſeven-fold worſe vices than he had before: And the end of that man is worſe than was is firſt captivity to Satan.

NOTE, It is ſome kind of reſt to devils to deceive and deſtroy ſouls; as it is to a malicious man to do miſchief by revenge. Devils are not yet at their moſt eaſeleſs ſtate. See *Matth.* 12. 43.

27 And it came to paſs, as he ſpake theſe things, a certain woman of the company lifted up her voice, and ſaid unto him, Bleſſed *is* the womb that bare thee, and the paps which thou haſt ſucked. 28. But he ſaid, Yea, rather bleſſed *are* they that hear the word of God, and keep it.

27, 28, NOTE,

27, 28. NOTE, Carnal perſons moſt regard carnal relations. 2. Chriſt accounts them that hear and keep God's word, as more amiable and bleſſed, than it would be to have been his own mother: And we muſt judge as he doth: Though when God maketh the proviſion for our families, our duty muſt obey him as his ſtewards in our diſtributions; yet grace is more amiable than natural relations.

29. And when the people were gathered thick together, he began to ſay, This is an evil generation: they ſeek a ſign, and there ſhall no ſign be given it, but the ſign of Jonas the prophet. 30. For as Jonas was a ſign unto the Ninevites, ſo ſhall alſo the Son of man be to this generation.

29, 30. As Jonas after three days abode in the ſea, was ſent to preach; ſo after my three days in the grave, I will riſe and call the world to repentance, by mine apoſtles and my ſpirit, and ſave them as Nineve was ſaved.

31. The queen of the ſouth ſhall riſe up in the judgment with the men of this generation, and condemn them: for ſhe came from the utmoſt parts of the earth, to hear the wiſdom of Solomon; and behold, a greater then Solomon *is* here.

31. It ſhall appear that the Jews are worſe than her, and deſerve deſtruction for being ſo much worſe, and averſe to faith.

32. The men of Nineve ſhall riſe up in the judgment with this generation, and ſhall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

32. See *Matth.* 12. 42.

33. No man when he hath lighted a candle, putteth *it* in a ſecret place, neither under a huſhel; but on a candleſtick, that they which come in may ſee the light.

33. God would not have us hide his truth, much leſs ſilence it by a diabolical perſecution.

34. The light of the body is the eye: therefore when thine eye is ſingle, thy whole body is alſo full of light: but when *thine eye* is evil, thy body alſo is full of darkneſs.

34. The light of man is his true underſtanding: As that is, ſo is the man a child of light, or of darkneſs.

35. Take heed therefore, that the light which is in thee be not darkneſs.

35. Take heed leſt that underſtanding be ignorant, or erroneous.

36. If thy whole body therefore *be* full of light, having no part dark, the whole ſhall be full of light, as when the bright ſhining of a candle doth give thee light.

36. See *Mark* 6. 26.

37. And as he ſpake, a certain Phariſee beſought him to dine with him: and he went in and ſat down to meat. 38. And when the Phariſee ſaw *it*, he marvelled that he had not firſt waſhed before dinner.

37, 38. See *Matth.* 7. 3. *Matth.* 15. 2.

39. And the Lord ſaid unto him, Now do ye Phariſees make clean the outſide of the cup and the platter: but your inward part is full of ravening and wickedneſs. 40. Ye fools, did not he that made that which is without, make that which is within alſo? 41. But rather give alms of ſuch things as you have: and behold, all things are clean unto you.

39, 40, 41. True cleanneſs is to be acceptable to God: Be charitable and liberal, and your meat will be clean to you.

42. But woe unto you Phariſees: for ye tithe mint and rue, and all manner of herbs, and paſs over judgment and the love of God: theſe ought ye to have done, and not to leave the other undone.

42. See *Matth.* 23. 23. The love of God, and juſtice with men, are far greater matters than religious rites and ceremonies, or church-orders. God's laws are ſome far greater than others, though none to be violated.

43. Woe unto you Phariſees: for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets. 44. Woe unto you ſcribes and Phariſees, hypocrites: for ye are as graves which appear not, and the men that walk over *them*, are not aware *of them*.

43, 44. NOTE, Hypocriſy is pride covered with formal, ceremonious ſhews of religion, ſometime unknown to the hypocrite himſelf.

45. Then

45. Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also. 46. And he said, Woe unto you also ye lawyers: for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

45, 46. NOTE 1. Bad men can bear guilt, but no reproach for it. 2. Strict doctrine condemneth loose and guilty preachers.

47. Woe unto you: for ye build the sepulchres of the prophets, and your fathers killed them. 48. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

47, 48. See *Matth.* 23. 30. Hypocrites glory in the names and honour of dead martyrs and saints, and kill the living.

49. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: 50. That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation.

49, 50. Your fore-fathers sins, and yours shall be revenged on you shortly.

51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation. 52. Woe unto you lawyers; for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered.

51, 52. NOTE, The just description of a wicked clergy.

53. And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things: 54. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

53, 54. Their wrath set their wits on work to ensnare him.

CHAP. XII.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

1. NOTE, He dissuaded none from joining with them in any good, or hearing the law from them, but to avoid their hypocrisy, and ceremonious covers of iniquity, joined with malice against Christ.

2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3. Therefore whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

2, 3. Trust not to secrecy and deceit; for all secret sins shall be opened at the last.

NOTE, O how many will that day shame? It is our wisdom, by due confession, to take shame sooner to ourselves.

4. And I say unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. 5. But I will forewarn you whom you shall fear. Fear him, which after he hath killed, hath power to cast into hell: yea, I say unto you, Fear him.

4, 5. I give it you as the most friendly counsel, Take heed of too much fear of man, lest it cause you to betray your souls: They can but kill the body: The soul overliveth it; and man's welfare or misery is after death: persecutors or tyrants cannot reach or hurt you after death. But, as you love yourselves, fear God, whose justice will be executed on the ungodly after death, and when he hath taken away their souls, he will cast them into hell: Again, I say, be sure to fear him.

6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

6, 7. God's providence extendeth to a ſparrow, and to the ſmalleſt creatures; (for he is omnipotent, and all ſufficient, and maintaineth all;) and much more to you: There is not an hair of your heads not cauſed, not known, and not regarded by him: And doth he diſregard your lives or welfare, whom he hath raiſed above the rank of brutes?

NOTE, God is as ſufficient for every creature and event, as if he had but that one to mind.

8. Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of Man alſo confeſs before the angels of God.

8. Own me ſincerely in the time of trial, and I will own you before angels, where are your greateſt concerns.

9. But he that denieth me before men, ſhall be denied before the angels of God.

9. Without true repentance.

10. And whoſoever ſhall ſpeak a word againſt the Son of Man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the Holy Ghoſt, it ſhall not be forgiven.

10. To ſpeak againſt me as a man, is pardonable: But when I ſhall ſend the ſpirit of miracles and holineſs to be my witneſs in the world, they that will not be convinced by this ſpirit, but blaſphemouſly ſay, It is the power and work of the devils, do ſin againſt the laſt and great means of conviction, and being uncured, are unpardonable.

11. And when they bring you unto the ſynagogues, and *unto* magiſtrates, and powers, take ye no thought how or what thing ye ſhall anſwer, or what ye ſhall ſay: 12. For the Holy Ghoſt ſhall teach you in the ſame hour, what ye ought to ſay.

11, 12. Let not the fear of your unready ſpeech diſcourage you, but truſt the ſpirit of God to help you.

13. And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me. 14. And he ſaid unto him, Man, who made me a judge, or a divider over you?

13, 14. NOTE, Whether the man would have had Chriſt taken on him an authoritative deciſion, or only a free arbitration, is uncertain; which ever it was, Chriſt refuſeth it: A work of worldly rule he diſclaimed: And he would not be ſo imprudent as to offend men by an arbitration without need.

15. And he ſaid unto them, Take heed, and beware of covetouſneſs: for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth.

15. Take heed of being too deſirous of wealth or plenty: For neither life, nor the comfort of life, depends on plenty, but on the holy and obedient uſe of what you have, and on the bleſſing and love of God.

16. And he ſpake a parable unto them, ſaying, The ground of a certain rich man brought forth plentifully. 17. And he thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits? 18. And he ſaid, This will I do: I will pull down my barns, and build greater; and there will I beſtow all my fruits and my goods. 19. And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, *and* be merry. 20. But God ſaid unto him, Thou fool, this night thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?

16, 17, &c. NOTE, The damning folly of wicked men, is, 1. In over-loving the pleaſure of the fleſh, to eat, and drink, and be merry, and live at eaſe. 2. To overlove riches and plenty, as proviſion for this fleſhly pleaſure. 3. To flatter themſelves with the conceit of long life, and to forget the ſhortneſs of time, and their latter end. 4. To neglect a due dependance on God for all things. 5. To neglect the due care of the ſoul, and preparation for another world, and to ſet leſs by heaven than earth; ſuch are the moſt miſerable fools.

21. So *is* he that layeth up treaſure for himſelf, and is not rich towards God.

21. Such is every one, whoſe chief care and labour is, to have plenteous proviſion for his own body, and is not rich in grace, nor uſeth his riches to pleaſe God in good works.

22. And he ſaid unto his diſciples, Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat; neither for the body,

body, what ye ſhall put on. 23. The life is more than meat, and the body *is more* than raiment.

22, 23. NOTE, Luke brings in things ſpoken at ſeveral times, on ſeveral occaſions, for the matters ſake. See *Matth.* 6. Truſt him for the leſs, who hath freely given you the greater.

24. Conſider the ravens: for they neither ſow, nor reap: which neither have ſtore-houſe nor barn; and God feedeth them: How much more are ye better than the fowls? 25. And which of you with taking thought can add to his ſtature one cubit? 26. If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt? 27. Conſider the lilies how they grow: They toil not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory was not arrayed like one of theſe. 28. If then God ſo clothe the graſs, which is to-day in the field, and to-morrow is caſt into the oven: how much more *will he clothe* you, O ye of little faith?

24, 25, &c. NOTE, All this is againſt diſtruſtful care and trouble, and not diligent labour in a calliug, or prudent care to do our work, and avoid evil. See *Matth.* 6.

29. And ſeek not ye what ye ſhall eat, or what ye ſhall drink, neither be ye of doubtful mind. 30. For all theſe things do the nations of the world ſeek after: and your Father knoweth, that ye have need of theſe things.

29, 30. Be not anxious or troubled. NOTE, 1. The faithful muſt live quite above the life of worldlings. 2. It ſhould quiet a child of God, that his father knoweth all his wants.

31. But rather ſeek ye the kingdom of God, and all theſe things ſhall be added unto you.

31. Seek firſt, &c.

32. Fear not, little flock: for it is your Father's good pleaſure to give you the kingdom.

32. NOTE, 1. Chriſt's flock was then little, and will be ſo comparatively on earth, but not in heaven. 2. They ſhall have a kingdom. 3. By the gift of God's good pleaſure. 4. They that ſhall have the kingdom of heaven, ſhould be above diſtruſtful fear on earth.

33. Sell that ye have, and give alms: provide yourſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

33. See *Matth.* 6. 19, 20. The wiſdom of faith is to do all we can in this world, in preparation for another, and at any rate, to make ſure of ſalvation.

34. For where your treaſure is, there will your heart be alſo.

34. Either by *deſire*, if you are *uncertain* to obtain it, or by *delight*, if you have *aſſurance* or ſtrong hope, or in full joy, when you poſſeſs it.

NOTE, A man's *treaſure* is that which he believeth will make him moſt happy, and loveth and ſeeketh it accordingly.

A dreadful word to worldly men, whoſe hearts are not on heaven.

35. Let your loins be girded about, and *your* lights burning; 36. And ye yourſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

35, 36. Live in a conſtant prepared waiting for my coming, and your change; and let not your preparation be to make at laſt.

37. Bleſſed *are* thoſe ſervants whom the Lord when he cometh ſhall find watching: verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them.

37. Chriſt will do more for them, than if he were a ſervant to them.

38. And if he ſhall come in the ſecond watch, or come in the third watch, and find *them* ſo, bleſſed are thoſe ſervants.

See *Matth.* 24. 25.

39. And this know, that if the good man of the houſe had known what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken through. 40. Be ye therefore ready alſo: for the Son of Man

comethat an hour when ye think not.

39, 40. Every one would be awaked juſt at the time, if they foreknew the hour. But God will conceal it, that ye may be always ready.

41. Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all? 42. And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom *his* lord ſhall make ruler over his houſehold, to give *them their* portion of meat in due ſeaſon? 43. Bleſſed *is* that ſervant, whom his lord when he cometh, ſhall find ſo doing. 44. Of a truth I ſay unto you, that he will make him ruler over all that he hath.

41, 42, &c. I ſpeak it to all ſo far as they are God's ſtewards of their ſeveral truſts: But eſpecially to thoſe who are ruling ſtewards over the churches, appointed to give the children their due food in ſeaſon: All ſuch ſhall be rewarded.

45. But and if that ſervant ſay in his heart, My lord delayeth his coming; and ſhall begin to beat the men ſervants, and maidens, and to eat and drink, and to be drunken: 46. The lord of that ſervant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in ſunder, and will appoint him his portion with the unbelievers.

45, 46. NOTE, This dreadful threatning is alſo a prophecy of a worldly perſecuting ſort, that ſhould ariſe under pretence of ruling and feeding the houſhold of Chriſt, both civil and eccleſiaſtical.

47. And that ſervant which knew his lord's will, and prepared not *himſelf*, neither did according to his will, ſhall be beaten with many *ſtripes*.

47. The ſins againſt knowledge are greater far than thoſe of ignorance.

NOTE, There are degrees of pain in hell.

NOTE, And wicked clergymen and teachers will have the greateſt torment.

48. But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few *ſtripes*. For unto whomſoever much is given, of him ſhall be much required: and to whom men have committed much, of him they will aſk the more.

48. Some in hell have few ſtripes comparatively.

NOTE, Great gifts muſt be uſed with great diligence; and great power and truſt, and charges, are rather to be feared than ambitiouſly ſought. Little do the great conquerors of the world, or thoſe that ſtrive for church preferment, believe and conſider what duty, or deep damnation, they ſo much labour for.

49. I am come to ſend fire on earth, and what will I, if it be already kindled? 50. But I have a baptiſm to be baptized with, and how am I ſtraitened till it be accompliſhed!

49, 50. I come to do that work that will ſet the world on fire, and occaſion perſecution: And it is already begun. And I am to lead the way in ſuffering, and to go through theſe flames myſelf: And I am as in pain till it be accompliſhed.

51. Suppoſe ye that I am come to give peace on earth? I tell you, Nay; but rather diviſion. 52. For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three. 53. The father ſhall be divided againſt the ſon, and the ſon againſt the father; the mother againſt the daughter, and the daughter againſt the mother: the mother-in-law againſt her daughter-in-law, and the daughter-in-law againſt her mother-in-law.

51, 52, 53. Some think that the coming of the Meſſiah, will ſettle an univerſal peace; but they are miſtaken: I come to conquer Satan's kingdom, and ſave ſouls from ſin, which will not be without a conflict: I come to divide men from ſin and Satan, who poſſeſſed them in peace; And the ſoldiers of Satan will purſue thoſe that by grace eſcape; natural kindred will not reconcile them.

54. And he ſaid alſo to the people, when ye ſee a cloud riſe out of the weſt, ſtraightway ye ſay, There cometh a ſhower; and ſo it is. 55. And when *ye ſee* the ſouth-

wind

wind blow, ye ſay, There will be heat; and it cometh to paſs. 56. Ye hypocrites, ye can diſcern the face of the ſky, and of the earth: but how is it, that ye do not diſcern this time?

54, 55, 56. You have by experience learned to foretel the weather by the winds; and why learn you not, by the ſigns in your own hearts and lives to foreſee what is like to befal you; even the deſtruction that is at hand.

57. Yea, and why even of yourſelves judge ye not what is right?

57. Yea why do you not gather it from the nature of duty and ſin, and of the juſtice of God.

58. When thou goeſt with thine adverſary to the magiſtrate, *as thou art* in the way, give diligence that thou mayeſt be delivered from him; leſt he hale thee to the judge; and the judge deliver thee to the officer, and the officer caſt thee into priſon. 59. I tell thee, thou ſhalt not depart thence, till thou haſt paid the very laſt mite.

58, 59. Carry it towards God, as thou wouldeſt do to one that hath a juſt action againſt thee at law: Thou ſhouldeſt make thy peace with him by all means, before the magiſtrate take the cauſe in hand, and judge thee to priſon, till thou haſt paid all the debt, and deliver thee to the jailor to that end: So make thy peace with God by Chriſt, by timely and true repentance and faith, before judgment paſs on thee the irrevocable ſentence.

NOTE, 1. This was ſpoken by Chriſt on another accuſation, and Luke ſets various things together, like Solomon's proverbs; (unleſs it were ſpoken twice by Chriſt.)

NOTE, 2. Timely repentance muſt prevent too late wiſhes, and utter deſtruction.

NOTE, 3. They err, that hence gather that men in hell ſhall at laſt come out, by paying the very *laſt mite*. The ſenſe of ſimilitudes muſt not be extended beyond the deſigned end of him that ſpeaketh, upon any pretence of the ſtrict ſenſe of the words.

CHAP. XIII.

THERE were preſent at that ſeaſon, ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices.

1. Some Pilate had killed for ſtirring up the people againſt the Roman government.

2. And Jeſus anſwering, ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things? 3. I tell you, Nay; but except ye repent, ye ſhall all likewiſe periſh.

2, 3. NOTE, We muſt not judge them the greateſt ſinners that ſuffer moſt here: The judge on the bench may do more wrong than the thief whom he hangeth: And famous conquerors, than robbers. The day is coming that muſt ſet all right. Theſe Jews after ſuffered much more.

4. Or thoſe eighteen, upon whom the tower in Siloam fell, and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem? 5 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

4, 5. NOTE, Worſe did befal the other Jews.

6. He ſpake alſo this parable: A certain man had a fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none. 7. Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground? 8. And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung *it*: 9. And if it bear fruit, *well*: and if not, *then* after that, thou ſhalt cut it down.

6, 7, &c. Chriſt had three years preached to the obſtinate Jews.

10. And he was teaching in one of the ſynagogues on the ſabbath. 11. And behold, there was a woman which had a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up *herſelf*.

10, 11. Satan was the executioner of her diſeaſe.

12. And when Jeſus ſaw her, he called *her* to him, and ſaid unto her,

her, Woman thou art looſed from thine infirmity. 13. And he laid *his* hands on her: and immediately ſhe was made ſtraight, and glorified God.

12, 13. By divine power.

14. And the ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath-day, and ſaid unto the people, There are ſix days in which men ought to work: in them therefore come and be healed, and not on the ſabbath-day.

15. The Lord then anſwered him, and ſaid, Thou hypocrite, doth not each one of you on the ſabbath looſe his ox or *his* aſs from the ſtall, and lead *him* away to watering? 16. And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo theſe eighteen years, be looſed from this bond on the ſabbath-day?

14, 15, 16. NOTE, It is the part of hypocrites to ſet up ceremony and circumſtances againſt moral duties, (or neceſſary good works) to body or ſoul.

17. And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoiced for all the glorious things that were done by him.

17. His reaſon and his miracle convinced the common people of the ſhameful error of that ceremonious rule.

18. Then ſaid he, Unto what is the kingdom of God like? and whereunto ſhall I reſemble it? 19. It is like a grain of muſtard-ſeed, which a man took and caſt into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it. 20. And again he ſaid, Whereunto ſhall I liken the kingdom of God? 21. It is like leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

18, 19, &c. NOTE, Though Chriſt's flock was little at firſt, the kingdoms of the world were after to become his kingdom, and nations to be diſciples and baptized.

22. And he went through the cities and villages, teaching and journeying towards Jeruſalem. 23. Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them, 24. Strive to enter in at the ſtrait gate; for many, I ſay unto you will ſeek to enter in, and ſhall not be able.

22, 23, 24. Inſtead of enquiring, How many? do thou labour to be one: And know, that the gate is ſtrait: A life of faith and holineſs muſt coſt men ſufferings in the fleſh; therefore do not lazily wiſh and ſeek, but ſtrive, and ſpare no pains or coſt: For many that ſeek erroneouſly, or ſlothfully, and, as hypocrites, give God but the ſecond place, ſhall never be ſaved.

25. When once the maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and he ſhall anſwer, and ſay unto you, I know you not whence you are: 26. Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets. 27. But he ſhall ſay, I tell you, I know you not whence you are; depart from me all ye workers of iniquity.

25, 26, 27. All would be ſaved, and cry for mercy, when it is too late; therefore ſtrive without delay: And then all pretences of familiarity with Chriſt, or clergy, or church-privileges, will ſave no unſanctified man.

28. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God, and you *yourſelves* thruſt out.

28. It will increaſe your torment, to ſee thoſe that never ſaw and heard what you have done, to be in heaven, and you thruſt out to hell for your unbelief and wickedneſs.

29. And they ſhall come from the eaſt, and *from* the weſt, and from the north, and *from* the ſouth, and ſhall ſit down in the kingdom of God. 30. And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

29, 30. The

29, 30. The faithful ſhall be received from all parts of the earth: And ſome that ſhall be born and called long hence, ſhall be more excellent perſons, and have a more glorious crown, than many that are called now; and when you Jews are rejected, who were a church before them.

31. The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence: for Herod will kill thee. 32. And he ſaid unto them, Go ye and tell that fox, Behold, I caſt out devils, and I do cures to-day and to-morrow, and the third day I ſhall be perfected.

31, 32. NOTE, He likens Herod to a fox for ſubtilty and cruelty. This example of Chriſt will not juſtify any contumelious language againſt kings; though they, that are called to it, may plainly and humbly tell them of their ſin and danger, regarding their due honour. And hiſtorians may truly deſcribe them when they are dead.

33. Nevertheleſs, I muſt walk to-day and to-morrow, and the day following: for it cannot be that a prophet periſh out of Jeruſalem.

33. Whatever Herod do, I ſhall do my work, and finiſh it; and ſhall not ſuffer by Herod in Galilee, which is his juriſdiction, but at Jeruſalem, the place of killing prophets.

34. O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee: how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not?

34. O ſinful, miſerable Jeruſalem! how oft would I have gathered thy whole city and nation (old and young) into my boſom of love, and my church, by making you my diſciples; as tenderly as a hen doth gather and love her chickens; not caſting out your children, but taking in your nation, as God did before: if you had not cut off yourſelves by unbelief, and obſtinate rejecting the grace offered to your nation?

35. Behold, your houſe is left unto you deſolate: And verily I ſay unto you, ye ſhall not ſee me, until the time come when ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

35. Your temple, which you glory in, ſhall ſhortly be demoliſhed, and your city deſtroyed: And I tell you, that you ſhall not rejoice in the ſalvation of the Meſſiah, for whom you wait; till you learn to honour me with Hoſannahs, and to welcome them that preach my goſpel to you.

CHAP. XIV.

AND it came to paſs, as he went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. 2. And behold, there was a certain man before him, which had the dropſy. 3. And Jeſus anſwering ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day? 4. And they held their peace. And he took *him*, and healed him, and let *him* go.

1, 2, &c. NOTE, Chriſt choſe ſo uſually to heal on the ſabbath, that it ſeems he purpoſely choſe that time, to ſhew them what work ſhould be preferred. He would not forbear doing good, to avoid the offence of erroneous hypocrites.

5. And anſwered them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? 6. And they could not anſwer him again to theſe things?

5, 6. They could not confute his plain reaſon; (But the wranglers of this age can anſwer any thing.)

7. And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them, 8. When thou art bidden of any man to a wedding, ſit not down in the higheſt room: leſt a more honourable man than thou be bidden of him. 9. And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. 10. But when thou art bidden, go and ſit down in the loweſt room: that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

7, 8, &c. NOTE

7, 8, &c. NOTE, Chriſt diſdained not to give rules of decency for civil converſation, when the virtue of humilty, or the vice of pride are concerned therein.

11. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

11. God will exalt the humble, and abaſe the proud, and therefore we muſt humble ourſelves.

12. Then ſaid he alſo to him that bade him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor *thy* rich neighbours; leſt they alſo bid thee again, and a recompence be made thee. 13. But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind; 14. And thou ſhalt be bleſſed; for they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

12, 13, &c. It is good in its ſeaſon to make feaſts of amity, and to rejoice with friends; but to avoid prodigality, let thy moſt uſual feaſting be feaſts of charity; and in them it is the poor that thou muſt feaſt, and from God that thou muſt expect thy reward.

NOTE, Some hence infer, that there is no reward till the reſurrection: But in ſcripture the reſurrection is oft taken for the life after this, even before the reſurrection of the body.

NOTE, Chriſt oft forbids things in abſolute words, when he meaneth but comparitively: So here, feaſt not rich friends, that is, not ſo much as the poor.

15. And when one of them that ſat at meat with him, heard theſe things, he ſaid unto him, Bleſſed *is* he that ſhall eat bread in the kingdom of God.

15. They will be happy, that ſhall live to ſee, and rejoice in the kingdom of the Meſſiah when he cometh.

16. Then ſaid he unto him, A certain man made a great ſupper, and bade many: 17. And ſent his ſervant at ſupper-time to ſay to them that were bidden, Come, for all things are now ready.

16, 17, &c. NOTE, God ſent his ſon and the goſpel to Jews, and invited them into the kingdom of the Meſſiah; and bade his miniſters tell them, that Chriſt was come; and all is ready on his part. He is a ſufficient Saviour, and none ſhall periſh for want of the performance of his part (antecedent.)

18. And they all with one *conſent* began to make excuſe. The firſt ſaid unto him, I have bought a a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed. 19. And another ſaid I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed. 20. And another ſaid, I have married a wife, and therefore I cannot come.

18, 19, 20. All ſeemed to them ſufficient reaſons. And ſo you Jews, that wiſh for the kingdom of God, prefer your worldly intereſt; and for that, refuſe it when it is come, (And ſo do all ungodly men indeed.)

21. So that ſervant came and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor and the maimed, and the halt, and the blind. 22. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

21, 22. God was angry with the Jews, and ſent his miniſters to call the Gentiles, whom the Jews deſpiſed as profane.

23. And the Lord ſaid unto the ſervant, Go out into the high-ways, and hedges, and compel them to come in, that my houſe may be filled.

23. Go to the moſt barbarous remote nations, and call them into the church, and be importunate with them, and take no denial, that my church may be catholick and enlarged.

24. For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

24. Thoſe refuſing Jews, that were firſt invited, ſhall not come into the church of Chriſt.

25. And there went great multitudes with him: and he turned, and ſaid unto them, 26. If any man come to me, and hate not his father, and mother, and wife, and children,

children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.

25, 26. If he love them not leſs than my kingdom, and cannot for it forſake them: as men do a hated thing.

NOTE, This diſobligeth none from natural affection and duty; but Chriſt muſt be preferred.

27. And whoſoever doth not bear his croſs, and come after me, cannot be my diſciple.

27. He that cannot ſuffer for me, and for ſalvation, but ſets more by his life, can be no true diſciple of mine.

28. For which of you intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he have *ſufficient* to finiſh *it?* 29. Leſt haply after he hath laid the foundation, and is not able to finiſh *it*, all that behold *it*, begin to mock him, 30. Saying, This man began to build and was not able to finiſh. 31. Or what king going to make war againſt another king, ſitteth not down firſt and conſulteth whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand? 32. Or elſe, while the other is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace.

28, 29, &c. All wiſe men will conſider, what it will coſt them to finiſh before they begin.

33. So likewiſe, Whoſoever he be of you, that forſaketh not all that he hath, he cannot be my diſciple.

33. If he prefer not the kingdom of heaven before all worldly intereſt, and forſake it not all comparatively in eſteem and reſolution now, and in act when he is called to it.

34. Salt *is* good: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned? 35. It is neither fit for the land, nor yet for the dunghill; *but* men caſt it out. He that hath ears to hear, let him hear.

34, 35. Ye are the ſalt of this corrupted world: But if you, my diſciples, eſpecially preachers, ſhould apoſtatize, you would be the vileſt and moſt hopeleſs men on earth; deſpiſed, and caſt out by God and man: Therefore count your coſt, before you undertake the ſacred miniſtry, or Chriſtian profeſſion.

CHAP. XV.

THEN drew near unto him all the publicans and ſinners for to hear him. 2. And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them. 3. And he ſpake this parable unto them, ſaying, 4. What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? 5. And when he hath found *it*, he layeth *it* on his ſhoulders, rejoicing. 6. And when he cometh home, he calleth together *his* friends and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt.

1, 2, &c. Should not I do more for a loſt ſinner, than you would do for a loſt ſheep?

7. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth more than over ninety and nine juſt perſons, which need no repentance.

7. The heavenly ſociety rejoice over one converted ſinner, more than over many that need no converſion from a ſtate of ſin, (though they need daily ſorrow for daily failings.)

NOTE, *More joy* ſignifieth not *more love* to that perſon: But Chriſt ſpeaketh of the angels after the manner of men, that are moſt affected with unexpected things, and after ſorrow moſt rejoice.

8. Either what woman having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find *it?* 9. And when ſhe hath found *it*, ſhe calleth *her* friends and *her* neighbours together, ſaying, Rejoice with me, for I have found the piece which I had loſt. 10. Likewiſe I ſay unto you, There is joy in the preſence of the

angels of God, over one ſinner that repenteth.

8, 9, 10. NOTE, 1. Oh what love do we owe to angels, who ſo much love us? Why do we not deſire their company more, than that of this wicked world?

Angel's love is but a copy of God's love: And ſhall we diſtruſt, fear, and fly from love itſelf? 2. Angels and good men rejoice at a ſinner's converſion: Devils and wicked men are againſt it. How contrary are theſe; 3. Do angels rejoice at the converſion of a ſinner? What joy ſhould the converted themſelves then have in it? 4. Unconverted ſinners gratify devils, and deny angels the joy of love.

11. And he ſaid, a certain man had two ſons: 12. And the younger of them ſaid to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living. 13. And not many days after, the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance with riotous living.

11, 12, 13. NOTE 1. Fooliſh ſinners had rather have their concerns in their own hands, than in God's. NOTE, 2. When it is left to themſelves, it is ſoon waſted. NOTE, 3. Riotous fleſh-pleaſing is the deſtructive ſin. NOTE, 4. When ſinners go from God their father, they go to deſtruction.

14. And when he had ſpent all, there aroſe a mighty famine in that land; and he began to be in want. 15. And he went and joined himſelf to a citizen of that country; and he ſent him into his fields to feed ſwine. 16. And he would fain have filled his belly with the huſks that the ſwine did eat: and no man gave unto him.

14, 15, 16. He hired himſelf a ſervant to feed ſwine, to prevent famiſhing; and they would not let him fill his belly with the cods of the carabe tree, which was the ſwine's meat.

NOTE, 1. Worldly treaſure will ſoon be ſpent. NOTE, 2. Fooliſh ſinners will ſubmit to the baſeſt ſervitude, and be attendants of ſwine, rather than return to God. NOTE, 3. All worldly hopes and helps will fail ungodly prodigals at laſt.

17. And when he came to himſelf, he ſaid, How many hired ſervants of my father's have bread enough and to ſpare, and I periſh with hunger?

17. NOTE, 1. Prodigal ſinners are beſide themſelves. 2. Converſion is a man's coming to himſelf, or his right wits. 3. It is conſideration, ſpecially of a man's own ſafety and intereſt, which bringeth a man to himſelf. 4. Utter diſtreſs and neceſſity is oft needful to drive home ſinners unto God, when they ſee that there is no other way of hope. 5. And the conſideration that the pooreſt chriſtian is in a far better condition than the prodigal: They have all, and he hath nothing.

18. I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, 19. And am no more worthy to be called thy ſon: make me as one of thy hired ſervants.

18, 19. NOTE, 1. Converſion beginneth in a purpoſe to return to God (though at firſt conſtrained by neceſſity.) 2. It worketh by a penitent confeſſion of ſin, and utter unworthineſs. 3. It would be glad of the loweſt place in God's church, and of the loweſt terms of mercy.

20. And he aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him.

20. NOTE, 1. True purpoſes will appear in practice and performance: They ſtop not in ſluggiſh wiſhes, but ariſe and go to God. 2. God is readier to meet and receive ſinners, than they are to return to him. 3. He ſurprizeth returning ſinners with kindneſs, and embraces them who expected frowns and wrath, and uſeth them not after their deſert. 4. Though neceſſity and ſelf-love begin converſion, God's love meeteth ſuch and perfecteth it. 5. God is reconcileable to the ſinner, by his goodneſs though not to his ſin.

21. And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.

21. NOTE, Our own humble and penitent confeſſions muſt go before God's forgiveneſs and entertainment.

22. But the father ſaid to his ſervants, Bring forth the beſt robe, and put *it* on him, and put a ring on his hand, and ſhoes on *his* feet.

22. NOTE,

22. NOTE, God findeth ſinners in ſhameful rags, and miſery, but clotheth them as his children with righteouſneſs and holineſs.

23. And bring hither the fatted calf, and kill *it*; and let us eat and be merry.

23. Let us feaſt and rejoice for the return of a prodigal ſon.

24. For this my ſon was dead, and is alive again; he was loſt, and is found. And they began to be merry.

24. NOTE, The ſtate of ſin is a loſt condition, and a converted ſinner is found and recovered; it is a dead condition, and converſion is a reviving. It giveth the life of grace in order to the life of glory.

God ſpeaketh of himſelf as rejoicing in a ſinner's converſion. How little cauſe then have ſuch to doubt whether God will receive them? *Q.* How is God called a Father to wicked prodigals! *Anſw.* As his nature is love itſelf, and as he made man's nature capable of happineſs, and as he hath conditionally pardoned all through Chriſt.

25. Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſic and dancing. 26. And he called one of the ſervants, and aſked what theſe things meant. 27. And he ſaid unto him, Thy brother is come; and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

25, 26, 27. Thy father hath received him with joy.

28. And he was angry, and would not go in: therefore came his father out, and intreated him.

28. He envied his brother's entertainment, and was offended with his father's love and mercy.

NOTE, 1. The elder brother is the Jew, (who not only in his unbelief deſpiſeth the Gentiles, but) when converted to Chriſt, is hardly brought to communion with the gentiles. And alſo all that have from their childhood ſerved God, and are ready to grudge at the entertainment of wicked men converted. NOTE, 2. There is in the beſt of us, though we need God's mercy ourſelves, a diſpoſition to envy his grace to others. NOTE, 3. God is put to bear with the faults of his children, and in mercy to ſtoop to them in their envy and quarelſomeneſs with others. NOTE, 4. There is a ſinful eſteem of their own goodneſs, that inclineth God's own ſervants even to withdraw and ſeparate from his houſe, becauſe he entertaineth returning prodigals. Thus God is put to bear with all.

29. And he anſwering ſaid to *his* father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends:

29. NOTE, We be apt to over-value our own ſervice of God, and to undertake his mercy.

30. But as ſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf.

30. NOTE, 1. Even good men are apt to grudge at God's mercy to ſinners, and would not have him ſo gracious to them as he is; and they are not ſo ready to forgive it, but upbraid others with ſin, which God doth not upbraid them with, who hateth it more than we can do. 2. Were we in the hands of our beſt brethren, we ſhould ſpeed worſe than in God's hands.

31. And he ſaid unto him, Son, thou art ever with me, and all that I have is thine.

31. NOTE, 1. Obedient children are always with God, and in his favour. 2. What great happineſs doth it ſignify to ſay, All that I have is thine? that is, all that thou art fit for, and that is fit for thee. 3. God giveth ſuddener joy oft-times to returning prodigals, than to his children that have been true to him from their youth. 4. Yet the conſtant ſafety, happineſs and peace of thoſe long obedient children is a greater bleſſing and good, than thoſe ſudden joys of converted ſinners.

32. It was meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again: and was loſt, and is found.

32. NOTE, God is pleaſed to reaſon his froward children out of their envious, ſelf-eſteeming, cenſorious, ſeparating, quarrelſome diſtempers, and not to let them go, and take them at the worſt. He that will pardon the wicked life of a penitent prodigal, will not rigorouſly deſpiſe a froward wrangling child. And rulers and paſtors, that learn of God, will do ſo too, and not as Satan's miniſters, abhor the faithful, and aggravate their infirmities, and caſt them out of the church, while they connive at the ungodly, and encourage them.

This parable is very inſtructive to bad and good, and very comfortable to the truly penitent and converted: And ſpeaketh God's mercy to the Gentiles, againſt the froward, ſelf-eſteeming Chriſtian-Jews.

CHAP. XVI.

AND he ſaid alſo unto his diſciples, There was a certain rich man which had a ſteward: and the ſame was accuſed unto him that he had waſted his goods. 2. And he called him, and ſaid unto him, How is it that I hear this of thee? give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

1, 2. NOTE, We are all God's ſtewards, our time and bleſſings are his goods, of which we muſt ſhortly give account, and ſhall here be no longer ſtewards.

3. Then the ſteward ſaid within himſelf, what ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed.

3. NOTE, 1. Nature teacheth all men, in danger and miſery to ſave themſelves, and ſtudy which way they may eſcape, and be provided for. 2. There is ſomewhat for ourſelves to do for our own welfare 3. We muſt think firſt, what is not to be truſted to, and what way we muſt not take, before we think what way to truſt and take to. I cannot dig, &c. We cannot ſave ourſelves, and the world cannot ſave us, therefore to truſt to thoſe, we are ſure will deceive us, that is not the way.

4. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes.

4. I will make me friends that will receive me when I am caſt off.

NOTE, 1. When we are ſure no other way will ſave us, and have found the only way that will, ſelf-love and reaſon ſhould ſoon reſolve us what to do, and what to truſt to.

2. The way to be reſolved on, is that which will help us when all others fail.

5. So he called every one of his lord's debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? 6. And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. 7. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat, And he ſaid unto him, Take thy bill, and write fourſcore.

5, 6, 7. NOTE, They were ready for their commodity, to join in the fraud.

8. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light.

8. NOTE, His lord that hated his falſhood, yet commended his wit. 2. O that we had as much wit and care, and diligence for our ſoul's everlaſting welfare, as falſe worldly men have for this vain world!

9. And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

9. It is counſel of great importance to you, ſo to uſe your time and eſtates, which worldly men abuſe to ſin, that when you muſt ſhortly and certainly die, and leave all your wealth behind you, ye may be received into the everlaſting heavenly manſions.

NOTE, 1. The wealth, that by the wicked is abuſed to damnation, may, by believers, be uſed to ſalvation. 2. All this world will fail and forſake us. 3. It is not thoſe that we do good to, but yet it is God, for the good we do them, that will receive us into heaven. 4. This is a teſtimony of the ſoul's immortality, and of the life to come: When we leave this world, we are received into everlaſting habitations.

10. He that is faithful in that which is leaſt, is faithful alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.

10. God will much judge men according to their uſe of the little things of this world, and will judge them meet for the great things of glory that have uſed theſe well: But he will judge them unmeet for heavenly felicity, that could not uſe well the ſmall things of this tranſitory life.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true *riches?*

11. Do you think God will judge you meet for heaven, that were falſe in your uſe of earthly things.

12. And if ye have not been faithful in that which is another man's

man's, who shall give you that which is your own?

12. And if ye have proved false and untrusty in your stewardship, and use of God's entrusted mercies in this life of trial, where you had no assurance to stay an hour, do you think God will place such, as proprietors, in the everlasting kingdom.

13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

13. A divided heart between God and the world, is false to God and to itself: Ye cannot be true christians and worldlings too.

14. And the Pharisees also who were covetous, heard all these things: and they derided him.

14. NOTE, The love of riches rises up against holy and mortifying doctrine, with hatred and scorn.

15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

15. You applaud one another, and keep up a worldly reputation, but God seeth all the evil of your hearts: and he abhorreth the covetuous, whom you bless, and all proud and prosperous worldlings, when they are highest in men's esteem.

16. The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

16. Till John's days, the law and the prophets, that darkly foretold the kingdom of God as afar off, were the chief teachers of the church: but since John's preaching that this kingdom is at hand, multitudes gladly receive that tidings, and croud or press into it with earnestness.

17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

17. The law is God's true word, and shall never prove false: The natural moral part shall continue; the ceremonious part the types and prophecies, pass not away unfulfilled: They all pointed unto Christ, who fulfilleth them, though he abrogate them.

18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery.

18 See *Matth.* 5. 32.

19. There was a certain rich man which was clothed in purple, and fine linen, and fared sumptuously every day.

19. NOTE, This is the description of a sensualist that liveth after the flesh, To be clothed in purple and silk, and to have every day a costly table of delightful meat and drink. Sensual flesh pleasing is the common damning sin; and riches are the fuel of fleshly desires.

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

20, 21. NOTE, 1. It is like he had some relief there, else he would not have lain there. 2. The worst men are not usually most afflicted in this life. 3. Rich fleshly men make too great a difference between themselves and the poor, and think their superfluities, and sumptuous delicious fare, must be preferred before the necessities of their poor brethren. 4. Dogs help him, whom the rich sensualist would not help in any competent degree.

22. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried.

22. NOTE, Though this be a parable, Christ would not by it insinuate false doctrine: Therefore it sheweth, that the soul doth not die with the body, but goeth to joy or misery. Abraham is there alive and Lazarus in his bosom; (before the final resurrection). 2. Death quickly levelleth rich and poor; the voluptuous and the afflicted. 3. Angels that guard the just in life, refuse not at death to serve their souls as their convoy unto happiness. 4. To be buried in a grave, and rot to dust, is the best that the pampered flesh of the wicked can expect.

23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

23. NOTE, 1.

23. NOTE, 1. Such notice as ſpirits have, is called ſeeing. 2. The ſouls of the wicked paſs to hell torments. 3. Joyful felicity is called Abraham's boſom, to a Jew. Some think nations are joined in happineſs or miſery hereafter, as rewarded in the relations in which they did good or evil.

24. And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

24. NOTE, 1. The parable ſpeaketh metaphorically, of ſouls, as if they had tongues, which ſignifieth no more than, they have a torment ſuitable to their kind. 2. Voluptuous rich men would ſhortly beg even for a very little, and that of thoſe whom they here deſpiſed, if they could help them. 3. By flame is meant a means of torment.

25. But Abraham ſaid, Son, remember that thou in thy life-time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented.

25. Thou hadſt that which thou didſt chuſe: Thou didſt prefer fleſhly pleaſure before the hopes of heaven, and thou haſt had them. And Lazarus ſubmitted to ſufferings on earth for the hopes of heaven, which he preferred, and he hath now his choice.

NOTE, 1. God doth not damn any man for his being rich, but for being ſenſual, and preferring ſelf-pleaſing before his ſalvation: Nor doth he ſave any for having ſuffered in this world, but for preferring God and heaven before proſperity, and eaſe; and for ſuffering to attain ſalvation. 2. The next life will ſet all ſtraight, and tell us who made the wiſeſt choice, and were indeed the happy men.

26 And beſides all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that *would come* from thence.

26. Heaven and hell may have ſome knowledge of each others caſe, but no acceſs for converſe: Damnation is a remedileſs ſtate: The damned may wiſh for eaſe, and help, and mercy, but ſhall have none.

27. Then he ſaid, I pray thee therefore, father, that thou wouldſt ſend him to my Father's houſe:

28. For I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment.

27. O ſend him to my brethren on earth, to tell them what I ſuffer; and why: that they may not come hither, who are yet recoverable, and in a ſtate of hope, though my caſe be deſperate.

NOTE, Whether the damned retain any love to, and care of their brethren on earth, or whether this be ſpoken only to explain their condition here, is uncertain.

29. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them.

29. The God of wiſdom and power hath determined of the way and means of converting men, which is by his word and miniſters, and not by meſſengers from the dead. If they will be ſaved, it muſt be by God's appointed means, and not any other.

30. And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent.

30. Sure ſuch an apparition would convince them, and affright them to repentance.

31. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead.

11. (If it were ſo, God will not change his way of ſalvation to perſuade wilful, ſenſual ſinners.) But it is not ſo; for God's word and miniſters are a more ſuitable means of converting ſinners, than a man would be from the dead: God will bleſs his own means: And affrighting men will not renew their natures, and kindle in them a love to God and holineſs. And how little ſhould we know whether one from the dead were a devil, or credible meſſenger? and whether he ſaid true or falſe? Should he dwell with us as long as miniſters do, men would again deſpiſe and perſecute him: Should he come but once, it would not equal the daily ſolicitations of God's miniſters. Will one from the dead heal all diſeaſes with a word, and raiſe the dead, and ſend down the Holy Ghoſt on all the faithful, and give ſuch proof of his truth, as the prophets, and Chriſt, and the apoſtles have done? Will his words have more light and power, than God's word hath? Or would not your fleſhly brethren accuſe him of ſcandalizing and ſlandering the ſoul of their noble deceaſed brother, for telling them he is in hell, and perſecute him, if he were within their power.

NOTE, Chriſtians, remember with thankfulneſs, that you have a far better means for your

your ſalvation, than one from the dead would be; and uſe it accordingly.

CHAP. XVII.

THEN ſaid he unto the diſciples, It is impoſſible but that offences will come: but woe *unto him* through whom they come. 2. It were better for him that a millſtone were hanged about his neck, and he caſt into the ſea, than that he ſhould offend one of theſe little ones.

1, 2. It is a thing that will certainly come to paſs, and muſt be expected, that divers hindrances and oppoſitions will meet men to keep them from faith and holineſs, and that by divers ſorts of perſons: But the ſin of ſuch hinderers is heinous, tending to oppoſe the goſpel of ſalvation, and to damn ſouls; and woe to them, that by their malignity do thus ſerve Satan againſt Chriſt. 2. They may blindly flatter themſelves by malice, or falſe reaſoning, or worldly intereſt; but their caſe is more miſerable, than if they were drowned in the depth of the ſea.

3. Take heed to yourſelves: If thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him. 4. And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him.

3, 4. Take heed that you hinder not any man in the matters of his ſalvation, by perſuaſion, example, or perſecution: But if any man offend you by ſin, or injury, reprove him; and if he repent, forgive him.

NOTE, 1. The meaning is not, that the mock-repentance of one that will ſeven times a day commit groſs ſins, or injury, and ſay, I repent, when it is notorious that he doth not, ſhould be forgiven, for an hypocritical word: But that true repentance ſhould be accepted, how oft ſoever men offend.

Qu. Muſt we not forgive men, unleſs they confeſs and repent? *Anſw.* There are ſeveral degrees of forgiveneſs: 1. We muſt ſo far forgive the impenitent, as to love them as men, and deſire and endeavour their good, without revenge. 2. But we muſt forgive none but the penitent ſo far, as to take them into the ſpecial love, which belongeth to chriſtian friends. But then it ſuppoſeth that the fault be groſs ſin, and not an injury by tolerable error, which he is not convinced of, nor can be.

5. And the apoſtles ſaid unto the Lord, Increaſe our faith.

5. Seeing it is by faith that we muſt do miracles, and muſt be ſaved, give us more faith.

6. And the Lord ſaid, If ye had faith as a grain of muſtard ſeed, ye might ſay unto this ſycamine tree, Be thou plucked up by the root, and be thou planted in the ſea; and it ſhould obey you.

6. If your faith be true, though but ſmall, no difficulty ſhall prevail againſt it, nor any miracle be too hard, when God by his ſpirit ſhall move you to it, who will be the chuſer of miracles.

7. But which of you having a ſervant plowing, or feeding cattle, will ſay unto him by and by, when he is come from the field, Go, and ſit down to meat? 8. And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thyſelf, and ſerve me till I have eaten and drunken; and afterward thou ſhalt eat and drink? 9. Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not. 10. So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

7, 8, &c. But ſee that neither your faith nor miracles puff you up, or make you think too highly of yourſelves: Nor muſt you deſire it to make you conſpicuous in the world, but for your maſter's ſervice, which is your duty, and by which you muſt not think that you are profitable to him, but obedient to him for your own and other mens good. If you have ſervants yourſelves, you will not let them preſer themſelves and their own intereſt, before you and your commands: So you, when you have preached and caſt out devils, and done your beſt, think not that you have profited God, and thereby deſerve to be dignified for the merit of your work; but ſay, we did but our duty, and the privilege and benefit is our own and others.

NOTE, 1. It is hard to analize Luke's words, becauſe it is uncertain when he ſets them together that were ſpoken together; and when he joineth words ſpoken on divers occaſions.

2. When Chriſt judgeth the unprofitable ſervant to utter darkneſs, and yet here calleth all unprofitable; the ſenſe is, that no man

man can add any thing to God, or profit him; nor is he a receiver, but a giver; no angel can merit of him in commutative juſtice. But we muſt be profitable to one another, and ourſelves, by improving God's mercies: And Chriſt ſo loveth his own, as that he will reward this, as if it profited himſelf.

11. And it came to paſs, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. 12. And as he entered into a certain village, there met him ten men that were lepers, which ſtood afar off: 13. And they liſted up *their* voices, and ſaid, Jeſus Maſter, have mercy on us. 14. And when he ſaw *them*, he ſaid unto them, Go ſhew yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed.

11, 12, &c. NOTE, He intimated thereby a purpoſe to heal them: (And he bid them uſe the ill-called corrupt prieſts:) But whether he ſent them to the prieſts as thoſe that were to judge of leproſies before the cleanſing, or to ſhew that they were cleanſed, is doubtful; though the firſt ſeems to me moſt probable.

15. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God. 16. And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

15, 16. He judged it no breach of Chriſt's command to return firſt to him, and glorify God, and give him thanks.

17. And Jeſus anſwering ſaid, Were there not ten cleanſed? but where *are* the nine? 18. There are not found that returned to give glory to God, ſave this ſtranger.

17, 18. This one man, accounted a heretick by the Jews, is the only man of ten that returneth to glorify God for his cure.

NOTE, Many receive mercies, but few glorify God with true thankſgiving.

19. And he ſaid unto him, Ariſe, go thy way; thy faith hath made thee whole.

19. NOTE, This oft-uſed word of Chriſt, is againſt them, that ſay, that becauſe it is Chriſt that healeth, or juſtifieth, it is not faith: As if the office of Chriſt, and of faith, might not concur hereunto.

20. And when he was demanded of the Phariſees, when the kingdom of God ſhould come; he anſwered them, and ſaid, The kingdom of God cometh not with obſervation. 21. Neither ſhall they ſay, Lo here, or lo there: for behold, the kingdom of God is within you.

20, 21. You know not what the kingdom of God is: It is not Chriſt's appearance in viſible pomp, as earthly princes reign: It is a moral ſpiritual kingdom, oppoſite not to monarchs, but to the kingdom of Satan: As Satan reigneth not viſibly by himſelf, but by corrupt princes and teachers, to do his works, and by his inviſible ſuggeſtions and his baits; ſo the kingdom of God is to deſtroy Satan's kingdom, and to ſanctify and ſave men, not by Chriſt's viſible pompous reign, but by holy rulers and teachers, and by his word and ſpirit, and promiſes and bleſſings to work on ſouls.

22. And he ſaid unto the diſciples, The days will come when ye ſhall deſire to ſee one of the days of the Son of Man, and ye ſhall not ſee *it*.

22. Days of ſuffering are not far off, when you will wiſh for my preſence to deliver you (or, as ſome, when you ſhall wiſh for days, as eaſy and quiet, as theſe are now,) or others think, though he ſpake to his diſciples, it is the Phariſees or the Jewiſh nation that he ſpake to them of.

23. And they ſhall ſay to you, See here, or ſee there: go not after *them*, nor follow *them*. 24. For as the lightning that lighteth out of the one *part* under heaven, ſhineth unto the other *part* under heaven: ſo ſhall alſo the Son of man be in his day.

23, 24. Believe not them that tell you a deliverer or Chriſt is in ſuch or ſuch a place. For my kingdom ſhall not be managed by my perſonal appearance, but by the light of my word and ſpirit, which ſhall ſhine from one part of the world to another, as lightning from heaven; [or, my laſt coming will be like lightning, ſudden, and glorious to all mens ſight.]

25. But firſt muſt he ſuffer many things, and be rejected of this generation. 26. And as it was in the days of Noe, ſo ſhall it be alſo in the days of the Son of Man. 27. They did eat, they drank, they married wives, they were given in marriage,

marriage, until the day that Noe entered into the ark: and the flood came and deſtroyed them all.

25, 26, 27. See *Matth.* 24. Whether the day of Chriſt be the day of his juſt deſtruction of the Jews, or of his reign by the goſpel, joined with the fall of them and other enemies, or his laſt coming, is doubted of by expoſitors.

28. Likewiſe alſo as it was in the days of Lot, they did eat, they drank, they brought, they ſold, they planted, they builded: 29 But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all: 30. Even thus ſhall it be in the day when the Son of Man is revealed.

28, 29, 30. Chriſt's coming, (whether to deſtroy his enemies, or to judge the world,) will be ſudden, unexpected, and terrible.

31. In that day, he which ſhall be upon the houſe-top, and his ſtuff in the houſe, let him not come down to take it away: and he that is in the field, let him likewiſe not return back. 32. Remember Lot's wife.

31, 32. Let all go, and be glad to ſave your lives: Look not back with grief for your loſſes, leſt you ſpeed as Lot's wife did.

33. Whoſoever ſhall ſeek to ſave his life, ſhall loſe it: and whoſoever ſhall loſe his life, ſhall preſerve it.

33. Self-ſaving, by forſaking the truth, will prove ſelf-deſtroying; and venturing and loſing life for me, ſhall prove the ſureſt ſaving way.

34. I tell you, in that night there ſhall be two men in one bed; the one ſhall be taken, and the other ſhall be left. 35. Two women ſhall be grinding together; the one ſhall be taken, and the other left. 36. Two men ſhall be in the field; the one ſhall be taken, and the other left.

34, 35. I will carefully ſeparate my own from the reſt, and ſave them, when unbelievers periſh, (whether at the end, or ſooner.)

37. And they anſwered and ſaid unto him, Where, Lord? And he ſaid unto them, Whereſoever the body *is*, thither will the eagles be gathered together.

37. Where ſhall all theſe things be done? He ſaid, where thoſe deſigned to deſtruction are, thither God's juſtice will ſend his executioners. And where his choſen are, there ſhall be deliverance. See *Matth.* 24.

CHAP. XVIII.

AND he ſpake a parable unto them, *to this end*, that men ought always to pray, and not to faint;

1. To hold on in earneſt importunity and hope, and not to grow cold, and ſlack, and heartleſs.

2. Saying, There was in a city a judge which feared not God, neither regarded man. 3. And there was a widow in that city, and ſhe came unto him, ſaying, Avenge me of mine adverſary.

2, 3. NOTE, Woe to the land that hath ſuch judges. She ſaid, Do me juſtice againſt mine adverſary.

4. And he would not for a while: but afterward he ſaid within himſelf, Though I fear not God, nor regard man; 5. Yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me.

4, 5. NOTE, Where there is no fear of God, yet avoiding clamour and ſhame for injuſtice, may make a judge do juſtice to the oppreſſed. But they that come to diabolical malignity, will delight to do miſchief, and deſtroy the juſt, and will take their wickedneſs for their glory.

6. And the Lord ſaid, Hear what the unjuſt judge ſaith. 7. And ſhall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8. I tell you that he will avenge them ſpeedily. Nevertheleſs, when the Son of Man cometh, ſhall he find faith on the earth?

6, 7, 8. Will importunity prevail with a wicked judge? and will not importunate prayer prevail with God to do juſtice for his choſen, praying people? I tell you, though the time ſeem long to you, he will make no delay to do them juſtice in due time.

NOTE, Importunity moved the man by wearying him; but it procureth mercy from God only, by making us fit receivers of it.

Men will deſpond by impatience, before deliverance cometh.

9. And he ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others:

9. He thought meet to rebuke thoſe who thought too well of their own goodneſs, and were too cenſorious and contemptuous of thoſe that ſeemed worſe than they.

10. Two men went up into the temple to pray; the one a Phariſee, and the other a publican. 11. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men *are*, extortioners, unjuſt, adulterers, or even as this publican. 12. I faſt twice in the week, I give tithes of all that I poſſeſs.

10, 11, 12. The Phariſee's prayer was a boaſting of his goodneſs, and not an humble bewailing of his ſins and wants. All this was praiſe-worthy in itſelf, but much more was neceſſary in him.

13. And the publican ſtanding afar off, would not liſt up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

13. His prayer was in the deep ſenſe of his ſin, a humble begging mercy of God; (not with a purpoſe to go on in ſin, but with penitence and converſion, reſolving of a new life.)

14. I tell you, this man went down to his houſe juſtified *rather* than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

14. God took this for a juſter or better man, for his penitent confeſſion than the Phariſee, for all that formal righteouſneſs which he boaſted of: For God will exalt the humble, and abaſe the proud. (But this ſuppoſeth the publican's repentance to be a true converſion, and not mere conviction and confeſſing in fear)

15. And they brought unto him alſo infants, that he ſhould touch them: but when *his* diſciples ſaw *it*, they rebuked them. 16. But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. 17. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, ſhall in no wiſe enter therein.

15, 16, 17. See on *Matth.* 10. 14. *Matth.* 19. 13, 14, 15.

18. And a certain ruler aſked him, ſaying, Good Maſter, what ſhall I do to inherit eternal life? 19. And Jeſus ſaid unto him, Why calleſt thou me good? none *is* good ſave one, *that is* God. 20. Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Honour thy father and thy mother. 21. And he ſaid, All theſe have I kept from my youth up. 22. Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing: ſell all that thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in heaven: and come, follow me. 23. And when he heard this, he was very ſorrowful: for he was very rich.

18, 19, &c. See *Matth.* 19. 20. and *Mark* 10. 17.

NOTE, This renunciation of the world is not required by Chriſt, to a *high degree* of holineſs only, but to the obtaining of *eternal life*.

NOTE, Multitudes of nominal Chriſtians go not ſo far as this worldly Jew; in believing a life eternal, and in care to inherit it, and in doing ſo much for it, from his youth.

24. And when Jeſus ſaw that he was very ſorrowful, he ſaid, How hardly ſhall they that have riches enter into the kingdom of God! 25. For it is eaſier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26. And they that heard *it*, ſaid, Who then can be ſaved?

24, 25, 26. See *Matth.* 19.

NOTE, To enter into the kingdom of God, and to be ſaved, was underſtood by the hearers to be all one.

27. And he ſaid, the things which are impoſſible with men, are poſſible with God.

27. NOTE,

27. NOTE, Poſſibility, though with great difficulty, muſt make us true ſeekers, and then we may attain to certainty.

28. Then Peter ſaid, Lo, we have left all, and followed thee. 29. And he ſaid unto them, Verily I ſay unto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdom of God's ſake, 30. Who ſhall not receive manifold more in this preſent time, and in the world to come life everlaſting.

28, 29, 30. You ſhall be no loſers by me. NOTE, The bleſſings even of ſuffering Chriſtians in this life, are better than all that they forſake for Chriſt.

31. Then he took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of Man ſhall be accompliſhed. 32. For he ſhall be delivered unto the Gentiles, and ſhall be mocked and ſpitefully entreated, and ſpitted on; 33. And they ſhall ſcourge *him*, and put him to death: and the third day he ſhall riſe again. 34. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken.

31, 32, &c. NOTE, We muſt not wonder if many of our hearers then are dull of underſtanding.

35. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide begging. 36. And hearing the multitude paſs by, he aſked what it meant. 37. And they told him, that Jeſus of Nazareth paſſed by. 38. And he cried, ſaying, Jeſus, thou ſon of David, have mercy on me. 39. And they which went before, rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou ſon of David, have mercy on me. 40. And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he aſked him, 41. Saying, What wilt thou that I ſhall do unto thee? And he ſaid, Lord, that I may receive my ſight. 42. And Jeſus ſaid unto him, Receive thy ſight: thy faith hath ſaved thee. 43. And immediately he received his ſight, and followed him, glorifying God: and all the people when they ſaw *it*, gave praiſe unto God.

35, 36, &c. See on *Matth.* 20. 18, 19. 20. NOTE, Faith fitteth us to receive mercy; and mercy teacheth us to glorify God.

CHAP. XIX.

AND *Jeſus* entered, and paſſed through Jericho. 2. And behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich. 3. And he ſought to ſee Jeſus who he was, and could not for the preſs, becauſe he was little of ſtature. 4. And he ran before, and climbed up into a ſycomore-tree to ſee him; for he was to paſs that way. 5. And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, Zaccheus, make haſte, and come down: for to-day I muſt abide at thy houſe.

1, 2, &c. Deſire, and diligent ſeeking, prepare us for Chriſt's acceptance and abode with us.

6. And he made haſte, and came down, and received him joyfully.

6. NOTE, He hoped but for a ſight of him, and obtained more. Mercy exceedeth the ſeekers expectation.

7. And when they ſaw *it*, they all murmured, ſaying, that he was gone to be gueſt with a man that is a ſinner.

7. NOTE, As if Chriſt were not holy and ſtrict enough, becauſe he went to ſinners for their ſalvation.

8. And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore *him* four-fold.

8. NOTE, 1. This proceeding from faith in Chriſt, proved him a true convert. 2. Falſe accuſation was the publican's notable ſin.

9. And Jeſus ſaid unto him, This day is ſalvation come to this houſe, foraſmuch as he alſo is the ſon of Abraham.

9. NOTE, 1. Where true faith and converſion cometh, there ſalvation cometh. 2. All true believers are children of Abraham, that is, of the promiſe made to Abraham and his ſeed.

10. For the Son of Man is come to ſeek and to ſave that which was loſt.

10. To this end came I into the world, to redeem, convert, and ſave loſt ſinners.

11. And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear.

11. To take them off ſuch expectations.

12. He ſaid therefore, A certain noble man went into a far country, to receive for himſelf a kingdom, and to return.

12. Chriſt was to go from earth to heaven, to receive his own kingly glory, and to reign their over heaven and earth, and to return to judge men according to their works.

13. And he called his ten ſervants and delivered them ten pounds, and ſaid unto them, occupy till I come.

13. He giveth men, that profeſs to be his ſervants, his gifts and mercies, and commands them to uſe them faithfully in his ſervice, and do good in his church, and profit others, expecting his return.

14. But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reign over us.

14. The Jews, to whom he firſt offered grace, rejected him and his government with ſcorn.

15. And it came to paſs, that when he was returned, having received the kingdon, then he commanded thoſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

15. When he came to exerciſe judgment over his ſubjects and ſervants, he called firſt thoſe that profeſſed chriſtianity, to take an account how they had uſed the bleſſings of the goſpel.

16. Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds.

16. Thy grace and gifts have been improved to the profit of many, and to my own increaſe in holineſs.

17. And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been faithful in a very little, have thou authority over ten cities.

17. Thou ſhalt have a reward above others, according to thy ſervice.

NOTE, 1. Chriſt will praiſe his faithful ſervants, and their works. 2. He rewardeth them, *becauſe* they have been faithful, as the moral qualification of the receivers; but not in commutative juſtice, nor in diſtributive governing juſtice, according to the law of innocency, or of Moſes, but in diſtributive paternal juſtice according to the law of grace and faith.

18. And the ſecond came ſaying, Lord, thy pound hath gained five pounds. 19. And he ſaid likewiſe to him, Be thou alſo over five cities.

18, 19. Their reward ſhall be anſwerable.

20. And another came, ſaying, Lord, behold, *here is* thy pound which I have kept laid up in a napkin: 21. For I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou layedſt not down, and reapeſt that thou didſt not ſow.

20, 21. Here is thy own; I have waſted none of it: But thou art ſo ſevere that I durſt not trade with it, leſt I ſhould loſe it.

22. And he ſaid unto him, Out of thine own mouth will I judge thee, thou wicked ſervant. Thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow: 23. Wherefore then gaveſt not thou my money into the bank, that at my coming I might have required mine own with uſury?

22, 23. NOTE, Wicked men are apt to excuſe their ſloth, and accuſe God's ſtrictneſs: But out of their own confeſſions and words ſhall hypocrites, that profeſs chriſtianity, be condemned.

Qu. *What uſury is it which* Chriſt *by this parable ſeemeth to countenance? Anſw.* Such as God had not forbidden: To us now all uſury is ſinful, that is againſt either *juſtice*

or

or *charity*, or the *public good*, and no other: For Moſes's political law bindeth not us.

24. And he ſaid unto them that ſtood by, Take from him the pound: and give *it* to him that hath ten pounds. 25. (And they ſaid unto him, Lord, he hath ten pounds). 26. For I ſay unto you, that unto every one which hath, ſhall be given: and from him that hath not, even that he hath ſhall be taken away from him.

24. Add it to his reward.

25, 26. He that hath gained by his faithful induſtry, ſhall be truſted and rewarded with more; and he that unfaithfully neglected to uſe the mercy truſted with him, ſhall be deprived of that mercy, gifts, time, &c. which he neglected.

27. But thoſe mine enemies which would not that I ſhould reign over them, bring hither, and ſlay *them* before me.

27. Thoſe Jews that hated and rejected me, and all ſuch rebellious infidels, ſhall be deſtroyed.

28. And when he had thus ſpoken, he went before, aſcending up to Jeruſalem. 29. And it came to paſs, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he ſent two of his diſciples, 30. Saying, Go ye into the village over againſt *you*; in the which at your entring ye ſhall find a colt tied, whereon yet never man ſat: looſe him, and bring *him* hither. 31. And if any man aſk you, Why do ye looſe *him?* thus ſhall ye ſay unto him, Becauſe the Lord hath need of him. 32. And they that were ſent, went their way, and found even as he had ſaid unto them. 33. And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt? 34. And they ſaid, The Lord hath need of him.

28, 29, &c. NOTE, Though Luke name only the colt, that denieth not the aſs named by other writers.

See *Matth* 21. 1, 7, 8.

35. And they brought him to Jeſus: and they caſt their garments upon the colt, and they ſet Jeſus thereon. 36. And as he went, they ſpread their clothes in the way. 37. And when he was come nigh, even now at the deſcent of the mount of Olives, the whole multitude of the diſciples began to rejoice, and praiſe God with a loud voice, for all the mighty works that they had ſeen, 38. Saying, Bleſſed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the higheſt.

37. See on *Matth.* 21. 9, 10, 11.

39. And ſome of the Phariſees from among the multitude ſaid unto him, Maſter, rebuke thy diſciples. 40. And he anſwered and ſaid unto them, I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out.

39, 40. They do but what God doth cauſe them to do, and if they did not, God would have it done, though by miracle.

41. And when he was come near, he beheld the city, and wept over it, 42. Saying, If thou hadſt known, even thou, at leaſt in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

41. O that thou hadſt known the things that are neceſſary to thy own peace and ſafety, before the day of grace be paſt. But by thy wilful ſin and blindneſs; they are unknown to thee.

NOTE, Chriſt, as man, by weeping over ſelf-deſtroying ſinners, ſheweth his love and pity, though not equal to that which he exerciſeth on his elect whom he will ſave.

43. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide. 44. And ſhall lay thee even with the ground, and thy children within thee; and they ſhall not leave in thee one ſtone upon another; becauſe thou kneweſt not the time of thy viſitation.

43, 44. All this was done about thirty-eight years after, by the dreadfulleſt ſiege for famine and murder, that any hiſtory recordeth.

45. And he went into the temple,

ple, and began to caſt out them that ſold therein, and them that bought, 46. Saying unto them, It is written, My houſe is the houſe of prayer: but ye have made it a den of thieves.

45, 46. See *Matth.* 21. 12. NOTE, Chriſt ſhewed his authority by reforming; and his zeal even for the temple, while the law ſtood.

47. And he taught daily in the temple, But the chief prieſts and the ſcribes, and the chief of the people ſought to deſtroy him.

47. The prieſts and rulers were they that were Chriſt's enemies and perſecutors.

48. And could not find what they might do: for all the people were very attentive to hear him.

48. They durſt not lay hands on him, becauſe the multitude hearing and admiring him, were as his guard.

CHAP. XX.

AND it came to paſs, that on one of thoſe days, as he taught the people in the temple, and preached the goſpel, the chief prieſts and the ſcribes came upon him, with the elders, 2. And ſpake unto him, ſaying, Tell us, by what authority doeſt thou theſe things? or who is he that gave thee this authority?

1, 2. Such things are not to be done without authority.

3. And he anſwered and ſaid unto them, I will alſo aſk you one thing; and anſwer me: 4. The baptiſm of John, was it from heaven, or of men? 5. And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay, Why then believed ye him not? 6. But, and if we ſay, Of men; all the people will ſtone us: for they be perſuaded that John was a prophet. 7. And they anſwered, that they could not tell whence *it was*. 8. And Jeſus ſaid unto them, Neither tell I you by what authority I do theſe things.

3, 4, &c. They ought to have known his authority by his miracles. See *Matth.* 21.

9. Then began he to ſpeak to the people this parable: A certain man planted a vineyard, and let it forth to huſbandmen, and went into a far country for a long time. 10. And at the ſeaſon, he ſent a ſervant to the huſbandmen, that they ſhould give him of the fruit of the vineyard: but the huſbandmen beat him, and ſent *him* away empty. 11. And again he ſent another ſervant, and they beat him alſo, and entreated *him* ſhamefully, and ſent *him* away empty. 12. And again he ſent the third; and they wounded him alſo, and caſt *him* out. 13. Then ſaid the lord of the vineyard, What ſhall I do? I will ſend my beloved ſon: it may be they will reverence *him* when they ſee him. 14. But when the huſbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heir: come, let us kill him, that the inheritance may be ours. 15. So they caſt him out of the vineyard, and killed *him*. What therefore ſhall the lord of the vineyard do unto them? 16. He ſhall come and deſtroy theſe huſbandmen, and ſhall give the vineyard to others. And when they heard *it*, they ſaid, God forbid.

9, 10, &c. The vineyard is the land of Iſrael; the huſbandmen are the Iſraelites; the owner is God; the meſſengers are the prophets; the ſon is Chriſt, &c. See *Matth.* 21.

17. And he beheld them, and ſaid, What is this then that is written, The ſtone which the builders rejected, the ſame is become the head of the corner? 18. Whoſoever ſhall fall upon that ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder.

17, 18. Whoever ſins againſt Chriſt by unbelief, will periſh in his ſin: But they that ſtrive againſt him by malignity and oppoſition, will fall under his victorious judgment, which will make them the moſt miſerable.

19. And the chief prieſts and the ſcribes the ſame hour ſought to lay hands on him; and they feared the people: for they perceived that he

he had ſpoken this parable againſt them.

19. NOTE, That which is ſaid againſt their ſin, enrageth the impenitent, be it never ſo true and needful to their conviction.

20. And they watched *him*, and ſent forth ſpies, which ſhould feign themſelves juſt men, that they might take hold of his words, that ſo they might deliver him unto the power and authority of the governor.

20 Blood-thirſty hypocrites would enſnare him to get ſome word for which they might accuſe him, to the Roman governor, as treaſon againſt Ceſar.

NOTE, How like in all ages are the nature and ways of wicked men! Thus was Naboth uſed by Jezebel, &c.

21. And they aſked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly, neither acceptеſt thou the perſon *of any*, but teacheſt the way of God truly. 22. Is it lawful for us to give tribute unto Ceſar, or no? 23. But he perceived their craftineſs, and ſaid unto them, Why tempt ye me? 24. Shew me a penny: whoſe image and ſuperſcription hath it? They anſwered and ſaid, Ceſar's. 25. And he ſaid unto them, Render therefore unto Ceſar the things which be Ceſar's, and unto God the things which be God's. 26. And they could not take hold of his words before the people: and they marvelled at his anſwer, and held their peace.

21, 22, &c. NOTE, There is poiſon in the ſeeming kindneſs of cruel hypocrites; they flatter that they may hurt. NOTE, It is lawful to put off bloody enſnares with doubtful anſwers.

27. Then came to him certain of the Sadducees (which deny that there is any reſurrection) and they aſked him, 28. Saying, Maſter, Moſes wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother. 29. There were therefore ſeven brethren; and the firſt took a wife, and died without children. 30. And the ſecond took her to wife, and he died childleſs. 31. And the third took her; and in like manner the ſeven alſo. And they left no children, and died. 32. Laſt of all the woman died alſo. 33. Therefore in the reſurrection, whoſe wife of them is ſhe: for ſeven had her to wife.

27, 28, &c. Carnal men, from their own error, do fooliſhly cavil againſt the truth which they underſtand not.

34. And Jeſus anſwering ſaid unto them, The children of this world marry, and are given in marriage: 35. But they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage. 36. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the reſurrection.

34, 35, 36. NOTE, Worthineſs of that world, is ſuch a qualification as is required in God's promiſe. NOTE, The bleſſed ſhall be like the angels, and with them, and be immortal. NOTE, By the reſurrection here is meant the *next life*, even to ſeparated ſouls, and not only the reſurrection of the body. O why do we not long for ſuch a change!

37. Now that the dead are raiſed, even Moſes ſhewed at the buſh, when he calleth the Lord the God of Abraham, and the God of Iſaac, and the God of Jacob. 38. For he is not a God of the dead, but of the living: for all live unto him.

37, 38. See *Matth.* 22. He is the Lord and owner of the dead and living: But to be *their God*, ſignifieth more, even to be their governor and protector, and their end and portion, and their all.

39. Then certain of the ſcribes anſwering ſaid, Maſter, thou haſt well ſaid. 40. And after that, they durſt not aſk him any queſtion at all.

39, 40. They were out of hope of entrapping him by their queſtions.

41. And he ſaid unto them, How ſay

ſay they that Chriſt is David's ſon? 42. And David himſelf ſaith in the book of pſalms, The LORD ſaid unto my Lord, Sit thou on my right hand. 43. Till I make thine enemies thy footſtool. 44. David therefore calleth him Lord, how is he then his ſon?

41, 42, &c. See *Matth.* 22.

45. Then in the audience of all the people, he ſaid unto his diſciples, 46. Beware of the ſcribes, which deſire to walk in long robes, and love greetings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts; 47. Which devour widows houſes, and for a ſhew make long prayers: the ſame ſhall receive greater damnation.

45, 46, 47. NOTE, the character of formal hypocrites, is to be worldly, cruel, unjuſt, proud, and to be devout in a ceremonious religion and lip labour, to quiet their conſcience, and keep their reputation. NOTE, Though no doubt but ſome hypocrites can uſe long prayers *ex tempore*, it is moſt likely that that of the Scribes and Phariſees was a form or liturgy.

CHAP. XXI.

AND he looked up, and ſaw the rich men caſting their gifts into the treaſury. 2. And he ſaw alſo a certain poor widow, caſting in thither two mites. 3. And he ſaid, Of a truth I ſay unto you, that this poor widow hath caſt in more than they all. 4. For all theſe have of their abundance caſt in unto the offerings of God: but ſhe of her penury hath caſt in all the living that ſhe had.

1, 2, &c. See on *Mark* 12. 41, 42. God judges not of our ſervice by the bulk.

5. And as ſome ſpake of the temple, how it was adorned with goodly ſtones, and gifts, he ſaid, 6. *As for* theſe things which ye behold, the days will come, in the which there ſhall not be left one ſtone upon another, that ſhall not be thrown down.

5, 6. See *Matth.* 24.

7. And they aſked him, ſaying, Maſter, but when ſhall theſe things be? and what ſign *will there be* when theſe things ſhall come to paſs.

7. NOTE, Corrupt nature is more deſirous to know things to come, than to prepare for them by preſent duty.

8. And he ſaid, Take heed that ye be not deceived: for many ſhall come in my name, ſaying, I am *Chriſt*; and the time draweth near: go ye not therefore after them.

8. Take you more care of yourſelves, than to know the time; and be not deceived by falſe Chriſts, and falſe prophets.

9. But when ye ſhall hear of wars, and commotions, be not terrified: for theſe things muſt firſt come to paſs, but the end *is* not by and by. 10. Then ſaid he unto them, Nation ſhall riſe againſt nation, and kingdom againſt kingdom: 11. And great earthquakes ſhall be in divers places, and famines and peſtilences, and fearful ſights, and great ſigns ſhall there be from heaven. 12. But before all theſe, they ſhall lay their hands on you, and perſecute *you*, delivering *you* up to the ſynagogues, and into priſons, being brought before kings and rulers for my name's ſake. 13. And it ſhall turn to you for a teſtimony.

9, 10, &c. See *Matth.* 24. NOTE, Chriſt did not draw in diſciples with the hopes of proſperity. It ſhall be your witneſs or martyrdom, to divulge the goſpel, and condemn unbelievers.

14. Settle *it* therefore in your hearts, not to meditate before what ye ſhall anſwer. 15. For I will give you a mouth and wiſdom, which all your adverſaries ſhall not be able to gainſay, nor reſiſt.

14, 15. NOTE, It is Chriſt in heaven that giveth grace and gifts to his ſervants on earth by his ſpirit.

16. And ye ſhall be betrayed both by parents, and brethren, and kinſfolks, and friends; and *ſome* of you ſhall they cauſe to be put to death. 17. And ye ſhall be hated of all men for my name's ſake.

18. But

18. But there ſhall not an hair of your head periſh.

16, 17, 18. Ye ſhall be no loſers by all your ſufferings; you ſhall be preſerved till you are ripe for your full reward.

19. In your patience poſſeſs ye your ſouls.

19. While you keep your innocence and patience, you keep your ſouls from danger and loſs.

20. And when ye ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh. 21. Then let them which are in Judea, flee to the mountains; and let them which are in the midſt of it, depart out; and let not them that are in the countries, enter thereinto. 22. For theſe be the days of vengeance, that all things which are written may be fulfilled.

20, 21, 22. Jeruſalem's calamity ſhall be ſo great, that all that will be ſafe, muſt fly from it.

23. But woe unto them that are with child, and to them that give ſuck in thoſe days: for there ſhall be great diſtreſs in the land, and wrath upon this people. 24. And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations: and Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

23, 24. Till heathens be turned chriſtians themſelves, (in Conſtantine's days) and then Jeruſalem ſhall be reſtored, and be the dwelling of chriſtians.

25. And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity, the ſea and the waves roaring: 26. Mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken. 27. And then ſhall they ſee the Son of Man coming in a cloud with power and great glory. 28. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh.

25, 26, &c. See *Matth.* 24. Judgment, though ſlow, is ſure and terrible.

29. And he ſpake to them a parable, Behold the fig-tree, and all the trees: 30. When they now ſhoot forth, ye ſay and know of your ownſelves, that ſummer is now nigh at hand. 31. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand.

29, 30, 31. The kingdom of God is the reign of the Meſſiah, deſtroying Satan's kingdom, beginning indeed at his reſurrection, but notable as catholic, upon the great converſion of the Gentiles, ſpecially when emperors owned Chriſt, the Jews being partly deſtroyed, and partly converted; and at laſt perfected in glory.

32. Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled. 33. Heaven and earth ſhall paſs away; but my word ſhall not paſs away.

32, 33. Till the Jews be deſtroyed, and the Gentiles begin to receive the goſpel through the world.

34. And take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares. 35. For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.

34, 35. Either the ruin of the Jews ſhall ſuddenly come on all that land; or the day of judgment on all the world: And our duty is to be always ready; and therefore to avoid ſenſuality and worldlineſs, which is unreadineſs.

36. Watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Man.

36. A life of obedient watching againſt ſin, waiting for judgment, and conſtant prayer, is our goſpel-worthineſs to eſcape God's judgments, and our preparation for a comfortable meeting our judge.

37. And in the day-time he was teaching in the temple, and at night

he went out, and abode in the mount that is called the *mount* of Olives. 38. And all the people came early in the morning to him in the temple, for to hear him.

37, 38. Note, They could not ſilence him, 1. Becauſe it was the Jews law, that prophets and great teachers ſhould ſpeak freely. 2. And the Romans limited their power. 3. And they feared the multitude of his hearers.

CHAP. XXII.

NOW the feaſt of unleavened bread drew nigh, which is called the paſſover. 2. And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people.

1, 2. The feaſt of unleavened bread, was the day of the paſſover, and ſeven days after.

3. Then entered Satan into Judas ſurnamed Iſcariot, being of the number of the twelve. 4. And he went his way, and communed with the chief prieſts and captains, how he might betray him unto them.

3, 4. Note, There is more of Satan in ſin, than ſinners think: He hath acceſs as a tempter to the imagination, and when his temptation prevaileth, he gets greater poſſeſſion of the heart.

5. And they were glad, and covenanted to give him money.

5. Note, 1. Wicked purpoſes or deſires, uſe to meet with encouragement from wicked men. 2. It is a heinous crime, when men dare covenant to ſin for gain.

6. And he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude.

6. To avoid tumult.

7. Then came the day of unleavened bread, when the paſſover muſt be killed. 8. And he ſent Peter and John, ſaying, Go and prepare us the paſſover, that we may eat. 9. And they ſaid unto him, Where wilt thou that we prepare? 10. And he ſaid unto them, Behold, when ye are entered into the city, there ſhall a man meet you, bearing a pitcher of water; follow him into the houſe where he entereth in. 11. And ye ſhall ſay unto the good man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? 12. And he ſhall ſhew you a large upper room furniſhed: there make ready. 13. And they went and found as he had ſaid unto them: and they made ready the paſſover.

7, 8, &c. Note, 1. Chriſt knew what would befal them out of ſight. 2. Being made under the law, he would keep even that part that typified himſelf.

14. And when the hour was come, he ſat down, and the twelve apoſtles with him. 15. And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer.

14. Note, Chriſt earneſtly deſired the fulfilling of his undertaken work, and holy communion with his ſervants.

16. For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17. And he took the cup, and gave thanks, and ſaid, Take this, and divide *it* among yourſelves. 18. For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come.

16, 17, 18. Till we meet in heaven; or till I celebrate that ſacrament which is the chriſtian paſſover with you, in the holy aſſemblies, where I will be ſpiritually preſent.

Qu. How comes the cup twice mentioned? *Anſw.* The firſt was part of the paſſover. But Beza noteth, that the 18th and 19th verſes are not in the Syrian tranſlation, which is moſt ancient: And in his very old greek copy now at Cambridge, [This do in remembrance of me,] is left out of the 19th verſe; and he conjectures ſome verſes are tranſpoſed.

19. And he took bread, and gave thanks, and brake *it*, and gave unto them, ſaying, This *is* my body which is given for you: this do in remembrance of me. 20. Likewiſe alſo the cup after ſupper, ſaying, This cup *is* the new teſtament in my blood, which is ſhed for you.

19, 20. See *Matth.* 26. Note, Seeing the Evangeliſts uſe not all the very ſame words,

words, it ſeems not of abſolute neceſſity to uſe juſt the ſame ſtill: Yet all the ſubſtance muſt be retained; and it is ſafeſt repeating all ſet together which they recite; and as Paul moſt fully reciteth them.

21. But behold, the hand of him that betrayeth me, *is* with me on the table. 22. And truly the Son of Man goeth as it was determined: but woe unto that man by whom he is betrayed. 23. And they began to enquire among themſelves, which of them it was that ſhould do this thing.

21, 22, 23. NOTE, How hard was Judas's heart, that took not this warning.

24. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.

24. NOTE, This ſtrife was before, *Matth.* 20. But Luke keepeth not to the order of time.

25. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. 26. But ye *ſhall* not *be* ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve.

25, 26. (I am not for parity among all my diſciples: You know I have choſen you only to be apoſtles: But though you be over the churches, you muſt not be rulers of one another: And that ſort of pre-eminence which you have, muſt not be like that of the princes of the world, who rule by the ſword, or outward force, and in worldly pomp or ſtate, conſtraining ſubjects to flatter them with high titles, but it muſt be grounded in an excellency of grace and gifts, love, meekneſs, humility, being the moſt uſeful, and devoted to the good of all; as ruling only the voluntary, and therefore by the cleareſt reaſon, and greateſt love, and moſt exemplary profitable lives: ſtrive and ſpare not for this pre-eminence and diſparity)

27. For whether *is* greater, he that ſitteth at meat, or he that ſerveth? *is* not he that ſitteth at meat? but I am among you as he that ſerveth.

27. Would you rule, as greater than I? what hath my government of you been, but to do you good, by doctrine, love, and good example, without force?

28. Ye are they which have continued with me in my temptations. 29. And I appoint unto you a kingdom, as my Father hath appointed unto me:

28. As a reward for your faithful ſticking to me in all my trials and ſufferings, I appoint, &c.

NOTE, This promiſe is three ways expounded; 1. The aſpiring clergy ſay it is, I make you apoſtles the chief rulers of my church, though in perſecuting times, and your ſucceſſors ſhall be patriarchs, metropolitans, arch-biſhops, &c. and over-top emperors and kings.

2. Others ſay, that this lower world is but a ſhadow of the upper; and that the office of angels, and the titles in Daniel of [Michael your Prince] and ſo of other angels, ſheweth that there be kingdoms in the ſpiritual world above us, anſwerable to all the kingdoms on earth, and incomparably more; and that therefore Chriſt ſaith, *In my father's houſe are many manſions*: And that there the twelve apoſtles have their kingdoms, (at leaſt over the twelve tribes,) as being equal with the angels.

3. But moſt think that it is only an expreſſion of the eminent glory of the apoſtles after the reſurrection.

I ſee not but part of all three expoſitions may be included, that is, you ſhall be chief in my church on earth, and equal with angels after death, but ſpecially after the day of judgment.

30. That ye may eat and drink at my table in my kingdom, and ſit on thornes, judging the twelve tribes of Iſrael.

30. That ye may be ſeaſted by me in heaven with ſpiritual everlaſting joys, and may be ſuperiors to the glorified Iſraelites, and in the mean time on earth may be the chieſeſt in my church.

31. And the Lord ſaid, Simon, Simon, behold, Satan hath *deſired to have* you, that he may ſift *you* as wheat: 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren.

31, 32. Satan hath got leave to try, and ſift you all, and thee in ſpecial: But I have by prayer prevailed, that though thou ſin in denying me, thou mayeſt not fall from ſincere faith: And when by repentance thou art recovered from thy fall, ſtrengthen thy brethren, who will forſake me alſo.

33. And he ſaid unto him, Lord, I am ready to go with thee both into priſon, and to death. 34. And he ſaid,

ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me.

33. NOTE, Chriſt that knew Satan's requeſt, and knew the event, knew Peter's weakneſs better than he himſelf did.

35. And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing. 36. Then ſaid he unto them, But now he that hath a purſe, let him take *it*, and likewiſe *his* ſcrip: and he that hath no ſword, let him ſell his garment, and buy one. 37. For I ſay unto you, that this that is written, muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors: for the things concerning me have an end.

35, 36, 37. When the people followed and applauded me for my cures and miracles, I knew that they would receive you, and provide for you for my ſake: But now I am to be crucified and ſcorned as a tranſgreſſor, they will alſo caſt you off: Therefore now look for hard uſage, and moderately provide for yourſelves.

38. And they ſaid, Lord, behold, here *are* two ſwords. And he ſaid unto them, It is enough.

38. I do not mean that you ſhould now fight for me, but that you take care of your ſafety.

39. And he came out, and went, as he was wont, to the mount of Olives; and his diſciples alſo followed him.

32. It ſeems he uſed there to lodge out of doors on the ground, and his diſciples with him.

40. And when he was at the place, he ſaid unto them, Pray, that ye enter not into temptation.

40. Prayer is the way both to eſcape temptation, and in it to overcome.

41. And he was withdrawn from them about a ſtone's caſt, and kneeled down and prayed, 42. Saying, Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be done.

41, 42. NOTE, For Chriſt, in the firſt act, by a ſimple nolition to be unwilling to ſuffer, was no ſin, nor reſiſting God, but the property of human nature: But if he had been averſe in the ſecond comparative act, called *election*, when he knew it was God's will, this would have been evil.

43. And there appeared an angel unto him from heaven, ſtrengthening him.

43. NOTE, Had Chriſt, as man, need of an angel's ſtrengthening? What need then have we in the approach of death and great ſufferings? And may we not alſo expect angels help?

44. And being in an agony, he prayed more earneſtly: and his ſweat was as it were great drops of blood falling down to the ground.

44. NOTE, This was not from the fear of death, but the deep ſenſe of God's wrath againſt ſin, which he, as our ſacrifice, was to bear, in greater pain than mere dying, which his ſervants oft bear with peace.

45. And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow, 46. And ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into temptation.

45, 46. NOTE, We are apt to ſleep when we have moſt need to watch and pray, and have need to be awakened.

47. And while he yet ſpake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus, to kiſs him. 48. But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of Man with a kiſs?

47, 48. NOTE, God permitted one ſo near Chriſt to betray him, to warn us how far to expect evil from our profeſſed friends.

49. When they which were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword? 50. And one of them ſmote the ſervant of the high prieſt, and cut off his right ear.

49, 50. Self-defence is natural, but God's law muſt rule it: They were the more put to fly, becauſe they had reſiſted.

51. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear and healed him.

51. NOTE,

51. NOTE, This miracle, wrought for one that came to deſtroy him, neither melted nor convinced hardened ſinners.

52. Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders which were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves? 53. When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs.

52, 53. This is the time which God hath granted Satan to make uſe of you his inſtruments againſt me, and the prince of darkneſs will ſeem to conquer.

54. Then took they him, and led *him*, and brought him into the high prieſt's houſe. And Peter followed afar off. 55. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them. 56. But a certain maid beheld him as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him.

54, 55, 56. NOTE, When trial muſt come, inſtruments will not be wanting.

57. And he denied him, ſaying, Woman, I know him not.

57. NOTE, Had he not been conſcious of ſmiting with the ſword, he had not been in ſo much danger of fear.

58. And after a little while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not.

58. NOTE, It was a woman, here called *man*, only as one of mankind, not to diſtinguiſh the ſex.

59. And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this *fellow* alſo was with him; for he is a Galilean.

59. NOTE, To belong to Chriſt, and follow him, is crime enough, when enemies are judges.

60. And Peter ſaid, Man, I know not what thou ſayeſt. And immediately while he yet ſpake, the cock crew. 61. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. 62. And Peter went out, and wept bitterly.

60, 61, 62. NOTE, Chriſt's own danger did not make him forget a ſinning diſciple.

63. And the men that held Jeſus, mocked him, and ſmote *him*, 64. And when they had blindfolded him, they ſtroke him on the face, and aſked him, ſaying, Propheſy, who is it that ſmote thee? 65. And many other things blaſphemouſly ſpake they againſt him.

63, 64, 65. NOTE, What is it that the ignorant rabble will not ſay and do againſt the beſt of men, when men called *ſacred* and *great* encourage them?

66. And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes came together, and led him into their council, 67. Saying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not believe. 68. And if I alſo aſk *you*, you will not anſwer me, nor let *me* go.

66, 67, 68. It is in vain to diſcourſe with you; for you are reſolved what to do with me, and truſt to force, and not to truth.

69. Hereafter ſhall the Son of Man ſit on the right hand of the power of God.

69. I ſhall ſhortly be advanced in heaven as man, to be Lord of all.

70. Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. 71. And they ſaid, What need we any further witneſs? for we ourſelves have heard of his own mouth.

70, 71. NOTE, Though Chriſt anſwered not their other accuſations, he would not to ſave his life, by ſilence ſeem to fear to own his nature, dignity and office; elſe he that laid our ſalvation upon our open confeſſing him in the face of greateſt danger, ſhould have required more of us, than he would do himſelf. Paul ſaith, *With the mouth confeſſion is made to ſalvation*; and giveth Timothy Chriſt's example, who *before* Pontius Pilate *witneſſed a good confeſſion*, Rom. 10. 9, 10. 1. Tim. 6. 13.

CHAP.

CHAP. XXIII.

AND the whole multitude of them aroſe, and led him unto Pilate. 2. And they began to accuſe him, ſaying, We found this *fellow* perverting the nation, and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a king.

1, 2. NOTE, The laſt clauſe, which was true, gave a colour to the former which was falſe: They thought that Pilate could not believe that he could claim a kingdom, and not be againſt Ceſar's reign. And to this day the devil's deſign is to make princes jealous that Chriſt's kingdom is againſt theirs, when they have all their true power from him. No way ſeemeth ſo effectual to the diaboliſts to get down Chriſt's kingdom, as to raiſe jealouſy and enmity in kings againſt it.

3. And Pilate aſked him, ſaying, Art thou the King of the Jews? And he anſwered him and ſaid, Thou ſayeſt *it*.

3. I am ſo; I will not deny my office and dignity, (But my kingdom is not of this world.)

4. Then ſaid Pilate to the chief prieſts and *to* the people, I find no fault in this man.

4. Though he call himſelf a king he raiſeth no war or ſedition againſt Ceſar, and ſo the law will not reach him.

5. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

5. His preaching is ſeditious, diſaffecting the people to the government, and to the public peace.

6. When Pilate heard of Galilee, he aſked whether the man were a Galilean. 7. And as ſoon as he knew that he belonged unto Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. 8. And when Herod ſaw Jeſus, he was exceeding glad: for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him.

6, 7, 8. NOTE, When the king of glory, in the form of a ſervant, was thus toſſed in triumph and ſcorn, from ruler to ruler, it was to ſhew what we deſerved, and what we muſt expect.

9. Then he queſtioned with him in many words; but he anſwered him nothing.

9. NOTE, As he was not over ſolicitous to repel their accuſations; ſo he would not accuſe himſelf, nor give them matter againſt him out of his own mouth: He would not have taken an *ex officio* oath, to anſwer whatever queſtion they ſhould aſk him, though they told him not what.

10. And the chief prieſts and ſcribes ſtood and vehemently accuſed him.

10. NOTE, Conſecrated men are Satan's agents with the king againſt Chriſt.

11. And Herod with his men of war ſet him at nought, and mocked *him*, and arrayed *him* in a gorgeous robe, and ſent him again to Pilate.

11. NOTE, The king and his ſoldiers thought they were far enough above a deſpiſed unarmed priſoner.

12. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves.

12. NOTE, They can agree in enmity and perſecution of the juſt, who cannot agree about their worldly intereſt.

13. And Pilate when he had called together the chief prieſts, and the rulers, and the people, 14. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined *him* before you, have found no fault in this man touching thoſe things whereof ye accuſe him; 15. No nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him. 16. I will therefore chaſtiſe him and releaſe *him*. 17. For of neceſſity he muſt releaſe one unto them at the feaſt.

13, 14, &c. His accuſation of ſedition is not proved to me, nor to Herod: I will therefore ſcourge him, and ſo releaſe him.

18. And they cried out all at once, ſaying, Away with this *man*, and releaſe unto us Barabbas:

18. NOTE,

18. NOTE, A murderer, or the moſt debauched, ſeems better than Chriſt himſelf, to malignant hypocrites.

19. (Who for a certain ſedition made in the city, and for murder, was caſt into priſon). 20. Pilate therefore willing to releaſe Jeſus, ſpake again to them. 21. But they cried, ſaying, Crucify *him*, crucify him. 22. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him, I will therefore chaſtiſe him, and let *him* go.

19, 20, &c. NOTE, The malignant Jews are worſe than Heathens in perſecuting rage.

23. And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief prieſts prevailed. 24. And Pilate gave ſentence that it ſhould be as they required.

23, 24. NOTE, Wicked men dare deny God's importunity and mercy, but cannot deny temptations from men's importunity, and worldly intereſt.

25. And he releaſed unto them, him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will.

25. NOTE, 1. It is the greateſt means of bad men's ruin, to let them have their wills. 2. God in fleſh was not innocent enough in the eyes of wicked men, to eſcape condemnation.

26. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear *it* after Jeſus. 27. And there followed him a great company of people, and of women, which alſo bewailed and lamented him. 28. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children. 29. For behold, the days are coming, in the which they ſhall ſay, Bleſſed *are* the barren, and the wombs that never bare, and the paps which never gave ſuck.

26, 27, &c. It is not my caſe that you have cauſe to lament, but your own and your children's, for the dreadful deſtruction that is coming.

30. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. 31. For if they do theſe things in a green tree, what ſhall be done in the dry?

30, 31. Dreadful will be the approaching vengeance: For if they thus uſe me for my good works, what ſhall they endure, who by their heinous ſin are as wood dried for the fire.

32. And there were alſo two other malefactors led with him to be put to death. 33. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

32, 33. Thus, for us, the ſon of God was numbered with malefactors, by the moſt ignominious death.

34. Then ſaid Jeſus, Father, forgive them; for they know not what they do. And they parted his raiment, and caſt lots.

34. *Qu.* Was this an abſolute prayer of Chriſt? If ſo, were they not all forgiven, ſeeing he was always heard? And doth not he himſelf foretel their dreadful puniſhment? *Anſw.* It is as if he had ſaid [I am dying to purchaſe pardon of ſin to all ... repent and believe; I come not to deſtroy and condemn, but to ſave: It is therefore my part to deſire their repentance and ſalvation: Take them not as unpardonable, for they do this in ignorance and unbelief: Tender them forgiveneſs, and give them yet time of repentance, and draw thine elect to effectual faith, and condemn none for killing me, that do not after my reſurrection obſtinately reject thy offered mercy to the laſt.] This alſo was the ſenſe of Stephen's, *Lay not this ſin to their charge.* But final unbelief and rejecting grace, is the unpardonable ſin, which retaineth all the reſt.

35. And the people ſtood beholding: and the rulers alſo with them derided *him*, ſaying, He ſaved others; let him ſave himſelf, if he be Chriſt the choſen of God.

35. O unthankful men, to turn ſo many miracles of love and mercy into cruel inſulting ſcorn! Reader, behold in theſe inſtances

ſtances the nature of fallen man, and be humbled, and fear thyſelf.

36. And the ſoldiers alſo mocked him, coming to him, and offering him vinegar, 37. And ſaying, If thou be the king of the Jews, ſave thyſelf.

36, 37. NOTE, He came to ſave us, and not himſelf, till his reſurrection: How glad would his enemies ſhortly be to be ſaved by him? And how will their tune be changed!

38. And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

38. NOTE, As the reaſon of his death, and ſcorn both of him, and all the Jewiſh nation.

39. And one of the malefactors, which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thyſelf and us.

39. NOTE, The croſs of Chriſt was the great ſcandal to all: They thought that he could not be the Chriſt, that did not ſave himſelf; becauſe they knew not the uſe of his ſacrifice for man's redemption. But it ſhews the power of ſin, when even a malefactor crucified ſhall go out of the world in ſuch reproach.

40. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? 41. And we indeed juſtly; for we receive the due reward of our deeds: but this man hath done nothing amiſs.

40, 41. Wilt thou die in ſin? Are not we juſtly ſuffering for it, when he unjuſtly ſuffereth, being innocent?

42. And he ſaid unto Jeſus, Lord remember me when thou comeſt into thy kingdom.

42. Lord, I believe that thou art the true Meſſiah, and the promiſed king, remember me a ſinner with pardoning mercy and acceptance, when thou reigneſt in thy glory.

43. And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in paradiſe.

43. Truſt my promiſe: Thou ſhalt this very day be with me in a celeſtial paradiſe of joy.

NOTE, 1. This example ſheweth us what election freely doth in calling one, while another is paſt by.

2. Chriſt would give this preſent proof of the virtue of his ſacrifice to call and juſtify ſinners.

3. True converſion is never too late, to the obtaining of mercy and ſalvation.

4. True faith and repentance, how late ſoever, will have its fruits. This man was not ſaved without good works. 1. He confeſſed his ſin. 2. He confeſſed the juſtneſs of his puniſhment. 3. He confeſſed Chriſt's kingdom. 4. He juſtified Chriſt's innocency. 5. He reproved the reviler, and taught him to repent. 6. He prayed even to a crucified dying Chriſt. 7. He prayed not for preſent deliverance, but for a place in Chriſt's kingdom.

5. The departed ſouls of the faithful go preſently to paradiſe.

6. This paradiſe is where Chriſt will be with us.

Some heretics, by groſs perverſion, join [*This day*] with [*I ſay,*] as if it had been only the day of Chriſt's *ſpeaking* this, and not of the man's being in paradiſe: But it is by falſification, contrary to the pointing of all Greek copies; and one copy ſaith Beza, hath [*That this day.*]

44. And it was about the ſixth hour, and there was darkneſs over all the earth, until the ninth hour.

44. Over all the land, from twelve o'clock till three, there was an unuſual degree of darkneſs, whether by an eclipſe, or extraordinary clouds, is uncertain: But it was not ſuch darkneſs as is in the night.

45. And the ſun was darkened, and the veil of the temple was rent in the midſt.

45. Some take the veil to be a *hanging*, but it is liker it was a *wall*: For the temple was divided into three parts: 1. The outer court, where the Gentiles might come. 2. The ſanctuary, where the Jews came. 3. The inner ſanctuary, or holieſt, where only the high prieſt came once a year. If it was the wall that encloſed the holieſt, then the rending ſignified the acceſs we have now to God by Chriſt: If it was the ſecond wall, it ſignified the removal of the Moſaical ſeparation of Jews and Gentiles.

46. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt.

46. NOTE, The certain glory that Chriſt expected, was by the way of truſting his ſoul into his Father's hands: And what other way have we to die in hope and peace, but to commit our ſouls with truſt to our Father and our redeemer, and con-

join

join the dying words of Chriſt and Stephen?

47. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man.

47. See *Matth* 27. 54. Though Matthew recite his words thus, [*Verily this was the Son of God.*] Luke's words are not contrary, but we may conclude that the centurion ſpake both.

48. And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts and returned. 49. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off beholding theſe things.

48, 49. NOTE, Soldiers and common people were not ſo hardened as the prieſts and rulers.

50. And behold, *there was* a man named Joſeph, a counſellor, *and he was* a good man, and a juſt:

50. One of the Council that governed.

51. (The ſame had not conſented to the counſel and deed of them) *he was* of Arimathea, a city of the Jews (who alſo himſelf waited for the kingdom of God.)

51. Who having looked for the coming of the Meſſiah, believed that Chriſt was he.

52. This man went unto Pilate and begged the body of Jeſus.

52. NOTE, 1. He that concealed his faith before, ſhewed his love to Chriſt when he was dead. 2. The body of the Son of God was at the diſpoſal and power of a heathen, even his who was Lord of all the world.

53. And he took it down, and wrapped it in linen, and laid it in a ſepulchre that was hewn in ſtone, wherein never man before was laid.

53. Prepared for himſelf.

54. And that day was the preparation, and the ſabbath drew on. 55. And the women alſo which came with him from Galilee, followed after, and beheld the ſepulchre, and how his body was laid. 56. And they returned, and prepared ſpices and ointments; and reſted the ſabbath-day, according to the commandment.

54, 55, 56. According to Moſes's law, which required ceremonial reſt, it being not then abrogated.

CHAP. XXIV.

NOW upon the firſt *day* of the week, very early in the morning, they came unto the ſepulchre, bringing the ſpices which they had prepared, and certain *others* with them.

1. *Obj.* Did not Nicodemus and Joſeph wrap his body in ſpices at his burial? *Anſw.* They laid it in haſte in the dry aloes and myrrh, deferring the full embalming of it, with the added ointments, till after the ſabbath.

2. And they found the ſtone rolled away from the ſepulchre. 3. And they entered in, and found not the body of the Lord Jeſus. 4. And it came to paſs, as they were much perplexed thereabout, behold two men ſtood by them in ſhining garments. 5. And as they were afraid, and bowed down *their* faces to the earth, they ſaid unto them, Why ſeek ye the living among the dead?

2, 3, &c. See the reconciliation of the ſeeming differences of the evangeliſts herein, on *Matth.* 28. and *Mark* 16. and *John* 20.

6. He is not here, but is riſen: remember how he ſpake unto you when he was yet in Galilee, 7. Saying, The Son of Man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again.

6, 7. NOTE, Luke ſaith more of this ſermon of the angels to the women, than the other evangeliſts did.

8. And they remembered his words, 9. And returned from the ſepulchre, and told all theſe things unto the eleven, and to all the reſt. 10. It was Mary Magdalene, and and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told theſe things unto the apoſtles. 11. And their words ſeemed to them as idle tales, and they believed them not.

8, 9, &c. NOTE, Here is much paſt by which the other evangeliſts have: For no one of them pretended to write all that was done.

12. Then aroſe Peter, and ran unto the ſepulchre, and ſtooping down, he beheld the linen clothes laid by themſelves, and departed, wondering in himſelf at that which was come to paſs.

12. See this more fully in *John* 20.

13. And behold, two of them went that ſame day to a village called Emmaus, which was from Jeruſalem *about* threeſcore furlongs. 14. And they talked together of all theſe things which had happened. 15. And it came to paſs that while they communed *together*, and reaſoned, Jeſus himſelf drew near, and went with them.

13, 14, 15. Chriſt came to them but as unknown.

16. But their eyes were holden, that they ſhould not know him.

16. It is like the cauſe was partly in them, and partly in the change of the countenance of Chriſt.

17. And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk, and are ſad?

17. NOTE, He was not ignorant of their diſcourſe, but aſked them, that he might inſtruct them.

18. And the one of them, whoſe name was Cleopas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? 19. And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

18, 19. In miracles, and propheſy, and doctrine.

20. And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him. 21. But we truſted that it had been he which ſhould have redeemed Iſrael: and beſide all this, to-day is the third day ſince theſe things were done.

20, 21. NOTE, They ſtill believed that he was a prophet: for many prophets were murdered: But they now ſeemed to doubt, yea, almoſt to give up their belief that he was the Meſſiah.

22. Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre: 23. And when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive. 24. And certain of them which were with us, went to the ſepulchre, and found *it* even ſo as the women had ſaid; but him they ſaw not.

22, 23, 24. And yet we know not what to think, but are under mere aſtoniſhment, and further expectation; for certain women, &c.

25. Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken!

25. Were you not very ignorant men, and of dull hearts, you would not be ſo unacquainted with, and backward to believe, that which all the prophets did foretel.

26. Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?

26. Have they not all foretold that Chriſt muſt thus ſuffer, and then enter into the heavenly glory, where is his throne, where he is to reign?

27. And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures, the things concerning himſelf.

27. NOTE, Though it hath not pleaſed God to give us down this expoſitory ſermon of Chriſt, yet his ſpirit, by his apoſtles hath given us enough for our uſe.

28. And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

28. NOTE, Not by any falſe words, but by his carriage, concealing his purpoſe to ſtay with them.

29. But they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is far ſpent. And he went in to tarry with them.

29. NOTE, Importunity is the means to prevail for Chriſt's preſence, even when he purpoſeth to ſtay.

30. And it came to paſs as he ſat at meat with them, he took bread

bread, and bleſſed *it*, and brake, and gave to them.

30. NOTE, Not the ſacrament, but as the maſter of the family was wont to do; ſave the peculiar holineſs of his manner of doing it.

31. And their eyes were opened, and they knew him; and he vaniſhed out of their ſight.

31. It is like partly by God's change on them, and partly by Chriſt's more diſcernable diſcovery, they knew him.

NOTE, Though Chriſt roſe in the ſame body, and was not yet fully glorified, it was greatly changed, ſo that he could appear and vaniſh when and where he pleaſed, and be known or unknown to beholders.

32. And they ſaid one another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcriptures?

32. NOTE, They told each other how they felt their hearts affected while he preached to them.

33. And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them, 34. Saying, The Lord is riſen indeed, and hath appeared to Simon.

33, 34. As ſoon as they came in among them, the eleven firſt told theſe two, that the Lord was riſen, &c.

35. And they told what things *were done* in the way, and how he was known of them in breaking of bread.

35. Then the two alſo told the eleven, and the company, what they had ſeen and heard in the way, &c.

36. And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, peace *be* unto you.

36. NOTE, We need not feign that he opened the door, when he could appear and diſappear, when and where he would: He did not lie hidden in ſome corner, when they ſaw him ſo ſeldom in forty days, but diſappeared. NOTE, 2. Peace is the voice of a riſen Saviour, who purchaſed it ſo dearly, and giveth it as the great peace-maker.

37. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit.

37. If he had opened the door, and come in as other men, it is like they would not have taken him for a ſpirit.

38. And he ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts? 39. Behold my hands and feet, that it is myſelf: handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have. 40. And when he had thus ſpoken, he ſhewed them *his* hands and *his* feet.

38, 39, 40. Troubling thoughts are ready to ſurprize ignorant perſons; but Chriſt to ſuppreſs them, appealed to their ſenſes: For man is apt to believe what he ſeeth and feeleth, but is hardly brought to believe any thing above ſenſe. NOTE, Spirits have not fleſh and blood.

41. And while they yet believed not for joy, and wondered, he ſaid unto them, Have ye here any meat?

41. NOTE, There was ſome belief called hope, or elſe they could not have had joy: But it is hard fully to believe great things which we deſire, through the power of fear, leſt it ſhould not prove true.

42. And they gave him a piece of a broiled fiſh, and of an honeycomb. 43. And he took *it*, and did eat before them.

42, 43. NOTE, They dieted ſkilfully; broiling and honey correct both the pituitous frigidity, and the corruptibility of fiſh.

2. Eating proved Chriſt to be no mere ſpirit. When angels did eat, they firſt took bodies, or elſe ſeemed to do what they did not: Therefore glorified bodies eat not, becauſe they are ſpiritual, though not mere ſpirits, and have their ſuſtenance without eating.

44. And he ſaid unto them, Theſe *are* the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and *in* the prophets, and *in* the pſalms concerning me.

44. NOTE, This teſtimony of Chriſt confirmeth the law of Moſes, the prophets and the pſalms, to be the true word of God.

45. Then opened he their underſtanding, that they might underſtand the ſcriptures.

45. NOTE, This was a greater effect of divine power, (to open mens underſtandings) than to appear without opening the door: The underſtanding of man is ſhut up againſt

the underſtanding of things ſpiritual, till Chriſt open it. O pray for this opening.

46. And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day:

46. This ſhould not ſeem new or ſtrange to you, which the ſcriptures ſo fully foretold.

47. And that repentance and remiſſion of ſins ſhould be preached in his name, among all nations, beginning at Jeruſalem. 48. And ye are witneſſes of theſe things.

47, 48. I have by redemption purchaſed an act of grace and oblivion, a free univerſal pardon of ſin to all that repent and will accept it, as my gift: This muſt be preached to all nations; and you muſt do it firſt by office, who are my witneſſes of the matter of fact.

49. And behold, I ſend the promiſe of my Father upon you: but tarry ye in the city of Jeruſalem, until ye be endued with power from on high.

49. And the great promiſe of the Holy Ghoſt, for miracles, tongues, and holineſs, as my agent, ſeal and earneſt, I will quickly pour out upon you. But wait together at Jeruſalem, till it be done, and you be endued with the foreſaid power from God.

50. And he led them out as far as to Bethany: and he lift up his hands, and bleſſed them. 51. And it came to paſs, while he bleſſed them, he was parted from them, and carried up into heaven.

50, 51. Afterward, at the end of forty days, when he had oft appeared to them, and given them their commiſſion to go and diſciple all nations, baptizing them in the name of the Father, Son, and Holy Ghoſt, teaching them to obſerve all things that he had commanded them, promiſing to be with them to the end of the world, *Matth.* 21, 19. 20. *Mark* 16. 15, 16. See *Acts* 1. 9.

NOTE, Chriſt, that parted from earth with a bleſſing, will bleſs his church here and for ever.

52. And they worſhipped him, and returned to Jeruſalem with great joy.

52. NOTE, Though their Lord was gone from them on earth, they were now aſſured that they had a king and Saviour in heaven, whence his influence would be moſt extenſive and efficacious.

53. And were continually in the temple, praiſing and bleſſing God. Amen.

53. As they worſhipped their glorified redeemer; ſo they continued together aſſembled in the temple, (not yet alienated from all jewiſh worſhip,) praiſing and magnifying the name of God, who had beſtowed a Saviour and his grace upon them, and had given the church ſo gracious and glorious a Saviour and head, and done ſuch wonders to confirm their faith. Amen.

THE

THE GOSPEL

according to

ST. JOHN.

CHAP. I.

IN the beginning was the Word, and the Word was with God, and the Word was God. 2. The ſame was in the beginning with God.

1, 2. The WORD (which hath been ſince incarnate) was in the beginning before the world was made; And this WORD was with God, yea the WORD was God, Thus this ſame WORD was in the beginning of time, and cauſality with God, being God.

3. All things were made by him, and without him was not any thing made that was made.

3. He was a cauſual beginning to the whole creation; for all things were made by him: nothing was made without him by the Father, in creating or forming the world.

4. In him was life, and the life was the light of men.

4. Being GOD and one with the Father, he was eſpecially LIFE, even in and with the Father, the infinite, eternal, ſelf-living God; and ſo he was radically and communicatively LIFE to the world; even *intellectual life*, by which he is the LIGHT of man, as *intellectual*, and as *taught by revelation*. NOTE, It is uſual with the Scripture and ſchool divines to aſcribe by ſome eminency of attribution, LIFE and POWER to the Father, LIGHT and WISDOM to the Son, and LOVE, JOY, and PERFECTIONS to the Holy Ghoſt: yet ſo that the ſame alſo are attributed to each perſon in common: And ſo the WORD is ſaid here to have life as one with the Father, and yet eminently to be this LIFE, by the way of *intellective LIGHT* and illumination.

5. And the light ſhineth in darkneſs, and the darkneſs comprehended it not.

5. And this LIGHT ſhineth communicatively unto this darkened world: which receiving it but according to the mode and diſpoſition of the receivers, through their wilful reſiſtance, receiveth the illumination and teaching ſo defectively, as that moſt (in Judea and elſewhere) remain in darkneſs ſtill.

6. There was a man ſent from God, whoſe name *was* John. 7. The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. 8. He was not that light, but *was ſent* to bear witneſs of that light.

6, 7, 8. God ſent John Baptiſt before us, as Elias, to preach repentance and faith in the Meſſiah, as ready to appear, and as a witneſs from God to prepare and call the Jews to receive him that was the true LIGHT of the world (which himſelf was not.)

9. *That* was the true light, which lighteth every man that cometh into the world.

9. He is the true LIGHT, who giveth all the world that light which they do enjoy: As the Lord and ſpring of nature, he giveth all men their intellectual natural light: And as the repriever and reſtorer of blinded intellect, he giveth all men that meaſure of moral and reſtored light and revelation which they have.

10. He was in the world, and the world was made by him, and the world knew him not.

10. He was in the world (in a more excellent manner than the ſoul is in the body,) for the world was made by him, and therefore maintained by him; and he at laſt appeared to the world incarnate: and yet the world knew him not in either of his appearances.

11. He

11. He came unto his own, and his own received him not.

11. He came in flesh to his people the Jews, and they not believing him received him not.

12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

12. But to as many as took him by unfeigned consent for their Lord and Saviour, even to them that believing him to be the Son of God, and true Messiah, did place all their trust in him for reconciliation with God, and for salvation; to all these he gave right to the state and dignity of adoption which he purchased, even to be the sons of God as united to him, and heirs of the heavenly glory.

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

13. Who (as children have a like nature communicated from the parents, so) have a nature holy and divine, by spiritual *life*, *light*, *and love* inclined to do the will of God, and to desire things holy and heavenly: which Nature is not produced of mere natural generation, nor of any mere human documents or laws, but is the effect of God's grace by his sanctifying spirit.

14. And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

14. And the word that made the world, assumed human nature in which he dwelt, as a better tabernacle than that of shadows; and we saw his glory appearing in this tabernacle in his heavenly doctrine, life, miracles and transfigurations, which shewed him to be the only begotten of the Father, glorious in the fulness of *grace* and *truth*, which the shadowy tabernacle and ceremonies did but prefigure.

15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me; for he was before me.

15. John pointed to him, saying, This is he; even the king of Israel: Though I am before him in time in my ministry, he is before me in dignity, and was before me in time also.

16. And of his fulness have all we received, and grace for grace.

16. And as he is full of wisdom and love, of grace and spiritual life, he as our head communicateth so much as is meet for us, and we receive greater measures than were given under the law; even measures answerable to his new appearance and covenant.

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

17. For though Moses delivered legal precepts, types and ceremonies, it is by Jesus Christ that we have grace both for holiness and pardon, and by him are the real substances which those shadows typified. The measure of grace that the faithful had under the law, was through him, the promised Messiah, and the fuller measure under the gospel, is by his fuller access and communication to us, as the image on the wax answereth that on the signet.

18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

18. How little should we have known of God whom no man ever saw, if his Son that is in the bosom of the Father had not declared him and his will to man.

NOTE, I know not whether these words were the words of John the Baptist, or the apostles.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? 20. And he confessed, and denied not; but confessed, I am not the Christ. 21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

19. John constantly affirmed that he was not Christ nor Elias personally, nor the prophet mentioned *Deut.* 18. 15. *Qu.* Doth not Christ say, that John was Elias? *Answ.* Not the person of old Elias, but the person prophesied under that name.

22. Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?

22. Tell us then what thou art, that we may give an account why thou undertakest to prophesy and baptize.

23. He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

23. I am

23. I am he that Iſaiah propheſied of in theſe words, *Iſa.* 40. 3.

24. And they which were ſent, were of the Phariſees. 25. And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet? 26. John anſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not; 27. He it is who coming after me is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe.

24, &c. The Phariſees profeſſed to reverence prophets, and therefore were inquiſitive to know whether John was a prophet or what he was, who preſumed to baptize: But he told them, that it was his office by baptizing with water, to prepare them to receive him that already was among them unknown, who will baptize with the Holy Ghoſt, to whom he was unworthy to do the office of the loweſt ſervant.

28. Theſe things were done in Bethabara beyond Jordan, where John was baptizing. 29. The next day John ſeeth Jeſus coming unto him, and ſaith, Behold the Lamb of God, which taketh away the ſin of the world.

28, 29. The next day after the Phariſees queſtions, John ſeeing Chriſt, gave him perſonally this teſtimony: Behold this man is appointed to be ſacrificed to God, as the lambs were under the law, to make expiation for the ſins of the world, that all that believe on him may be pardoned.

30. This is he of whom I ſaid, After me cometh a man which is preferred before me: for he was before me. 31. And I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.

30, 31. I knew that the Meſſiah was come, but I knew not that this was he, till God made it known to me, and I ſaw the Holy Ghoſt come on him afterward: But becauſe he is come, I baptize men to prepare them to receive him.

32. And John bare record, ſaying, I ſaw the Spirit deſcending from heaven, like a dove, and it abode upon him. 33. And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt. 34. And I ſaw, and bare record that this *is* the Son of God.

32. NOTE, John's teſtimony was both by revelation and viſion of the deſcent of the ſpirit in ſome viſible appearance. And whether John only heard the voice from heaven mentioned *Matth.* 3. 17. is uncertain.

35. Again the next day after, John ſtood, and two of his diſciples: 36. And looking upon Jeſus as he walked, he ſaith, Behold the Lamb of God. 37. And the two diſciples heard him ſpeak, and they followed Jeſus.

37. Not followed him yet as his diſciples, but as enquirers after him, in order to a cloſer following him.

38. Then Jeſus turned, and ſaw them following, and ſaith unto them, What ſeek ye? They ſaid unto him, Rabbi, (which is to ſay, being interpreted, Maſter) where dwelleſt thou? 39. He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was about the tenth hour. 40. One of the two which heard John *ſpeak*, and followed him, was Andrew, Simon Peter's brother. 41. He firſt findeth his own brother Simon, and ſaith unto him, We have found the Meſſias, which is, being interpreted, the Chriſt. 42. And he brought him to Jeſus. And when Jeſus beheld him, he ſaid, Thou art Simon the ſon of Jona: thou ſhalt be called Cephas, which is by interpretation, a ſtone.

38. NOTE, By all this it appeareth, that when Peter and Andrew were after called, and ſuddenly left all and followed Chriſt, it was not without ſome previous notice of him and preparation thereto.

43. The day following, Jeſus would go forth into Galilee, and findeth Philip, and ſaith unto him, follow

follow me. 44. Now Philip was of Bethſaida, the city of Andrew and Peter. 45. Philip findeth Nathanael, and ſaith unto him, We have found him of whom Moſes in the law, and the prophets did write, Jeſus of Nazareth, the ſon of Joſeph.

43. The long expected Meſſias is now come, and we have found him, he is Jeſus of Nazareth, &c.

46. And Nathanael ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.

46. Do the prophets tell us that the Meſſiah ſhall come out of Nazareth: Galilee produceth not prophets. Philip ſaith, come and ſee him, and then judge.

47. Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile.

47. A ſincere true hearted man. *Qu.* Were any unbelievers ſuch? *Anſw.* He was not an unbeliever, though yet he knew not Chriſt: For he had that belief which men were ſaved by, before Chriſt's coming.

48. Nathanael ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee when thou waſt under the fig-tree, I ſaw thee. 49. Nathanael anſwered and ſaith unto him, Rabbi, thou art the Son of God, thou art the king of Iſrael.

48. NOTE, He judged that none but God, or by God, could know what men ſaid and did at ſuch a diſtance. 2. It was well for Nathanael, that he *came to ſee Chriſt*; experience convinced him: And yet no doubt but God's ſpecial grace did it? For the Phariſees ſaw more, and yet believed not.

50. Jeſus anſwered and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, believeſt thou? thou ſhalt ſee greater things than theſe.

50. Doth this much convince thee? I will do greater things than this to convince the world.

51. And he ſaith unto him, Verily, verily I ſay unto you, Hereafter you ſhall ſee heaven open, and the angels of God aſcending and deſcending upon the Son of Man.

51. You ſhall ſee heaven open, and the angels owning me and miniſtring unto me, eſpecially at my aſcenſion.

CHAP. II.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jeſus was there. 2. And both Jeſus was called, and his diſciples, to the marriage.

1, 2. Chriſt refuſed not that familiar converſe, which marriage feaſts are uſed to.

3. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. 4. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come.

3, 4. Theſe words are not a breach of the fifth Commandment; but as much as to ſay [I am not to do miracles] by the direction of a mother's authority, or by man, but in the time and manner as by the divine wiſdom ſhall be determined. And by this and other paſſages, Chriſt ſeems to foreſee how papiſts would overvalue his mother.

5. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do *it*.

5. NOTE, She believed his power, though he repreſſed her preſumption.

6. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7. Jeſus ſaith unto them, Fill the water-pots, and they filled them up to the brim. 8. And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare *it*.

6, &c. NOTE, It is conjectured to be about one thouſand eight hundred pounds or pints of wine that Chriſt made: which ſhewed that the gueſts were very many, or that he was at ſuch feſtivals for freer drinking of wine than is fit among us; perhaps all their wine was ſmall, and not all of them drunk: but this and the like occaſioned the Phariſees cenſure of him.

9. When the ruler of the feaſt had taſted the water that was made wine,

wine, and knew not whence it was, (but the ſervants which drew the water knew) the governor of the feaſt called the bridegroom, 10. And ſaith unto him, Every man at the beginning doth ſet forth good wine; and when men have well drunk, then that which is worſe: *but* thou haſt kept the good wine until now.

9. Marriages among the Jews were celebrated with great feaſting, where moderate jocundity was thought ſeaſonable. The reaſon Chriſt giveth for his diſciples not faſting, was becauſe the bridegroom was yet with them. When they had drunk to temperate hilarity, ſmall wine was moſt ſuitable: The vulgar Latin is [*when they are drunk*] and perhaps with drunkards that might be the cuſtom, to bring ſmaller wine when they could not well diſtinguiſh them.

11. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory; and his diſciples believed on him.

11. By this he ſhewed them his divine power, and convinced his diſciples that he was the Meſſiah.

12. After this, he went down to Capernaum, he, and his mother, and his brethren, and his diſciples, and they continued there not many days. 13. And the Jews paſſover was at hand, and Jeſus went up to Jeruſalem, 14. And found in the temple thoſe that ſold oxen, and ſheep, and doves, and the changers of money, ſitting: 15. And when he had made a ſcourge of ſmall cords, he drove them all out of the temple, and the ſheep, and the oxen; and poured out the changers money, and overthrew the tables; 16. And ſaid unto them that ſold doves, Take theſe things hence; make not my Father's houſe an houſe of merchandize.

12, &c. It ſeems probable, that Chriſt did thus cleanſe the temple twice: and that this is not the ſame hiſtory with that, *Matth.* 21. though indeed it is very like it.

17. And his diſciples remembered that it was written, The zeal of thine houſe hath eaten me up.

17. They believed that his zeal for God's houſe, might warrant this action in the Meſſiah, as *Pſa.* 69. 9.

18. Then anſwered the Jews, and ſaid unto him, What ſign ſheweſt thou unto us, ſeeing that thou doeſt theſe things?

18. Theſe arbitrary actions require ſome extraordinary commiſſion to warrant them: By what ſign doſt thou prove that thou haſt ſuch authority?

19. Jeſus anſwered and ſaid unto them, Deſtroy this temple, and in three days I will raiſe it up. 20. Then ſaid the Jews, Forty and ſix years was this temple in building, and wilt thou rear it up in three days? 21. But he ſpake of the temple of his body.

19. NOTE, He told them enigmatically what ſhould be after plainly expounded. Many prophecies written darkly, are not intended to be preſently underſtood, but when they are fulfilled.

22. When therefore he was riſen from the dead, his diſciples remembered that he had ſaid this unto them: and they believed the ſcripture, and the word which Jeſus had ſaid.

22. When this was performed by his reſurrection, his diſciples believed the prophecies of him, and his own words.

23. Now when he was in Jeruſalem at the paſſover, in the feaſt-*day*, many believed in his name, when they ſaw the miracles which he did.

23. His miracles made many believe that he was the Chriſt, that yet were no thorough diſciples.

24. But Jeſus did not commit himſelf unto them, becauſe he knew all men, 25. And needed not that any ſhould teſtify of man: for he knew what was in man.

24, 25. But Chriſt that knew the hearts of men, and how many have but an unrooted, mutable, uneffectual belief, would not truſt himſelf into their hands by familiarity.

CHAP. III.

THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews: 2. The ſame came to Jeſus by night, and

ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doeſt, except God be with him.

1, 2. Being a ruler, he durſt not be ſeen to come to Chriſt by day light, but came by night, and ſaid, *Rabbi, I am come to learn of thee; for I know thou art a teacher ſent by* God; *for no man can do ſuch miracles as thou doſt, but by* God's *power*; *and* God *will not lend ſuch power to any whom he doth not approve and juſtify.*

3. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God.

3. As I could not do the works of God by miracles and doctrine, unleſs God were with me, ſo neither can any man become a ſound believer, and do the works of faith, and be ſaved, as a true member of the kingdom of God, unleſs by God's ſpirit he be begotten again, and have a new qualitative nature given him.

4. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born?

4. Nicodemus groſſly miſunderſtanding Chriſt, ſaith, *How can*, &c.

5. Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

5. I tell thee moſt certainly, that unleſs a man have as it were, a new nature, and be made a new man, by being waſhed from his former ſin and guilt and ſanctified by the renewing work of God's ſpirit, he cannot enter into the kingdom of God.

NOTE, This is all ſignified and celebrated baptiſm; but it is the waſhing, and ſanctifying of the ſoul only, that hath the promiſe of ſalvation; But the church on earth being as the porch, womb or ſeminary to heaven, it is not another kind of faith, but that ſame which in the ſincere is ſaving, which is required to be profeſſed in baptiſm, for admittance into the viſible church.

6. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit.

6. Men generate men, but God maketh ſaints by a ſpiritual generation: Nature begets but nature, but God's ſpirit giveth a holy and heavenly nature or inclination.

7. Marvel not that I ſaid unto thee, Ye muſt be born again. 8. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

7, 8. Count not this an incredible thing. Thou heareſt the ſound of the wind, and knoweſt certainly by the effects, that ſuch a thing as wind there is, and that it cauſeth thoſe effects, which thy ſenſe perceiveth; but thou knoweſt not fully the nature of this wind, nor whence it cometh, nor whither it goeth, and ſo thou mayeſt know that God's ſpirit doth this ſanctifying work on ſouls, though thou canſt not comprehend the nature of the ſpirit, nor the way of its operation, nor why it worketh on one ſoul and not on another that ſeemeth equal to it.

9. Nicodemus anſwered and ſaid unto him, How can theſe things be?

9. NOTE, The reaſon of man, not yet illuminated, is apt to be ſo confident in its ignorance, as to take thoſe ſpiritual things for incredible, which it comprehendeth not: It lifts up itſelf againſt Chriſt's teaching with a *How can theſe things be?*

10. Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? 11. Verily, verily, I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen; and ye receive not our witneſs.

10, 11. It is a ſhame for thee, that art a maſter of Iſrael, to be ignorant of theſe things (without which all thy knowledge is but ſhells and ſhadows:) I tell thee, we ſpeak that which we certainly know, by intuition and experience on holy ſouls, and yet you carnal Jews believe us not, not knowing what your own ſhadows do import.

12. If I have told you earthly things, and ye believe not, how ſhall ye believe if I tell you of heavenly things?

12. When I tell you but what God doth here on earth on all that he will ſave, and illuſtrate it to you by a ſimilitude which your ſenſes do perceive, and it is a thing that your ceremonies ſignify, how ſhall you believe, if I tell you the unſeen things of heaven, if you believe not things ſo evident as theſe.

13. And no man hath aſcended up to heaven, but he that came down from heaven, *even* the Son of Man which is in heaven.

13. And

13. And if you will not believe me, what ſatisfying notice can you have of the ſtate of things in heaven: For no man hath aſcended up into heaven, and can tell you by ſure notice what is there, but I that came down from heaven, and ſo came down by aſſuming fleſh, as that yet I am now in heaven in my Godhead.

14. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of Man be liſted up:
15. That whoſoever believeth in him, ſhould not periſh, but have eternal life.

14, 15. And the way of ſalvation which God by me revealeth to you, is this, that as Moſes in the wilderneſs ſet up a brazen ſerpent, that all that were ſtung with ſerpents might be cured, if they did look up to this: So I muſt be liſt up on the croſs as a ſacrifice for ſin, that whoever truly believeth in me, and truſteth me as the Redeemer and Saviour, ſhould not periſh, but have everlaſting life.

16. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.

16. For God, who is love itſelf, ſo far loved lapſed and loſt mankind, as that he gave his only begotten Son to be incarnate, and to be their redeemer, by his meritorious life, and death, and reſurrection, and to make them this promiſe, covenant and offer, that whoever truly believeth in him, ſhould have his ſin forgiven; and ſhould not periſh, but have everlaſting bleſſed life:

17. For God ſent not his Son into the world to condemn the world: but that the world through him might be ſaved.

17. For if the world be condemned, they ſhall never have cauſe to lay the blame on Chriſt: For it was not to condemn them that God ſent him into the world, but to be the ſaviour of the world; which his doctrine, life and ſufferings ſhew.

18. He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God.

18. He that believeth on him, is thereupon by him delivered from the condemnation that he was under, and ſhall be ſaved; but he that believeth not, is not delivered from his guilt and condemnation, but is under the guilt of a ſeverer puniſhment, the law of grace itſelf condemning him, becauſe he hath rejected the Son of God, ſent from heaven with his doctrine, his grace and offered mercy; ſo that both the law of nature and of grace condemn the neglecters of ſo great ſalvation.

19. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil.

19. For the true cauſe of men's condemnation is (not that they have no Saviour or ranſom, being left as devils to remedileſs deſpair, but) that a Saviour as light is come into the world, and men love darkneſs rather than light, and ſo reject him and his truth and grace, becauſe they love and live in that ſin which cannot endure the light.

20. For every one that doeth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved.

20. For it is the part of light to detect and ſhame men's evil deeds: and therefore malefactors hate and avoid the light, leſt it reprove them and condemn them.

21. But he that doeth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

21. But light is the honour of well doing, which is not afraid to be known; and therefore he that doth that which is truly good, loveth the light, and cometh to it, that his deeds may appear to be as they are, the work commanded and approved by God; And therefore they will receive me that am the light of the world.

22. After theſe things came Jeſus and his diſciples into the land of Judea, and there he tarried with them, and baptized.

22. He by his diſciples baptized thoſe that believed and repented.

23. And John alſo was baptizing in Enon, near to Salim, becauſe there was much water there: and they came, and were baptized.
24. For John was not yet caſt into priſon.

23, 24. John ceaſed not baptizing, even when Chriſt baptized, nor till he was impriſoned.

25. Then there aroſe a queſtion

between *some* of John's disciples and the Jews, about purifying.

25. NOTE, What the dispute was is uncertain.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bareſt witness, behold, the same baptizeth, and all men come to him.

26. On this occasion they told John how the people flocked to the baptism of Christ.

27. John answered and said, A man can receive nothing, except it be given him from heaven. 28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

27. This doth but confirm what I said of him: His power is from heaven: I pretend to none such as his.

29. He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy is therefore fulfilled.

29. It is he that is the King and Saviour of the church: I am but his friend that rejoice in his kingdom and success.

30. He must increase, but I *must* decrease.

30. His kingdom and glory must increase to perfection, but my preparatory ministry will soon end.

31. He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven, is above all.

31. He came from heaven, and therefore is above us all: We that are but men, inhabitants of earth, (Though so far as God inspires us we speak his word) yet being of earthly mold, speak and do like ourselves, in a human earthly manner; But he that cometh from heaven doth excel us all.

32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33. He that hath received his testimony, hath set to his seal, that God is true.

32. We tell you what God teacheth us in our several measures; but he telleth you that which he hath seen and heard in heaven: And ye the most reject his testimony; but they that truly receive it by faith, do in believing him, believe God himself, that cannot lie.

34. For he whom God hath sent, speaketh the words of God: for God giveth not the spirit by measure *unto him*.

34. He that is thus sent from heaven by God, speaketh God's own words fully and infallibly, as fully known to him, and is not like us and other prophets, that have but our limited measures of the spirit for some particular revelation and use.

35. The Father loveth the Son, and hath given all things into his hand.

35. The love of the father to the son is transcendant; and he hath delivered lapsed man, and all this world into his hand or power, as Redeemer, Lord, and administrator of all.

36. He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

36. He that believeth Christ to be the Son of God and Saviour of the world, and with trust giveth up himself to be taught, ruled and saved by him, hath a right to everlasting life by the covenant of grace, and the beginning of it, by the Holy Ghost in him, and shall shortly have the full possession. But he that by unbelief rejecteth Christ and his offered grace, shall not see this blessed life, but the wrath of God for his unpardoned sin and aggravated guilt, abideth on him.

CHAP. IV.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2. (Though Jesus himself baptized not, but *his* disciples) 3. He left Judea, and departed again into Galilee.

1. They knowing that, which he knew would exasperate them, to avoid persecution, he removed to Galilee, (till his time came.)

4. And he must needs go through Samaria. 5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6. Now Jacob's well was there. Jesus therefore being wearied

ried with *his* journey, ſat thus on the well: and it was about the ſixth hour.

4, 5, 6. NOTE, Chriſt travelled all on foot, and had a body wearied with travel, the ſixth hour was noon.

7. There cometh a woman of Samaria to draw water: Jeſus ſaith unto her, Give me to drink. 8. For his diſciples were gone away unto the city to buy meat. 9 Then ſaith the woman of Samaria unto him, How is it that thou being a Jew, aſkeſt drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samatans.

7. &c. NOTE, Chriſt was not ſo much for ſeparation, as the other Jews.

10. Jeſus anſwered and ſaid unto her, If thou kneweſt the gift of God, and who it is that ſaith to thee, Give me to drink; thou wouldſt have aſked of him, and he would have given thee living water.

10. NOTE, It was uſual to call a running ſpring (living water) Chriſt meant more; but ſhe underſtood him not.

11. The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the Well is deep: from whence then haſt thou that living water? 12. Art thou greater than our father Jacob, which gave us the Well, and drank thereof himſelf, and his children, and his cattle?

11. NOTE, They made their honour of Jacob the pretence for not going to Jeruſalem; he being before Solomon's temple.

13. Jeſus anſwered and ſaid unto her, Whoſoever drinketh of this water ſhall thirſt again: 14. But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life.

13. That which I call water, is the ſpirit of grace, which will give men everlaſting ſatisfaction and joy, and leave them no fleſhly or unſatisfied deſires.

15. The woman ſaith unto him, Sir, give me this water, that I thirſt not, neither come hither to draw.

15. The ignorant miſtaking God's grace to be what it is not, may aſk it ſo for carnal ends.

16. Jeſus ſaith unto her, Go, call thy huſband, and come hither. 17. The woman anſwered and ſaid, I have no huſband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no huſband: 18. For thou haſt had five huſbands, and he whom thou now haſt is not thy huſband: in that ſaidſt thou truly.

16. It was not deluſory equivocation that Chriſt calls [well ſaying] but meant only that truth, not commonly known, it is like.

19. The woman ſaith unto him, Sir, I perceive that thou art a prophet. 20. Our fathers worſhipped in this mountain; and ye ſay, that in Jeruſalem is the place where men ought to worſhip.

19, 20. I perceive by thy knowing ſecrets, that thou art a prophet: Tell me then, whether you Jews, or we that follow our eldeſt fathers, be in the right about the place of worſhip. NOTE, This is the uſe of ignorant, carnal people, to ſtart ſome controverſy about circumſtantials or ceremonies in religion, inſtead of great and needful things.

21. Jeſus ſaith unto her, Woman, believe me, the hour cometh when ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father.

21. Alas poor woman, haſt thou no greater matter than ceremony, even the place of worſhip to mind? Believe me, that time is at hand, when Jeruſalem ſhall be deſtroyed, and you ſcattered, and a better way of worſhip ſettled, ſo that you ſhall no more keep up your ceremonious worſhip, either at Shiloh or Jeruſalem.

22. Ye worſhip ye know not what: we know what we worſhip; for ſalvation is of the Jews.

22 You worſhip ignorantly and corruptly, you know not what, ever ſince the captivity of the ten tribes; and you ſtrive about the place and ceremonies, when you have more need to learn who he is that you muſt worſhip. It is of the tribe of Judah, that the Saviour cometh, who muſt teach you how to worſhip God; and in this the Jews do rightly, to believe and own none in worſhip but the true God.

23. But

23. But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth: for the Father ſeeketh ſuch to worſhip him.

23. The time is now at hand, yea come, when true worſhippers ſhall not take up with ſhadows, nor worſhip God by moſaical ceremonies, or Samaritan traditions, but with that ſpiritual worſhip which types and ceremonies did ſignify, even from the ſpirit of God within them as their principle, and according to the ſpiritual law or word, as their rule, and not with bodily exerciſe that profiteth nothing.

24. God *is* a ſpirit, and they that worſhip him, muſt worſhip *him* in ſpirit and in truth.

24. Acceptable worſhip muſt be ſuited to the God you worſhip; and therefore they that worſhip him muſt worſhip him ſpiritually, and not by Jewiſh ceremony, becauſe he is a ſpirit. NOTE, Though [ſpirit] ſignify a nature more excellent than [body] yet that and all human words are too low to ſpeak the eſſence of God, any otherwiſe than analogically or metaphorically; for God is above all our formal conceptions or expreſſions; but created ſpirits, being the higheſt created beings known to us, and our ſouls of that nature, they are the cleareſt glaſs in which we can know God; and though the word [ſpirit] firſt ſignify created ſpirit, it doth tranſcendantly, eminently, ſignify the infinite father of ſpirits; and we can ſay nothing higher of God's eſſence, than that he is the infinite, perfect, tranſcendant ſpirit; what our beſt conceptions of a ſpirit are, I have opened in Methodo Theologiæ, &c.

25. The woman ſaith unto him, I know that Meſſias cometh which is called Chriſt: when he is come, he will teach us all things.

25. NOTE, Even the Samaritans expected the Meſſiah: But with miſconceivings of him.

26. Jeſus ſaith unto her, I that ſpeak unto thee, am *he*.

26. NOTE, Why did Chriſt tell that to this woman, which he forbad others to tell abroad? *Anſw.* He knew where and when it was ſeaſonable, and would do more good than harm.

27. And upon this came his diſciples, and marvelled that he talked with the woman: yet no man ſaid, What ſeekeſt thou? or, Why talkeſt thou with her?

27. Though they preſumed not to aſk him why? yet they thought it ſtrange that he ſhould talk ſo long with one woman.

28. The woman then left her water-pot, and went her way into the city, and ſaith to the men, 29. Come, ſee a man which told me all things that ever I did: is not this the Chriſt?

28. Telling her ſecrets, perſuaded her to believe him, ſaying I am he.

30. Then they went out of the city, and came unto him. 31. In the mean while his diſciples prayed him, ſaying, Maſter, eat. 32. But he ſaid unto them, I have meat to eat that ye know not of. 33. Therefore ſaid the diſciples one to another, Hath any man brought him *ought* to eat? 34. Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work.

30. &c. NOTE, The converting of one ſoul was more pleaſing to Chriſt than his natural food; and ſo muſt it be to us. He that loveth God and Chriſt, and the Holy Ghoſt and the church; muſt rejoice when there is one more converted, to pleaſe and worſhip God, to honour Chriſt and his ſpirit, to encreaſe the church: He that loveth his country, muſt rejoice that one more is made a bleſſing to it, when the wicked are its enemies: He that loveth ſouls, will rejoice in that grace which is better to them than all riches: He that loveth God's word will rejoice in its ſucceſs: He that loveth heaven will be glad that there is one more to poſſeſs it: He that loveth himſelf aright, will be glad that there is one more made like him, to love him, and pray for him. And he that hateth ſin and Satan, will be glad that there is one leſs to ſerve him.

35. Say not ye, There are yet four months, and *then* cometh harveſt? behold, I ſay unto you, Lift up your eyes, and look on the fields; for they are white already to harveſt.

35. You rejoice that within four months it will be harveſt: And ſhall not I rejoice to ſee the harveſt of my huſbandry even at hand, in the converſion of many ſouls to God?

36. And he that reapeth, receiveth wages, and gathereth fruit unto life eternal: that both he that ſoweth,

eth, and he that reapeth, may rejoice together.

36. And as I ſow the ſeed, ſo you that I ſhall ſend out as apoſtles ſhall ſee and reap more plenteous fruit hereafter, and ſhall for your labour under me, be well rewarded: that I that have ſowed and you that reap may rejoice together in the ſucceſs.

37. And herein is that ſaying true, One ſoweth, and another reapeth. 38. I ſent you to reap that whereon ye beſtowed no labour: other men laboured, and ye are entered into their labour.

38. The prophets and John and I after all, have ſowed the ſeed and been at the coſtlieſt labour, and yet it is you that muſt ſee the ſucceſs in gathering the univerſal church, when I that laboured and ſuffered am gone.

39. And many of the Samaritans of that city believed on him, for the ſaying of the woman, which teſtified, He told me all that ever I did.

39. NOTE, That to believe in Chriſt by the means of mens credible teſtimony of his words and miracles, is not (as many falſly ſay) to reſolve our faith into the credit of man, and to make it a mere human faith. They that believe apoſtles who ſaid they ſaw Chriſt's miracles, reſurrection and aſcenſion, believe by a divine faith, on the ſame evidence that the apoſtles were convinced by, but not conveyed by the ſame mean: what they received by their eyes and ears immediately, we receive mediately by their report, living at a diſtance: So that their teſtimony is not believed inſtead of Chriſt's, nor inſtead of the evidence of his truth, but as the conveyance of this evidence inſtead of our mediate ſight and hearing: ſo is it as to the tradition of the bible, baptiſm, creed, &c. That tradition doth but deliver to us the ſame word mediately which the firſt churches received immediately from the apoſtles. He that cannot read, may be ſaved by the believing the goſpel tranſlated and read, or reported by the preachers.

40. So when the Samaritans were come unto him, they beſought him, that he would tarry with them: and he abode there two days. 41. And many more believed, becauſe of his own word: 42. And ſaid unto the woman, Now we believe, not becauſe of thy ſaying: for we have heard him ourſelves, and know that this is indeed the Chriſt, the Saviour of the world.

42. Not ſo much becauſe of thy ſaying. NOTE, Yet this was the ſame ſort of faith, though by the evidence divers ways conveyed.

43. Now after two days he departed thence, and went into Galilee: 44. For Jeſus himſelf teſtified, that a prophet hath no honour in his own country.

43. He went into Galilee, not to Nazareth where he had lived, but to Cana: For he had teſtified that a prophet is deſpiſed in his own country; where they have ſeen his common parentage and education, but ſee not God's ſpirit in him: and familiarity breeds contempt.

45. Then when he was come into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem at the feaſt: for they alſo went unto the feaſt.

45. His former and later miracles cauſed theſe Galileans to receive him.

46. So Jeſus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whoſe ſon was ſick at Capernaum. 47. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down and heal his ſon: for he was at the point of death. 48. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. 49. The nobleman ſaith unto him, Sir, come down ere my child die. 50. Jeſus ſaith unto him, Go thy way; thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. 51. And as he was now going down, his ſervants met him, and told *him*, ſaying, thy ſon liveth. 52. Then enquired he of them the hour when he began to amend: and they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. 52. So the father knew that *it was* at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed,

believed, and his whole houſe. 54. This *is* again the ſecond miracle *that* Jeſus did, when he was come out of Judea into Galilee.

46. &c. NOTE, 1. Outward neceſſities which nature is ſenſible of, drived many to ſeek to Chriſt. 2. Children ſpeed the better for their parents faith: And if in the body, why not in the ſoul. 3. When the rulers of families believe, they muſt endeavour the converſion of their whole ſamiles. And God oft bleſſeth ſuch endeavours. 4. Bodily mercies tend to the good of ſouls, and ſhould be ſo improved.

CHAP. V.

AFTER this there was a feaſt of the Jews, and Jeſus went up to Jeruſalem. 2. Now there is at Jeruſalem by the ſheep *market* a pool, which is called in the Hebrew tongue, Bethesda, having five porches. 3. In theſe lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4. For an angel went down at a certain ſeaſon into the pool, and troubled the water: whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had.

NOTE, 1. Some few think that this was a pond that the blood of the ſacrifices ran into, and was ſtirred by a meſſenger (not an angel) at the time of the paſſover when the blood was newly run into it, and ſo healed, not miraculouſly, but by the ordinary virtue of the new ſhed blood, and that it is not all diſeaſes that are meant; and that it was not eight and thirty years that the man had waited in that hoſpital, but that he had ſo long been ill: So Dr. Hammond; others think it was the pond made by Hezekiah, and healed by unaccountable miracle.

5. And a certain man was there, which had an infirmity thirty and eight years.

5. How great a mercy is it to live eight and thirty years under God's wholeſome diſcipline? How unexcuſable was this man if he hadbeen proud, or worldly, or careleſs of his everlaſting ſtate? O my God, I thank thee for the like diſcipline of eight and fifty years, how ſafe a life is this in compariſon of full proſperity and pleaſure?

6. When Jeſus ſaw him lie, and knew that he had been now a long time *in that caſe*, he ſaith unto him, wilt thou be made whole? 7. The impotent man anſwered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another ſteppeth down before me. 8. Jeſus ſaith unto him, Riſe, take up thy bed, and walk.

6. NOTE, 1. When human help faileth, Chriſt ſheweth his love, and power, and commandeth health at a word.

9 And immediately the man was made whole, and took up his bed, and walked: and on the ſame day was the ſabbath.

9. The man ſhewed them all that he was cured: And Chriſt choſe the ſabbath for this good work.

10. The Jews therefore ſaid unto him that was cured, It is the ſabbath-day; it is not lawful for thee to carry *thy* bed.

10. The Jews were ſtricter than Chriſt for ceremody and rites: but looſer for charity, and pleaded that it was a breach of Moſes's law to carry his couch.

11. He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed and walk.

11. I know not whom I ſhould obey; if not a man that can work ſo great a miracle.

12. Then aſked they him, What man is that which ſaid unto thee, Take up thy bed and walk?

12. Who is he that durſt thus break the law?

13. And he that was healed wiſt not who it was: for Jeſus had conveyed himſelf away, a multitude being in *that* place.

13. Chriſt did it not for human applauſe, and therefore was not known to be the man.

14. Afterward Jeſus findeth him in the temple, and ſaid unto him, Behold, thou art made whole: ſin no more, leſt a worſe thing come unto thee.

14. It was for thy ſin that thou waſt corrected: Beware of ſin, leſt the next be worſe.

15. The man departed, and told the Jews that it was Jeſus which had made him whole.

15. He told them in the praiſe of Jeſus that it was he that healed him.

16. And therefore did the Jews perſecute

perſecute Jeſus, and ſought to ſlay him, becauſe he had done theſe things on the ſabbath-day.

16. O the blindneſs and madneſs of malignants, that will ſeek to kill men for doing good and healing men.

17. But Jeſus anſwered them, My Father worketh hitherto, and I work.

17. To ſave the afflicted, is a work beſeeming my Father and Me, whom you oppoſe.

18. Therefore the Jews ſought the more to kill him, becauſe he not only had broken the ſabbath, but ſaid alſo, that God was his Father, making himſelf equal with God.

18. NOTE, Malignants zeal fathereth even error and perſecution on God.

19. Then anſwered Jeſus, and ſaid unto them, Verily, verily I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do: for what things ſoever he doeth, theſe alſo doeth the Son likewiſe.

19. I tell you by condemning my works you condemn my Father's alſo: For I do nothing but what I know he doth and approveth, and he doth them in and by me, and I do nothing without him.

20. For the Father loveth the Son, and ſheweth him all things that himſelf doeth: and he will ſhew him greater works than theſe, that ye may marvel.

20. For the Father's infinite love communicateth to the Son that wiſdom and power by which he doth all that the Father doth: and by which you ſhall ſee greater things than theſe, and wonder.

21. For as the Father raiſeth up the dead, and quickeneth *them:* even ſo the Son quickeneth whom he will.

21. As the Father is the Lord of life, and giveth and reſtoreth life at his pleaſure; ſo alſo doth the Son.

22. For the Father judgeth no man: but hath committed all judgment unto the Son:

22. For the Father as mere creator according to the law of innocency judgeth no man: but hath given up the government of this world to the Son as Redeemer, to judge them as ranſomed, according to that law and meaſure of grace which they are under.

23. That all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him.

23. And ſo it is by honouring the Son, that the Father will be honoured, and by diſhonouring him, the Father is diſhonoured.

24. Verily, verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

24. I tell you if you hear my word obediently, and ſhall believe on God the Father, as ſending me on the office of a ſaviour, you ſhall have everlaſting life by my merits and gift, and ſhall not be condemned.

25. Verily, verily I ſay unto you, the hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live.

25. I tell you that the hour is coming, yea now is already come, in which it ſhall appear that the Son of God hath the power of life and death, natural, ſpiritual, and eternal; and that they that are dead in ſin and unbelief, ſhall hear his goſpel, and be regenerate and made alive to God, and that natural life ſhall be reſtored by him, to ſome bodies at his own reſurrection, and to all at laſt, when he ſhall effectually call up all the dead to judgment.

26. For as the Father hath life in himſelf; ſo hath he given to the Son to have life in himſelf;

26. As the father is eſſential, underived ſelf-life, communicating life to creatures: So the Son as God, and as redeemer, hath the power of giving life from himſelf to the redeemed.

27. And hath given him authority to execute judgment alſo, becauſe he is the Son of Man.

27. And as redeemer being the Son of God in his divine nature, and his human nature advanced into perſonal union with the divine, he hath authority given him to govern the world, and according to the law of grace to do juſtice for the faithful, and againſt the impenitent unbelievers.

28. Marvel not at this: for the hour is coming, in the which all

that are in the graves ſhall hear his voice, 29. And ſhall come forth, they that have done good unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation.

28, 29. Let not this ſeem incredible to you: For the hour is coming in which the bodies now turned to duſt, ſhall by the ſoul's return be revived, and hear his voice that calls them up: and there ſhall be a reſurrection of the juſt and unjuſt: They that have done good according to the tenor of that law of grace which they were under, ſhall come forth to a life of happineſs, and they that have done evil, violating the conditions of life in that law, to the reſurrection of damnation.

30. I can of mine own ſelf do nothing: as I hear I judge: and my judgment is juſt; becauſe I ſeek not mine own will, but the will of the Father which hath ſent me.

30. I am not to judge according to the weakneſs of humanity, as princes govern: I do nothing, but according to divine infallible decree and appointment, which I aſſuredly know: And my judgment is juſt, becauſe I ſeek not my own human will, as my rule or end, but the will of my Father who ſent me; that is my rule and end.

31. If I bear witneſs of myſelf, my witneſs is not true. 32. There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me, is true.

31, 32. If I had no teſtimony but my own word, you were not to take it for credible truth: But there is another, who giveth you convincing evidences of his truth; even my father by his voice from heaven, and by his ſpirit and works.

33. Ye ſent unto John, and he bare witneſs unto the truth. 34. But I receive not teſtimony from man: but theſe things I ſay, that ye might be ſaved.

33, 34. You ſent to John, and he told you of me as the Meſſiah. I need not his or any man's teſtimony: But it nearly concerneth your own ſafety to believe him.

35. He was a burning and a ſhining light: and ye were willing for a ſeaſon to rejoice in his light.

35. God ſet him up to be as a burning and ſhining light, to lead you out of darkneſs to the kingdom of the Meſſiah, which you expected: And a while you gladly heard that news, and were baptized by him: Till you were told that I am he, and then you turned back.

36. But I have greater witneſs than *that* of John: for the works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me.

36. NOTE, For theſe works could not be done but by God's power and will, who will not be the world's deceiver.

37. And the Father himſelf which hath ſent me, hath borne witneſs of me. Ye have neither heard his voice at any time, nor ſeen his ſhape. 38. And ye have not his word abiding in you; for whom he hath ſent, him ye believe not.

37, 38. By a voice from heaven God teſtified me to be his beloved Son: But indeed you were not the perſons that heard it: For you never heard his voice, nor ſaw his appearance, nor underſtand or believe his word: Elſe you would believe on me that am ſent by him.

39. Search the ſcriptures, for in them ye think ye have eternal life; and they are they which teſtify of me.

39. You own the authority of Moſes and the prophets, and look to have eternal life by keeping their word, ſearch their writings, and you will find that they teſtify of me.

40. And ye will not come to me, that ye might have life.

40. And though they tell you that it is in and by me, that this life muſt be attained, ye will not believe in me and come to me that you may attain it.

41. I receive not honour from men. 42. But I know you, that ye have not the love of God in you.

41, 42. It is not the applauſe of men that I ſeek for; but your own ſalvation: But I know for all your boaſting of being the peculiar people of God, you are indeed no true lovers and obeyers of God.

43. I am come in my Father's name, and ye receive me not: if another ſhall come in his own name, him ye will receive.

43. I come with teſtimony from heaven of the miſſion and approbation of my Father, and this prevaileth not againſt your prejudice to believe me. But when a deceiver

ſhall

ſhall come with oſtentation without any evidence from God, and ſhall promiſe you a temporal kingdom, you will take him for the Meſſiah.

44. How can ye believe, which receive honour one of another, and ſeek not the honour that *cometh* from God only?

44 How can you receive the Meſſiah ſent from God, who do not ſeek and truſt to God's approbation, and his way of ſaving you; but muſt have a worldly kingdom, and be ſaved and advanced after the manner of worldly men, and look for a ſaviour ſuited to ſuch ends.

45. Do not think that I will accuſe you to the Father: there is *one* that accuſeth you, *even* Moſes, in whom ye truſt. 46. For had ye believed Moſes, ye would have believed me: for he wrote of me. 47. But if ye believe not his writings, how ſhall ye believe my words?

45, 46, 47. I ſay not all this as if I came to be your accuſer to my Father; even Moſes in whom you truſt will accuſe you; had you underſtood and believed the prophecies and types of Moſes, ye would have believed me: For it is me that they all ſpeak of and point you to; But if you will not be convinced by his writings whom you glory in, no wonder if you reject my words.

CHAP. VI.

AFTER theſe things Jeſus went over the ſea of Galilee, which is *the ſea* of Tiberias. 2. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed.

1, 2. NOTE, The firſt motives that draw men toward Chriſt, are uſually ſuch as nature itſelf is ſomewhat capable to eſteem and judge of, ſuch as miracles are.

3. And Jeſus went up into a mountain, and there he ſat with his diſciples. 4. And the paſſover, a feaſt of the Jews was nigh. 5. When Jeſus then lift up *his* eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? 6. (And this he ſaid to prove him: for he himſelf knew what he would do).

3, &c. NOTE, Chriſt's relief of bodies, was in love to bodies and ſouls. 2. Chriſt's queſtions were to inſtruct the hearers and not himſelf.

7. Philip anſwered him, Two hundred penny-worth of bread is not ſufficient for them, that every one of them may take a little.

7. NOTE, Philip's ſenſe of the difficulty, was a preparation to the value of the miracle.

8. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, 9. There is a lad here, which hath five barley-loaves, and two ſmall fiſhes: but what are among ſo many?

8, 9. NOTE, It was not delicious fare, but barley bread and two fiſhes that Chriſt uſed a miracle about.

10. And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. 11. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes, as much as they would.

10, 11. NOTE, If Chriſt would not diſtribute barley bread, and that miraculouſly, till he had given thanks; (not deterred by the ſuſpicions of a riot or conventicle) ſure we ſhould imitate him in our ordinary repaſt, and eat and drink to the glory of God, in a holy thankfulneſs for his liberality.

12. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. 13. Therefore they gathered *them* together, and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

12, 13. NOTE, To loſe any of our uſeful food, is a ſin againſt God: Where there is the greateſt plenty, no fragments ſhould be loſt, while the poor do need it. How much leſs ſhould we loſe God's word or helps, or our time, or any ſuch greater mercies?

14. Then thoſe men, when they had ſeen the miracle that Jeſus did,

ſaid, This is of a truth that prophet that ſhould come into the world.

14. NOTE, A miracle done upon five thouſand at once, made a common conviction of them that Chriſt was the Meſſiah, or a great prophet.

15. When Jeſus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himſelf alone.

15. When they would have made a captain and viſible monarch of him, he ſhunned it and avoided them.

16. And when even was *now* come, his diſciples went down unto the ſea, 17. And entered into a ſhip, and went over the ſea towards Capernaum: and it was now dark, and Jeſus was not come to them. 18. And the ſea aroſe, by reaſon of a great wind that blew. 19. So when they had rowed about five and twenty, or thirty furlongs, they ſee Jeſus walking on the ſea, and drawing nigh unto the ſhip: and they were afraid. 20. But he ſaith unto them, It is I, be not afraid.

16, &c. NOTE, This miracle ſhewed Chriſt to be above nature.

21. Then they willingly received him into the ſhip: and immediately the ſhip was at the land whither they went.

21. NOTE, They might well be glad to receive him that could rule ſea and land.

22. The day following, when the people which ſtood on the other ſide of the ſea, ſaw that there was none other boat there, ſave that one whereinto his diſciples were entered, and that Jeſus went not with his diſciples into the boat, but *that* his diſciples were gone away alone: 23. (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks). 24. When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus.

22, 23, 24. How earneſt did theſe perſons ſeem in following Chriſt?

25. And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither? 26. Jeſus anſwered them, and ſaid, Verily, verily, I ſay unto you, Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.

25. NOTE, It ſeems theſe were a very poor ſort of people, that would follow Chriſt for barley bread.

27. Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of Man ſhall give unto you: for him hath God the Father ſealed.

27. Labour firſt and chiefly for the food which endureth to everlaſting life; even the ſpirit of holineſs renewing you by the goſpel, and an union with me who am the bread of life, which I will give unto all true believers; to which uſe God hath ſent and ſealed me by fulneſs of the ſpirit and power: And truſt God for bodily food while you labour for it, but in the ſecond place. NOTE, The words have a comparative ſignification; Labour not, is labour leſs, or but ſubordinately.

28. Then ſaid they unto him, What ſhall we do, that we may work the works of God?

28. What is that labour for the everlaſting life which God requireth of us? What muſt we do for it?

29 Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on him whom he hath ſent.

29. This is your firſt and great work which God requireth, that you believe on me whom God hath ſent, and take me for your teacher and Saviour, that I may guide and ſanctify you, and teach you your further duty, in order to fit you for everlaſting life.

30. They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee, and believe thee? what doſt thou work? 31. Our fathers did eat manna in the deſert;

as

as it is written, He gave them bread from heaven to eat.

30. If thou wouldeſt have us believe in thee, convince us yet by further miracles? Canſt thou procure us bread from heaven as Moſes did? NOTE, 1. Strange! that they ſhould call for more miracles when they newly came from ſeeing one? 2. It was a feeding miracle that theſe expected; which might gratify their fleſh as well as their faith.

32. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

32. It was not Moſes that gave you the true bread from heaven: Manna and other types did but fore-ſignify me, who am the true bread which my father giveth you from heaven, whence I come; called bread, becauſe I give life to the world.

34. Then ſaid they unto him, Lord, evermore give us this bread.

34. NOTE, Their carnal minds, had carnal deſires, and underſtood Chriſt accordingly.

35. And Jeſus ſaid unto them, I am the bread of life: he that cometh to me, ſhall never hunger; and he that believeth on me, ſhall never thirſt.

35. As your bodies live by food, ſo he that cometh to me by true faith, and is united to me, ſhall have by me true ſpiritual everlaſting life, and ſhall have all his neceſſities of hunger and thirſt ſatisfied.

36. But I ſaid unto you, that ye alſo have ſeen me, and believe not.

36. But I know your hearts, that many of you that have ſeen my miracles, and thus crowd after me, for the ſtrangeneſs and novelty, yet are no true believers.

37. All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.

37. All that the Father hath given to me as fully reſolved to ſave them, ſhall believe and take me for their Saviour: I come not into the world upon an uncertainty of ſucceſs. I have undertaken the effectual ſaving of thoſe that are given me by the Father to be certainly ſaved: All thoſe will come to me, and I will refuſe none that by obedient truſt doth come to me.

38. For I came down from heaven, not to do mine own will, but the will of him that ſent me.

38. For I came not at random, or on any ſelfiſh temporal deſign, but to fulfil my Father's will, who will give the kingdom to his ſelected flocks.

NOTE, It is a troubling controverſy, how Chriſt is ſaid to come down from heaven: His human nature was never there, and his divine, removed not thence, and is every where. To paſs by their opinion, who ſay it is a middle, ſuper-angelical, firſt created nature, between the divine and human that came down: I anſwer, that the divine is ſaid to come down, not by a ſubſtantial removal or change of place, but by a tranſcendant influx and operation, on the human nature of Chriſt: Men may talk in the dark how they pleaſe, but it is certain that that divine eſſence is every where, without inequality or exiſtence; and is no more in Chriſt's human nature, as to eſſential preſence, than he is every where: But as he is ſaid to *be in heaven*, becauſe there he operateth by glorious refulgency and love to the glorified, ſo he is more eminently and peculiarly united to the manhood of Chriſt, for and by a more eminent and peculiar operation on the human nature: As the ſun is more in the eye than in the hand or foot, more in the plants that it quickeneth than in the ſtones; ſo is the godhead in the human nature of Chriſt. And ſo the godhead came down from heaven, as the ſun doth when it ſhineth in at our windows, or on a burning glaſs, or rather as it animateth plants.

39. And this is the Father's will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.

39. And it is the ſpecial commiſſion which I have from my father, that I ſhould effectually ſave all theſe his choſen, and raiſe them up to life everlaſting.

40. And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life: and I will raiſe him up at the laſt day.

40. And it is my father's will, that every one that by notice of the evidence of my truth, truly believeth on me, ſhall have everlaſting life, to which (firſt here begun) I will raiſe him at the laſt.

41. The

41. The Jews then murmured at him, becauſe he ſaid, I am the bread which came down from heaven. 42. And they ſaid, Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? how is it then that he ſaith, I came down from heaven?

41. NOTE, This difficulty ſtaggered their faith, not knowing the myſtery of Chriſt's perſon and incarnation.

43. Jeſus therefore anſwered and ſaid unto them, Murmur not among yourſelves. 44. No man can come to me, except the father which hath ſent me, draw him: and I will raiſe him up at the laſt day.

43. The objections which you murmur on, do indeed require divine grace to overcome them; and therefore none can ſincerely believe and come to me as a Chriſtian, except the father who ſent me to ſave men, convince and draw them to me to be ſaved, and all thoſe I will raiſe to life everlaſting.

45. It is written in the prophets, And they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the father, cometh unto me.

45. As the prophets ſpeak of a divine teaching, ſo thoſe that are thus taught of God, are they that come to me.

46. Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father.

46. Not by a teaching by ſeeing him: For it is I only that come from him, that have ſeen him.

47. Verily verily I ſay unto you, He that believeth on me hath everlaſting life. 48. I am that bread of life. 49. Your fathers did eat manna in the wilderneſs, and are dead. 50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51. I am the living bread, which came down from heaven: if any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world.

47. I tell you, he that believeth on me, hath that everlaſting life, which Manna gave not, for they are dead that did eat it: I am the bread that came indeed from heaven and give life, not temporary, but everlaſting, not to a few, but to the world, or univerſal church: My ſacrificed fleſh ſhall purchaſe this.

52. The Jews therefore ſtrove amongſt themſelves, ſaying, How can this man give us *his* fleſh to eat? 53. Then Jeſus ſaid unto them, Verily verily I ſay unto you, except ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you. 54. Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day. 55. For my fleſh is meat indeed, and my blood is drink indeed.

52. This ſeemed to them a ſaying not to be digeſted, and Chriſt at that time would no further explain it to them, than by ſaying, I tell you, unleſs that you live by virtue of my fleſh and blood received by faith as food is by your mouth, ye have no ſpiritual ſaving life: It is all they, that thus by faith partake of my ſacrificed fleſh and blood, that have the title and beginning of eternal life, and I will at laſt raiſe them up to the full fruition of it: For my ſacrificed fleſh and blood are truly enlivening and ſaving.

56. He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

56. He that by true faith truſteth in my ſacrificed fleſh and blood, profeſſeth thereby to be united to me, as digeſted food is to the body, whereby I alſo dwell in him, and I will give him the ſpirit of life, and he ſhall live by influence from me.

57. As the living Father hath ſent me, and I live by the Father: ſo he that eateth me, even he ſhall live by me.

57. As the father is eſſential ſelf-life, and I live by communication from him; ſo he that is intimately united to me, and I to him, as food is to the body by digeſtion, by a covenanting lively faith, ſhall live by me a life of grace and glory.

58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead, he that eateth of this bread, ſhall live for ever.

58. I am the true bread from heaven, who give everlaſting life, when your fathers who did eat Manna died, and were not by that made immortal.

59. Theſe things ſaid he in the ſynagogue,

ſynagogue, as he taught in Capernaum.

59. NOTE, Remember, it was not thoſe only that had followed him that he ſpake this to, and the following ſharp paſſages; but to his auditors at Capernaum.

60. Many therefore of his diſciples, when they had heard *this*, ſaid, This is an hard ſaying, who can hear it?

60. NOTE, Chriſt would not forbear this myſterious doctrine, though the hearers could not digeſt it, but would make an ill uſe of it, to depart from him.

61. When Jeſus knew in himſelf, that his diſciples murmured at it, he ſaid unto them, Doth this offend you? 62. *What* and if ye ſhall ſee the Son of Man aſcend up where he was before?

61. I will ere long aſcend up viſibly to heaven: And will not that prove that I came from heaven?

63. It is the ſpirit that quickeneth, the fleſh profiteth nothing: the words that I ſpeak unto you, *they* are ſpirit, and *they* are life.

63. And as to your offence at my words of the *eating of my fleſh*, you know that fleſh of itſelf would be a dead and ſenſeleſs thing, were it not for the ſoul that is its life: And ſo it is not my mere dead fleſh that I ſay ſhall give you life; but my fleſh as it is in dignity the body of the Son of God, purchaſing life for the world, and as it is accompanied with the operation of the Holy Ghoſt, which animateth them ſpiritually, who by faith are united to me: And thus not only my fleſh, but the words that I ſpeak to you, are by my ſpirit made the means of communicating to you ſpirit and life.

64. But there are ſome of you that believe not. For Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him.

64. But there are ſome of you that follow me, that are not true believers, and therefore have not this quickening ſpirit. For he knew their hearts, and knew who would after betray him.

NOTE, Though Chriſt knew Judas and other hypocrites, he did not expel them, but ſent out Judas to preach with the reſt, to tell us how the viſible church will be conſtituted and muſt be ordered.

65. And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father.

65. NOTE, That the word [*Can*] ſpeaketh not of phyſical power, but partly moral indiſpoſition, and partly an hypothetical impoſſibility of event. 2. That though God's grace be the cauſe of faith, no man is deprived of that grace but by his own wilful ſin, which maketh him unexcuſable.

66. From that *time* many of his diſciples went back, and walked no more with him.

66. By forſaking him, they ſhewed that they were never ſound believers.

67. Then ſaid Jeſus unto the twelve, Will ye alſo go away? 68. Then Simon Peter anſwered him, Lord, to whom ſhall we go? thou haſt the words of eternal life. 69. And we believe, and are ſure that thou art that Chriſt the Son of the living God.

67. NOTE, 1. Chriſt puts none away, till they put away themſelves. 2. He forceth none to ſtay. 3. It greatly fixeth a Chriſtian's reſolution to ſtick to Chriſt, to know there is none elſe to go to: As it reſolveth us to look for happineſs to God and Heaven, becauſe we are ſure there is no other. 4. Sound faith may attain aſſurance that Chriſt is the Son of the living God: It hath always objective certainty, and a prevalent certainty, and a prevalent confidence, and may reach to a mental confirmed certainty.

70. Jeſus anſwered them, Have not I choſen you twelve, and one of you is a devil? 71. He ſpake of Judas Iſcariot, *the ſon* of Simon: for he it was that ſhould betray him, being one of the twelve.

70, 71. Even of you twelve whom I have choſen out of all the reſt to be next me, one is a devil, that is Judas.

NOTE, 1. Some men are ſo bad that they may be called *Devils*. Both as falſe *Calumniators*, whence is the name *Dialobus*; and as they are the very agents of the Devil, and minded like him, and ruled by him, and do what he moveth them to do, in his three great works, *lying*, or *(deceit,) hatred* or *(malignity,)* and *hartfulneſs* and *murder*. 2. Such may be latent in the holieſt ſociety. 3. Which yet muſt not be denominated by ſuch.

CHAP. VII.

AFTER theſe things, Jeſus walked in Galilee: for he would not walk in Jewry, becauſe the Jews ſought to kill him.

NOTE,

NOTE, 1. Chriſt's own example tells us, That it is no ſinful cowardice to avoid perſecution, till our ſuffering or death be like to do more good than liberty, or life.

2. Now the Jews feaſt of tabernacles was at hand. 3. His brethren therefore ſaid unto him, Depart hence, and go into Judea, that thy diſciples alſo may ſee the works that thou doeſt. 4. For *there is* no man *that* doeth any thing in ſecret, and he himſelf ſeeketh to be known openly: If thou do theſe things, ſhew thyſelf to the world. 5. For neither did his brethren believe in him.

2. &c. NOTE, Chriſt's own kindred believed not on him a long time: And cenſured him for not appearing more publicly in the face of dangers and rulers, if he were ſent from God. Thus men will teach and reprove thoſe of whom they ſhould learn. Fooliſh men will ſeem wiſer than Chriſt, and diſlike his ways.

6. Then Jeſus ſaid unto them, My time is not yet come: but your time is alway ready. 7. The world cannot hate you; but me it hateth, becauſe I teſtify of it, that the works thereof are evil. 8. Go ye up unto this feaſt: I go not up yet unto this feaſt, for my time is not yet full come. 9. When he had ſaid theſe words unto them, he abode *ſtill* in Galilee. 10. But when his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as it were in ſecret.

6, &c. NOTE, 1. Chriſt here alſo avoided perſecution. 2. He truſted not his brethren with his purpoſe.

11. Then the Jews ſought him at the feaſt, and ſaid, Where is he? 12. And there was much murmuring among the people concerning him: for ſome ſaid, He is a good man: others ſaid, Nay; but he deceiveth the people. 13. Howbeit, no man ſpake openly of him, for fear of the Jews.

12, 13. The people divided in their judgments of him, did not openly ſpeak their minds, for fear of the rulers that were moſt againſt him.

14. Now about the midſt of the feaſt, Jeſus went up into the temple, and taught. 15. And the Jews marvelled, ſaying, How knoweth this man letters, having never learned? 16. Jeſus anſwered them, and ſaid, My doctrine is not mine, but his that ſent me. 17. If any man will do his will, he ſhall know of the doctrine, whether it be of God, or *whether* I ſpeak of myſelf.

14. He that is ſent of God, may know more than he hath learned of man: God tells me what to ſpeak. And thoſe that truly obey ſo much of the will of God as they know, are prepared to know more, and to diſcern my doctrine to be of God: but wilful ſinners are not.

18. He that ſpeaketh of himſelf, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him.

18. Did I ſeek vain-glory or any private ends of my own, you might ſuppoſe that I ſpake my own words: But if I only ſeek the glory of God and good of men, though to my own ſuffering, you have no cauſe to ſuſpect me of deceit or any ill deſign.

19. Did not Moſes give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

19. But how unfit are you to diſcern what doctrine is of God, who keep not the law of Moſes which you boaſt of. For that law forbiddeth murder, and yet you ſeek to murder me.

20 The people anſwered and ſaid, Thou haſt a devil: who goeth about to kill thee?

20. NOTE, They ſuppoſed him diſtracted. And the diſtracted were uſually taken for *demoniaks*.

21. Jeſus anſwered and ſaid unto them, I have done one work, and ye all marvel. 22. Moſes therefore gave unto you circumciſion, (not becauſe it is of Moſes, but of the fathers) and ye on the ſabbath-day circumciſe a man. 23. If a man on the ſabbath-day receive circumciſion, that the law of Moſes ſhould not be broken; are ye angry at me, becauſe I have made a man every whit whole on the ſabbath-day.

21. NOTE,

21. NOTE, The hiſtory of his cure, and their plotting his death for it, is here paſt over and ſuppoſed: But Chriſt knew their malicious deſign.

24. Judge not according to the appearance, but judge righteous judgment.

24. Judge not by outward ſhews and worldly mens opinions, but according to the evidence of truth.

25. Then ſaid ſome of them of Jeruſalem, Is not this he whom they ſeek to kill? 26. But lo, he ſpeaketh boldly, and they ſay nothing unto him: do the rulers know indeed that this is the very Chriſt?

25. Do they ſuffer him becauſe they believe him to be Chriſt.

27. Howbeit, we know this man whence he is: but when Chriſt cometh, no man knoweth whence he is.

27. NOTE, They knew his viſible original, but they knew not his heavenly nature and glory.

28. Then cried Jeſus in the temple as he taught, ſaying, Ye both know me, and ye know whence I am: and I am not come of myſelf, but he that ſent me is true, whom ye know not. 29. But I know him, for I am from him, and he hath ſent me.

28. NOTE, Ye know my viſible original: But you know not my heavenly Father who ſent me: But I know him, for I, &c.

30. Then they ſought to take him: but no man laid hands on him, becauſe his hour was not yet come. 31. And many of the people believed on him, and ſaid, When Chriſt cometh, will he do more miracles than theſe which this *man* hath done?

30, 31. His miracles convinced ſome againſt all prejudices and objections.

32. The Phariſees heard that the people murmured ſuch things concerning him: and the Phariſees, and the chief prieſts ſent officers to take him. 33. Then ſaid Jeſus unto them, Yet a little while am I with you, and *then* I go unto him that ſent me. 34. Ye ſhall ſeek me, and ſhall not find *me:* and where I am, *thither* ye cannot come.

32, &c. The Phariſees and prieſts thought perſecuting neceſſary to keep people from believing on him: And Chriſt told them, It is but a little while, till I ſhall be out of the reach of your malice.

35. Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not find him? will he go unto the diſperſed among the Gentiles, and teach the Gentiles? 36. What *manner of* ſaying is this that he ſaid, Ye ſhall ſeek me, and ſhall not find *me:* and where I am, *thither* ye cannot come?

35. Will he go to thoſe Jews who are diſperſed abroad the world, or what meaneth he?

37. In the laſt day, that great *day* of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink. 38. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water. 39. (But this ſpake he of the Spirit, which they that believe on him ſhould receive: for the Holy Ghoſt was not yet *given*, becauſe that Jeſus was not yet glorified.

37. In the laſt and great day of that feaſt Chriſt proclaimed the promiſed gift of the ſpirit, under the name of rivers of living waters to all that ſhould truly believe on him: That is, when he was glorified: For till then the Holy Ghoſt for the operation of theſe eminent gifts was not given.

40. Many of the people therefore, when they heard this ſaying, ſaid, Of a truth this is the prophet. 41. Others ſaid, This is the Chriſt. But ſome ſaid, Shall Chriſt come out of Galilee? 42. Hath not the ſcripture ſaid, That Chriſt cometh of the ſeed of David, and out of the town of Bethlehem, where David was? 43. So there was a diviſion among the people becauſe of him.

40. His words and works inclined many to believe in him: but they could not anſwer objections from his original.

44. And ſome of them would

have taken him; but no man laid hands on him.

44. NOTE, God hindereth bad men from doing what they would do, and they know not how he doth it.

45. Then came the officers to the chief prieſts and Phariſees; and they ſaid unto them, Why have ye not brought him? 46. The officers anſwered, Never man ſpake like this man.

45, 46. God made Chriſt's words effectual at the preſent to convince and reſtrain them from violence.

47. Then anſwered them the Phariſees, Are ye alſo deceived? 48. Have any of the rulers, or of the Phariſees believed on him? 49. But this people who knoweth not the law are curſed.

47, 48. NOTE, The vain reſpect to men of reputation and power, is a uſual cauſe of unbelief and diſobedience to God. 2. They rightly judged that ignorance is the cauſe of error and deceit; but they falſly thought their literal knowledge with prejudice and worldly minds, had been a ſafe ſtate.

50. Nicodemus ſaid unto them, (he that came to Jeſus by night, being one of them), 51. Doth our law judge any man before it hear him, and know what he doeth?

50, 51. Nicodemus bearing a good will to Chriſt, ſtopped them by a common rule of juſtice, that by the law no man ſhould be condemned till he be heard ſpeak for himſelf, and the caſe be well tried.

52. They anſwered and ſaid unto him, Art thou alſo of Galilee? Search and look: for out of Galilee ariſeth no prophet. 53. And every man went unto his own houſe.

52. NOTE, 1. They give him a ſcorn inſtead of a good anſwer. 2. And then how poor a reaſon ſatisfieth them againſt all the miracles and doctrine of Chriſt; becauſe Galilee was a contemned country, where Chriſt dwelt, though he was born at Bethlehem, of David's line. 3. One man's words may ſometimes divert a perſecution.

CHAP. VIII.

JESUS went unto the mount of Olives: 2. And early in the morning he came again into the temple, and all the people came unto him; and he ſat down and taught them.

1. NOTE, 1. He left the city at night, leſt they ſhould ſurprize him. 2. He choſe the temple as a place of God's conſecration, and of beſt opportunity for auditors. 3 The Jews uſed to let them teach, who profeſſed themſelves to be teachers. 4. His *ſitting* in teaching, is not an obligatory example to us, but an indifferent circumſtance.

3. And the ſcribes and Phariſees brought unto him a woman taken in adultery; and when they had ſet her in the midſt, 4. They ſay unto him, Maſter, this woman was taken in adultery, in the very act. 5. Now Moſes in the law commanded us, that ſuch ſhould be ſtoned: what ſayeſt thou?

3. NOTE, That the laſt *verſe* of the foregoing chapter, and the eleven firſt verſes of this chapter were not in divers of the old books in the Greek, and the divers of the moſt credible fathers either have them not, or take them for apocryphal; and ſo do many proteſtants beſides Beza: So that it is uncertain to us, whether it be any part of God's word: But we have enough beſides of which we may be certain.

Suppoſe the text currant, it ſeems they would have drawn Chriſt into a ſnare, by getting him either to ſpeak againſt the law, or againſt Ceſar, who had taken from them the power of putting offenders to death, which the law giveth them.

6. This they ſaid, tempting him, that they might have to accuſe him. But Jeſus ſtooped down, and with *his* finger wrote on the ground, as though he heard them not.

6. Beza taketh this writing on the ground to be improbable and part of the apocryphal ſtory: If it was otherwiſe, it ſignified but a diſcerning of their ſnare, and a putting off the anſwer by a ſeeming neglect or diſregard.

7. So when they continued aſking him, he lift up himſelf, and ſaid unto them, He that is without ſin among you, let him firſt caſt a ſtone at her.

7. NOTE, Thus he evadeth the ſnare of their queſtion, as not belonging to him to judge.

8. And again he ſtooped down, and wrote on the ground. 9. And they which heard *it*, being convicted

victed by their own conſcience, went out one by one, beginning at the eldeſt, *even* unto the laſt: and Jeſus was left alone, and the woman ſtanding in the midſt.

8, 9. NOTE, It is ſo improbable that Chriſt ſhould be left alone in the temple, that this increaſeth Beza's ſuſpicion that it is apocryphal: But if it be true, it meaneth that thoſe went away who came to accuſe the woman, and left him with his auditors and the woman.

10. When Jeſus had lift up himſelf, and ſaw none but the woman, he ſaid unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee? 11. She ſaid, No man, Lord. And Jeſus ſaid unto her, Neither do I condemn thee: go and ſin no more.

10, 11. NOTE, Thoſe that hence take encouragement to connive at adultery, muſt not, 1. That the text itſelf is of uncertain authority. 2. If it were certain, it ſignifieth not that Chriſt would have adultery unpuniſhed: but that he diſclaimed the office of a judge in matters of corporal puniſhment, as being no magiſtrate.

12. Then ſpake Jeſus again unto them, ſaying, I am the light of the world: he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life.

12. NOTE, Here begins the certain text: *q. d.* I am that teacher ſent from God, who ſhew all my followers that light that quickeneth and leadeth to everlaſting life, and others live and walk in darkneſs.

13. The Phariſees therefore ſaid unto him, Thou beareſt record of thyſelf; thy record is not true. 14. Jeſus anſwered and ſaid unto them, Though I bear record of myſelf, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

13, 14. Thy own teſtimony of thyſelf is not credible. Jeſus ſaid, Even my teſtimony of myſelf is true and credible, becauſe I know what I ſay, and whence I come, &c. But your denial of it is not credible, becauſe you know not whence I come, &c. but ſpeak againſt what you know not.

15. Ye judge after the fleſh, I judge no man. 16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that ſent me.

15, 16. You ſee no further than my fleſhly part and original; I do not ſo raſhly judge of any: But yet my judgment is true and credible, for you have not my bare word, but therewith the works of the power of my Father that ſent me, and his atteſtation.

17. It is alſo written in your law, that the teſtimony of two men is true. 18. I am one that bear witneſs of myſelf, and the Father that ſent me, beareth witneſs of me.

17, 18. Your law alloweth two witneſſes to be credible, I am one, who may be allowed to witneſs about other men's intereſt, that I am ſent by the Father to ſave loſt ſinners; and the Father is the other, whoſe voice and works bear witneſs of me.

19. Then ſaid they unto him, Where is thy Father? Jeſus anſwered, Ye neither know me, nor my Father: if ye had known me, ye ſhould have known my Father alſo.

19. Where is thy Father: Is not Joſeph thy father? He ſaid, You know neither Me nor my Father: Had you by my doctrine and works known Me and my office, I ſhould have taught you to know my Father.

20. Theſe words ſpake Jeſus in the treaſury as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

20. NOTE, Till God's appointed time of trial and ſuffering, among the fierceſt enemies there is ſafety.

21. Then ſaid Jeſus again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your ſins: whither I go, ye cannot come.

21. I come to you as a Saviour, and ye reject me, and I will accordingly depart from you, and your ſin ſhall bring deſtruction on you, and I will ſend the goſpel to the Gentiles, and will aſcend to heaven, whence your ſin will exclude you.

22. Then ſaid the Jews, Will he kill himſelf? becauſe he ſaith, Whither I go, ye cannot come. 23. And he ſaith unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world. 24. I ſaid therefore unto you, that ye ſhall die in your ſins:

for if ye believe not that I am *he*, ye ſhall die in your ſins.

22. Ye are of this lower world: I am of above, and thither I go. And if you believe not that I am the Chriſt, your nation ſhall be deſtroyed for rejecting me, and you ſhall die unpardoned in your ſin.

25. Then ſaid they unto him, Who art thou? And Jeſus ſaid unto them, Even *the ſame* that I ſaid unto you from the beginning. 26. I have many things to ſay, and to judge of you: but he that ſent me is true; and I ſpeak to the world thoſe things which I have heard of him.

25. Even the Meſſiah as I have always told you. I have much to ſay againſt your infidelity, but I will now only appeal to my Father's teſtimony, whoſe words I ſpeak.

27. They underſtood not that he ſpake to them of the Father.

27. NOTE, Groſs ignorance is the parent and nurſe of unbelief.

28. Then ſaid Jeſus unto them, When ye have lift up the Son of Man, then ſhall ye know that I am *he*, and *that* I do nothing of myſelf; but as my Father hath taught me, I ſpeak theſe things.

28. When ye have crucified me then I ſhall convince many of you by fuller evidence that I am the Chriſt, and the reſt ſhall feel it to their deſtruction; and theſe my words ſhall be confirmed.

29. And he that ſent me, is with me: the Father hath not left me alone: for I do always thoſe things that pleaſe him.

29. My Father that ſent me; never deſerted me, for I do but fulfil his will and do what he appointed me.

30. As he ſpake theſe words, many believed on him. 31. Then ſaid Jeſus to thoſe Jews which believed on him, If ye continue in my word, *then* are ye my diſciples indeed; 32. And ye ſhall know the truth, and the truth ſhall make you free.

30, 31. I cannot take you for my diſciples, unleſs your faith be rooted ſo, as to perſevere and proceed to learn what yet you have not learned: And if ye do this, you ſhall know more of that truth that will ſave you, and deliver you from the greateſt of your bondage.

33. They anſwered him, We be Abraham's ſeed, and were never in bondage to any man: how ſayeſt thou, Ye ſhall be made free?

33. Some preſent anſwered him, We be Abraham's ſeed, and though the Romans maſter us, we are no men's ſlaves: What then is the freedom which thou doſt promiſe us?

34. Jeſus anſwered them, Verily, verily, I ſay unto you, Whoſoever committeth ſin, is the ſervant of ſin. 35. And the ſervant abideth not in the houſe for ever: *but* the Son abideth ever. 36. If the Son therefore ſhall make you free, ye ſhall be free indeed.

34, 35, 36. Can you boaſt of your freedom who by your ſinful practice ſhew that you are the ſervants of ſin, and by it are liable to the judgment of God, as ſlaves are to ſtripes: And if you have thus enſlaved yourſelves to ſin and to God's judgments, he may turn you out of his houſe you know not how ſoon: But the ſon and heir is not turned away: Therefore if you will be free indeed from the guilt of ſin, and the wrath of God, and the malice of Satan, come in by the Son, and ſo you may be free.

37. I know that ye are Abraham's ſeed; but ye ſeek to kill me, becauſe my word hath no place in you. 38. I ſpeak that which I have ſeen with my Father: and ye do that which ye have ſeen with your father.

37, 38. I know that you are the ſeed of Abraham by the fleſh. But were you his ſeed as he is the father of the faithful, you would not ſeek to kill me, and reject my word. Even that word of truth which I have received of my Father, which you reject, and obey the will of your father.

39. They anſwered and ſaid unto him, Abraham is our father. Jeſus ſaith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40. But now ye ſeek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

39, 40. If ye were Abraham's children, you would be like him, and do as he did.

But

But to ſeek to murder me for telling you the truth, which I have heard from God, is not like Abraham's works of faith.

41. Ye do the deeds of your father. Then ſaid they to him, We be not born of fornication; we have one Father, *even* God. 42. Jeſus ſaid unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of myſelf, but he ſent me.

41. Ye ſhew by your deeds, whoſe nature you have, and ſo who is your father. 42. If God were your father you would be like him, and then you would love me, who came from him, as ſent by him.

43. Why do not you underſtand my ſpeech? *even* becauſe ye cannot hear my word. 44. Ye are of *your* father the devil, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it.

43, 44. Why is my doctrine rejected by you, but becauſe your corrupt natures, and ſin are contrary to it? To ſpeak plainly to you, As the child's nature is like the father's from whom it is received, ſo yours is ſo like the devil's nature, that I may ſay you received it from him, and he is the father of it, and ſo far of you. For you love to do that which he loveth and deſireth: Theſe are his great characters: 1. He was from the beginning A MALICIOUS MURDERER. 2. He is A LIAR; a deſerter of the truth, and an enemy to it: His buſineſs in the world is to *deceive by lying*; and when he thus lieth and deceiveth he doth according to his corrupt nature: for he is a liar and the father of lies.

NOTE, 1. By theſe three characters of LYING, MALIGNITY and MURDER or hurtfulneſs, the deviliſh nature and ſeed is known: And no boaſting of Abraham or chriſtianity, is any diſproof of it. 2. Deviliſm is the univerſal pravity of the malignant world: And it is no wrong or railing ſo to ſay that the devil is their father.

45. And becauſe I tell *you* the truth, ye believe me not.

45. Though nature love the truth as truth, yet becauſe the truth that I tell you is croſs to your prejudice and carnal minds and luſts, ye reject it as if it were error.

46. Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me?

46. If you know any falſhood or ſin by me, prove it if you can: but if it be truth that I ſay, why doth prejudice and malice hinder you from believing it.

47. He that is of God, heareth God's words: ye therefore hear *them* not, becauſe ye are not of God.

47. The children of God have a mind and nature like him: And therefore they favour and love his word: Therefore your rejecting God's word doth prove that ye are not the children of God.

48. Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil?

48. They ſaid, do we not call thee as thou art, in ſaying, thou art a diſtracted Samaritan heretic.

49. Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me. 50. And I ſeek not mine own glory: there is one that ſeeketh and judgeth.

49. I am not a diſtracted *demoniac*, (but you calumniators:) My doctrine and works honor my Father, and as for your diſhonoring of me, though I can bear it, who ſeek not my own glory, my Father will ſecure my honor and judge you for your reproach.

51. Verily, verily, I ſay unto you, If a man keep my ſaying, he ſhall never ſee death.

51. I tell you that reject my word, that to believe and keep it, is the way to everlaſting life, and to be ſaved from death ſpiritual, temporal (by reſurrection,) and eternal.

52. Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. 53. Art thou greater than our father Abraham which is dead? and the prophets are dead: whom makeſt thou thyſelf?

52, 53. Now we know that thou art a diſtracted demoniac: when thou talkeſt of men's

men's not dying, when Abraham and the prophets are dead: Art thou ſo much greater than all they?

54. Jeſus anſwered, If I honour myſelf, my honour is nothing: it is my Father that honoureth me, of whom ye ſay, that he is your God: 55. Yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhall be a liar like unto you: but I know him, and keep his ſaying.

54. It is not my own teſtimony that I plead with you, it is my Father that honoreth me, whom you ſhould believe, becauſe you call him your God. But indeed you know him not, and therefore underſtand not his teſtimony: But I know him, and ſhould I deny his witneſs, and ſay, I know him not, I ſhould be a liar like you: But I know him and his word, and keep it.

56. Your father Abraham rejoiced to ſee my day: and he ſaw *it*, and was glad.

56. Your father Abraham joyfully believed the promiſe of the Meſſiah, and ſo by faith foreſaw my coming and was glad.

57. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham?

57. They underſtanding all carnally, thought Chriſt ſpake like a diſtracted fanatic.

58. Jeſus ſaid unto them, Verily, verily, I ſay unto you, Before Abraham was, I am.

58. I tell you that before Abraham's days, (as I was from eternity, ſo) in time I was the promiſed Meſſiah in whom Abraham in his days believed: I am not ſo young as you imagine.

59. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple, going through the midſt of them, and ſo paſſed by.

59. At theſe words they took him for a blaſphemer, and attempted to ſtone him to death: But he ſome way hid himſelf, and went out from among them.

NOTE, That the laſt part of this *verſe*, is of uncertain authority, being not in ſome ancient copies.

CHAP. IX.

AND as *Jeſus* paſſed by, he ſaw a man which was blind from *his* birth. 2. And his diſciples aſked him, ſaying, Maſter, who did ſin, this man, or his parents, that he was born blind?

2. Was it for any foreſeen ſin that he would after commit, or for his original ſin, or for any ſin of his parents? Or, It is commonly held that all puniſhment is for ſin: How could that be in this man? Not for his own ſin, for he had none beſides his original ſin: not for his parents; for God puniſheth not one for another's ſin. What then was it for?

NOTE, 1. It is improbable that Chriſt's diſciples thought that his ſoul ſinned in another body, and Chriſt not reprove them. 2. The diſciples knew that Adam's ſin, and our original pravity, or our parent's ſin, might be puniſhed with as great a puniſhment as blindneſs, but they ſeemed to think that ſo miſerable a puniſhment muſt be for ſome extraordinary ſin, which Chriſt denieth.

3. Jeſus anſwered, Neither hath this man ſinned, nor his parents: but that the works of God ſhould be made manifeſt in him.

3. NOTE, Chriſt meant not to deny, 1. That he had original ſin. 2. Or his parents had actual ſin. 3. Nor that theſe were a cauſe of his puniſhment 4. But it was none of theſe that was the differencing cauſe why this man was puniſhed rather than others. *q. d.* Though all puniſhment be for ſin, and this man's had ſuch a common cauſe, yet no ſin was the reaſon why he was ſingled out for this ſuffering: But God deſigned it for an advantage to glorify him in the man's miraculous cure.

4. I muſt work the works of him that ſent me, while it is day: the night cometh when no man can work.

4. God in this man giveth me an opportunity to do the work for which he hath ſent me, for the ſealing of the goſpel and convincing the world: And I will take the opportunity, for I ſhall ſhortly be gone hence: And hereby I give you warning to work while you have day: for the night is at hand, when you ſhall on earth have time to work no more; therefore take your preſent time.

5. As long as I am in the world, I am the light of the world.

5. God who made me the light of the world, will have me ſhine to it while I am here.

6. When he had thus ſpoken, he ſpat on the ground, and made clay of the ſpittle, and he anointed the eyes

eyes of the blind man with the clay, 7. And ſaid unto him, Go waſh in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and waſhed, and came ſeeing.

6, 7. NOTE, This dirty means was no more than no means, as to the ſufficiency of Chriſt's commanding power; but he will have us uſe the unlikelieſt means, that we may be fit receivers.

8. The neighbours therefore, and they which before had ſeen him, that he was blind, ſaid, Is not this he that ſat and begged? 9. Some ſaid, This is he: others *ſaid*, He is like him: *but* he ſaid, I am *he*.

8. They were ſtruck with admiration, and had much ado to believe that he was the ſame man, till he himſelf told them that he was the man.

10. Therefore ſaid they unto him, How were thine eyes opened? 11. He anſwered and ſaid, A man that is called Jeſus, made clay, and anointed mine eyes, and ſaid unto me, Go to the pool of Siloam, and waſh: and I went and waſhed, and I received ſight. 12. Then ſaid they unto him, Where is he? He ſaid, I know not. 13. They brought to the Phariſees him that aforetime was blind. 14. And it was the ſabbath-day when Jeſus made the clay, and opened his eyes. 15. Then again the Phariſees alſo aſked him how he had received his ſight. He ſaid unto them, He put clay upon mine eyes, and I waſhed, and do ſee. 16. Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath-day. Others ſaid, How can a man that is a ſinner, do ſuch miracles? And there was a diviſion among them.

10, &c. NOTE, 1. They firſt attempted to diſprove the matter of fact, and when they could not do that, they pretended God's law to prove him a bad man, and conſequently that it was not by God that he did his miracles. 2. They that will try the ſpirits and miracles by the ſcripture, muſt not miſunderſtand the ſcripture.

17. They ſay unto the blind man again, What ſayeſt thou of him, that he hath opened thine eyes? He ſaid, He is a prophet.

17. NOTE, The benefit prepared the man to judge better than they. It is a double ſin if thoſe ſhould judge ill of Chriſt who have been delivered by him.

18. But the Jews did not believe concerning him, that he had been blind, and received his ſight, until they called the parents of him that had received his ſight, 19. And they aſked them, ſaying, Is this your ſon, who ye ſay was born blind? how then doth he now ſee? 20. His parents anſwered them, and ſaid, We know that this is our ſon, and that he was born blind: 21. But by what means he now ſeeth, we know not; or who hath opened his eyes, we know not: he is of age, aſk him, he ſhall ſpeak for himſelf. 22. Theſe words ſpake his parents, becauſe they feared the Jews: for the Jews had agreed already, that if any man did confeſs that he was Chriſt, he ſhould be put out of the ſynagogue. 23. Therefore ſaid his parents, He is of age, aſk him.

18, &c. NOTE, 1. Unjuſt judges reſolve firſt what to do, and enquire after. 2. Though excommunication be God's ordinance, the devil oft uſeth it by wicked men, againſt the juſt that own Chriſt and the truth.

24. Then again called they the man that was blind, and ſaid unto him, Give God the praiſe: we know that this man is a ſinner.

24. They ſaid, aſcribe thy cure to God, but think never the better of this man; for we know by his breaking the ſabbath that he is a bad man.

NOTE, Wicked perſecutors that ſpeak againſt God's ſervants, dare not directly ſpeak againſt God, but pretend to give him his praiſe, while they perſecute his ſervants.

25. He anſwered and ſaid, Whether he be a ſinner *or no*, I know not: one thing I know, that whereas I was blind, now I ſee.

25. Though you ſay you know him to be a ſinner, I know it not, nor am bound to believe you: But I well know that he hath cured me of my blindneſs.

26. Then ſaid they to him again, What

What did he to thee? how opened he thine eyes? 27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples? 28. Then they reviled him, and said, Thou art his disciple; but we are Moses's disciples. 29. We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30. The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. 31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

27. Sure you do it not because you would be his disciples. 28. They took it for a reproach to be Christ's disciples. 30. You are strangely ignorant that know not whence a man is, that doth such miracles: Reason and common consent tell us, that God heareth not the prayers of wicked men, so far as to signify his approbation of them; but rejecteth them: But it is godly worshippers of him, and them that obey his will, that he heareth and approveth. (This none that owneth a God dare deny.)

32. Since the world began was it not heard that any man opened the eyes of one that was born blind. 33. If this man were not of God, he could do nothing.

32. Never man did this before (much less by human power.) He could never do it but by God's power and approbation.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

34. NOTE, It is the way of proud wicked men, to scorn to learn, but to lord it, and revile and turn to violence on pretence of discipline, when they cannot answer with reason.

35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36. He answered and said, Who is he, Lord, that I might believe on him?

35. NOTE, Christ receiveth those whom false church-governors unjustly cast out. 2. Christ taketh advantage of men's injuries, to convert the persons injured. 3. The man was willing to believe, as soon as he could be instructed whom he should believe in.

37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38. And he said, Lord, I believe. And he worshipped him.

37, 38. He believed and bowed, or fell down to him.

39. And Jesus said, For judgment I am come into this world: that they which see not, might see; and that they which see, might be made blind.

39. It is part of my judicial office in this world to open the eyes of many that are now ignorant and blind in sin, and to give up many to their wilful blindness, who think themselves the wisest men, but resist the light of saving truth.

40. And *some* of the Pharisees which were with him, heard these words, and said unto him, Are we blind also?

40. NOTE, Proud men (especially if rulers or teachers of others) cannot endure to be told of their sin, especially of their ignorance and error.

41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

41. If your ignorance were, as blindness is, a necessary natural disease, you would not be voluntary in your error and guilt of sin: Or, if you knew yourselves to be ignorant and erroneous, you would learn and be cured: But your error being wilful, and you conceited of your knowledge, you are guilty and unexcusable, and settled in your sin.

CHAP. X.

VERILY, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2. But he that entereth in by the door, is the shepherd of the sheep.

1. I say to you who have cast out this man for believing in me, you take upon you to be the true guides of the people, and you look for the Messiah agreeable to your minds: But God's testimony and mission is the door to the Messiah, and the Messiah is the great shepherd

ſhepherd and the door to the inferior paſtors and the flocks: He that entereth any other way, climbeth in as a thief: But the true ſhepherd (principal and miniſterial) cometh in by the door.

3. To him the porter openeth; and the ſheep hear his voice: and he calleth his own ſheep by name, and leadeth them out.

3. To the Meſſiah God will open the door, and to ſub-paſtors, they that by office are door-keepers to the church, muſt open it, as to men ſent of God: and God's ſpirit teacheth Chriſtians to know the voice of Chriſt, and under him of thoſe that ſpeak his word: And as ſhepherds there regarded every ſheep diſtinctly, and called them by ſeveral names (as plow-men now do their oxen,) and did not drive them with clubs like ſwine, but go before them and call them to their paſture by name, ſo doth Chriſt and true paſtors now know every member of their flocks, and lead them by name as willing followers to their own ſalvation, and not drive men into the church or heaven againſt their wills.

4. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice.

4. And as the ſheep uſing to find that their ſhepherd hurteth them not, but feedeth them and bringeth them to paſture, therefore follow him willingly as one that loveth them and is for their good; ſo do Chriſt's ſheep believe that he loveth them and is their Saviour, and therefore follow him and know his voice.

5. And a ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers.

5. And as ſheep (like our dogs) have no ſuch confidence in a ſtranger, but fly from him in fear, ſo will true Chriſtians do from falſe Chriſts and from falſe paſtors, for their voice is ſtrange to them, and contrary to the new nature that is in them, and to their good.

6. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. 7. Then ſaid Jeſus unto them again, Verily verily I ſay unto you, I am the door of the ſheep. 8. All that ever came before me, are thieves and robbers; but the ſheep did not hear them. 9. I am the door: by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture.

7. As my father's miſſion and witneſs is the door by which I enter, ſo I being hereby made the ſhepherd of the flock, am the door by which all others, paſtors and flocks muſt enter. All that before me pretended to be Chriſts, were but thieves and robbers, and the choſen flock of God did not believe in them nor follow them. I am the true Chriſt and head of the church: They that believe in me and follow me, ſhall as my ſheep be ſafe and plentifully fed.

10. The thief cometh not, but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have *it* more abundantly.

10. Falſe Chriſts and falſe prophets have but ſought themſelves, and ſeduced the people to deſtruction of ſoul and body: I am come to give men ſpiritual and eternal life, and to raiſe them higher in light, life and love, than was vouchſafed to the church before my incarnation.

11. I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep.

11. As he that keeps the ſheep not as an hireling, but as his own, will venture himſelf to defend them from thieves and wolves; ſo will I lay down my life for my ſheep.

12. But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. 13. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep.

12, 13. He that ſeeketh his own worldly intereſt by deceit, will ſhift for himſelf, and for that intereſt expoſe the people to deſtruction, as not ſeeking their ſalvation but his vain-glory.

14. I am the good ſhepherd, and know my *ſheep*, and am known of mine.

14. I know mine own, their perſons, their hearts and all their concerns; with the love and care of a good ſhepherd: And my grace hath taught them to know me and my word.

15. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep.

15. As my Father knoweth me with love, and I know the Father, ſo with a ſpecial love I lay down my life for their redemption and ſalvation.

16. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, *and* one ſhepherd.

16. And beſides the Jews, I have choſen people among the Gentiles: Them I muſt call and gather to me: and Jews and Gentiles ſhall be one catholic church under me their only univerſal head and ſhepherd.

17. Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.

17. NOTE, 1. It is not unfit to aſſign cauſes in man of God's love. 2. Yet nothing real in God is cauſed by any creature. 3. But as God's love is taken for its effects, our qualifications are a receptive cauſe or diſpoſition. 4. And ſo a cauſe extrinſical of the relative denomination of God himſelf. So Chriſt's conſent to do the full work of a mediator, was the condition of his peculiar reward, which is called the Father's loving him for it.

18. No man taketh it from me, but I lay it down of myſelf: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

18. NOTE, 1. Chriſt foreknew his death and reſurrection: 2. It was the law of mediation proper to him, that he ſhould conſent to die, and then riſe and reign as his reward.

19. There was a diviſion therefore again among the Jews for theſe ſayings. 20. And many of them ſaid, He hath a devil, and is mad; why hear ye him? 21. Others ſaid, Theſe are not the words of him that hath a devil: Can a devil open the eyes of the blind?

20. When they underſtood not Chriſt, they ſaid, The man is a diſtracted demoniack: Why ſtand you to hear him: But others were better convinced both by his words and miracles.

22. And it was at Jeruſalem the feaſt of the dedication, and it was winter.

22. NOTE, Chriſt refuſed not to be preſent at this ſolemn feaſt, though appointed but by Maccabeus for a thankful commemoration of the repairing of the temple.

23. And Jeſus walked in the temple in Solomon's porch. 24. Then came the Jews round about him, and ſaid unto him, How long doſt thou make us to doubt? If thou be the Chriſt, tell us plainly.

24. Put us out of doubt.

25. Jeſus anſwered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witneſs of me.

25. Why aſk you me to tell you, who believe me not? My miracles done in the name and by the power of God, are a more ſatisfying teſtimony than my words.

26. But ye believe not; becauſe ye are not of my ſheep, as I ſaid unto you. 27. My ſheep hear my voice, and I know them, and they follow me.

26, 27. But no wonder that you believe not me; for you are not my choſen flock, nor qualified to believe: Were you my ſheep you would underſtand, believe, and obey my word.

28. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand.

28. To my true flock, I will give eternal life, and they ſhall never be condemned, loſt or forſaken: Nor ſhall any power prevail againſt me, who will ſave them.

29. My Father which gave *them* me, is greater than all: and none is able to pluck *them* out of my Father's hand. 30. I and *my* Father are one.

29, 30. God my Father who gave them me to be ſaved, is Almighty, and none can overcome him, and take them from his ſaving love. And he and I being one, they are ſafe with me.

31. Then the Jews took up ſtones again to ſtone him. 32. Jeſus anſwered them, Many good works have I ſhewed you from my Father; for which of thoſe works do ye ſtone me? 33. The Jews anſwered him, ſaying, For a good work we ſtone thee not; but for blaſphemy, and becauſe that thou, being a man, makeſt thyſelf God.

31. NOTE,

31. NOTE, No good work could ſecure the Lord himſelf from the rage of ignorant men nor from their accuſation.

34. Jeſus anſwered them, Is it not written in your law, I ſaid, Ye are gods? 35. If he called them gods, unto whom the word of God came, and the ſcripture cannot be broken: 36. Say ye of him, whom the Father had ſanctified, and ſent into the world, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God?

34, 35, 36. If they may be called God's that are but magiſtrates, and men in dignity and power, how can you ſay, It is blaſphemy for me to ſay, I am the Son of God who am by the Father ſanctified to the office of mediator, and ſent into the world thereunto?

NOTE, That Chriſt here by his pleading for his right to his title, only from his office, doth not deny his title as from eternal generation, but only tell them what they were then fit to hear.

37. If I do not the works of my Father, believe me not. 38. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father *is* in me, and I in him.

37. If I do not ſuch works as certainly ſignify God's atteſtation, believe me not: But if I do, believe what thoſe works do ſurely evidence, and then you will confeſs that God is in me and worketh them by me, and that I am in him and approved and acted by him.

39. Therefore they ſought again to take him: but he eſcaped out of their hand, 40. And went away again beyond Jordan, into the place where John at firſt baptized; and there he abode. 41. And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man, were true. 42. And many believed on him there.

39. He avoided their perſecution by flight: And in the wilderneſs where John firſt baptized, many believed on him, ſeeing all fulfilled by him, which John had foretold of him.

CHAP. XI.

NOW a certain man was ſick, *named* Lazarus, of Bethany, the town of Mary and her ſiſter Martha. 2. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick.) 3. Therefore his ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt, is ſick.

NOTE, It is a doubt whether Bethany be the name of a town, or only of a tract of ground where the town was. 2. It is like that this Mary is not the ſame with Mary Magdalen. 3 It is a word of comfort in all troubles, if we can ſay, It is on one that Chriſt loved.

4. When Jeſus heard *that*, he ſaid, This ſickneſs is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

4. God's end in this ſickneſs of Lazarus, is not to remove him by death from this world, but to prepare an advantage for the glorifying of himſelf in me.

5. Now Jeſus loved Martha, and her ſiſter, and Lazarus. 6. When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was. 7. Then after that, ſaith he to *his* diſciples, Let us go into Judea again.

5. His love to them inclined him to help them: yet he moved not that his advantage might be the greater, to ſhew his love and power by raiſing the dead. NOTE, We muſt not miſinterpret God's delays.

8. *His* diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again? 9. Jeſus anſwered, Are there not twelve hours in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world. 10. But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.

9. As a man that walketh in the twelve hours of day-light is kept from ſtumbling by that light: So while my day of work continueth I am ſafe.

11. Theſe things ſaid he: and after that, he ſaith unto them, Our friend Lazarus ſleepeth; but I go that I may awake him out of

ſleep. 12. Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well. 13. Howbeit Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep. 14. Then ſaid Jeſus unto them plainly, Lazarus is dead. 15. And I am glad for your ſakes, that I was not there (to the intent ye may believe) nevertheleſs, let us go unto him.

15. To raiſe him will more convince you, than it would have done merely to cure him.

16. Then ſaid Thomas, which is called Didymus, unto his fellow-diſciples, Let us alſo go, that we may die with him.

16. Whether Thomas ſpake this in mere paſſion, [Let us die with grief,] or as expecting Chriſt's death and theirs by the perſecuting Jews, is to us uncertain.

17. Then when Jeſus came, he found that he had lain in the grave four days already. 18. (Now Bethany was nigh unto Jeruſalem, about fifteen furlongs off). 19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

18. NOTE, A furlong is ſix hundred foot.

20. Then Martha, as ſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat *ſtill* in the houſe. 21. Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died. 22. But I know, that even now whatſoever thou wilt aſk of God, God will give *it* thee.

21, 22. NOTE, She believed that Chriſt could have prevented his death, and could yet raiſe him. 2. And that it muſt be by prayer to God.

23. Jeſus ſaith unto her, Thy brother ſhall riſe again. 24. Martha ſaith unto him, I know that he ſhall riſe again in the reſurrection at the laſt day.

23. NOTE, The reſurrection of the body was then believed as an undoubted truth.

25. Jeſus ſaid unto her, I am the reſurrection, and the life: he that believeth in me, though he were dead, yet ſhall he live: 26. And whoſoever liveth and believeth in me, ſhall never die. Believeſt thou this?

25. I am the principle and cauſe of life and reſurrection. The dead that believe in me ſhall be raiſed; And the living that believe in me ſhall live for ever, their ſouls, firſt and their bodies after, raiſed to bleſſedneſs.

27. She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt, the Son of God, which ſhould come into the world.

27. Yea, for I believe that thou art the Chriſt, and therefore hath power of life and death.

28. And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee. 29. As ſoon as ſhe heard *that*, ſhe aroſe quickly, and came unto him. 30. Now Jeſus was not yet come into the town, but was in that place where Martha met him. 31. The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary that ſhe roſe up haſtily, and went out, followed her, ſaying, She goeth unto the grave, to weep there.

29. NOTE, Faith, love, and neceſſity will make all haſte.

32. Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died. 33. When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the ſpirit, and was troubled. 34. And ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee. 35. Jeſus wept.

32, 33. NOTE, Chriſt wept in compaſſion with his ſervants ſorrows: And he loveth us no leſs now, than when he wept with mourners.

36. Then ſaid the Jews, Behold how he loved him.

36. Love

36. Love can expreſs itſelf by grief for the hurt of thoſe whom we love.

37. And ſome of them ſaid, Could not this man which opened the eyes of the blind, have cauſed that even this man ſhould not have died? 38. Jeſus therefore again groaning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it. 39. Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been *dead* four days.

39. NOTE, How vile a thing will leſs than four days, ſhew the body of man to be? Is pride and vain pampering fit for ſuch a body?

40. Jeſus ſaith unto her, Said I not unto thee, that if thou wouldeſt believe, thou ſhouldeſt ſee the glory of God?

40. NOTE, The effect of God's power is his glory; and unbelief hinders the effect in us.

41. Then they took away the ſtone *from the place* where the dead was laid. And Jeſus lift up *his* eyes, and ſaid, Father, I thank thee that thou haſt heard me. 42. And I knew that thou heareſt me always: but becauſe of the people which ſtand by, I ſaid *it*, that they may believe that thou haſt ſent me.

41, 42. He looked up towards heaven as the place of God's glory, the ſpring and end of earthly bleſſings: NOTE, Chriſt knew before that God would do this miracle by him: but begged it by prayer to convince the hearers that it was of God. 2. It is our comfort that Chriſt's interceſſion is always heard.

43. And when he had thus ſpoken, he cried with a loud voice, Lazarus, come forth. 44. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe him, and let him go.

43. NOTE, It was not the loud voice, but the inviſible power that revived him: yet Chriſt would ſuit his voice thereto. 2. It is vain to aſk how could he go when his feet were bound? As if all ſort of binding diſabled from riſing, or Chriſt could not enable him, who revived him.

45. Then many of the Jews which came to Mary, and had ſeen the things which Jeſus did, believed on him.

45. This miracle convinced many, (and it is ſtrange that it convinced not all.)

46. But ſome of them went their ways to the Phariſees, and told them what things Jeſus had done.

46. Some hardened ſpectators turned all this but to information againſt him to the Phariſees.

47. Then gathered the chief prieſts and the Phariſees a council, and ſaid, What do we? for this man doeth many miracles. 48. If we let him thus alone, all men will believe on him; and the Romans ſhall come and take away both our place and nation. 49. And one of them *named* Caiaphas, being the high prieſt that ſame year, ſaid unto them, Ye know nothing at all, 50. Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.

47. NOTE, 1. The greater Chriſt's miracles were, the more they thought they ought to deſtroy him, becauſe the people would the more follow him: And ſtill the wiſer and better any miniſter of Chriſt is, the more worldly wicked men endeavour to deſtroy them, becauſe the people follow them. 2. The fear of great men's power more than God's, cauſeth wicked politicians to deſtroy the beſt. 3. But thereby they bring on themſelves that very deſtruction which they thought to avoid.

51. And this ſpake he not of himſelf: but being high prieſt that year, he propheſied that Jeſus ſhould die for that nation: 52. And not for that nation only, but that alſo he ſhould gather together in one, the children of God that were ſcattered abroad.

51. And though he meant this of ſaving them from the Romans though by injuſtice, yet he being prieſt that year (though by unlawful entrance by the Roman power,) God honoured the office ſo far as to make him utter thoſe words, which ſhould be a juſt prophecy

prophecy as meant by God, though not by him: And ſhould ſignify that Chriſt's death ſhould tend to the converſion alſo of the choſen people of God in all the Gentile world, who ſhould thereby be made his children, and one church.

53. Then from that day forth, they took counſel together for to put him to death.

53. The greateſt miracle and good work of Chriſt, fixed their reſolution to murder him.

54. Jeſus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderneſs, into a city called Ephraim, and there continued with his diſciples.

54. NOTE, Chriſt yet fled from perſecution, and ſpent moſt of the three years and a half of his public miniſtry among remote, poor people in Galilee or near the wilderneſs.

NOTE, *Qu.* It is ſtrange that Matthew, Mark, and Luke ſay nothing of this great miracle.

Anſw. 1. No one was to ſay all: but all together to ſay ſufficient. 2. And John tells us, that even all together, have ſaid but little of all that Chriſt ſaid and did: but only ſo much as ſhould be enough to convince unbelievers.

Qu. Where was Lazarus's ſoul while he was dead? If in heaven, was it not a wrong to him to come thence? And did he remember what he ſaw there? and tell it to any? If not, doth it not make for the ſleepy inactivity of ſouls departed? *Anſw.* Souls go not to heaven, by neceſſitation as a ſtone deſcendeth; but are diſpoſed of by God as the ſupreme governor; thoſe that are for heaven to heaven, and thoſe that ſerve devils to the devils; and thoſe that are not yet judged to either, but are to live preſently again on earth (as Lazarus and others raiſed) are reſerved by God accordingly, whether yet in the body (as in a ſwoon) or near it, or where God pleaſed, and vouchſafed no other knowledge and memory than is meet for ſuch as are to revive and live yet on earth.

55. And the Jews paſſover was nigh at hand: and many went out of the country up to Jeruſalem before the paſſover, to purify themſelves.

55. The legally unclean were not to celebrate the paſſover.

56. Then ſought they for Jeſus, and ſpake among themſelves, as they ſtood in the temple, What think ye, that he will not come to the feaſt?

56. For all were bound to come to it, that were not unavoidably hindered.

57. Now both the chief prieſts and the Phariſees had given a commandment, that if any man knew where he were, he ſhould ſhew *it*, that they might take him.

57. NOTE, 1. Chriſt's miniſters uſe God's ordinances to ſave men, and the devil's clergy uſe them for ſnares, miſchief and murder. 2. They will not let the people be neuters between God and the devil, but force them to be informing perſecutors.

CHAP. XII.

THEN Jeſus, ſix days before the paſſover, came to Bethany, where Lazarus was which had been dead, whom he raiſed from the dead. 2. There they made him a ſupper and Martha ſerved: but Lazarus was one of them that ſat at the table with him.

1. NOTE, 1. Chriſt was not againſt feſtival entertainment. 2. This is the ſame hiſtory mentioned, *Luke* 10. Where you may ſee more of it.

3. Then took Mary a pound of ointment, of ſpikenard, very coſtly, and anointed the feet of Jeſus, and wiped his feet with her hair: and the houſe was filled with the odour of the ointment.

3. NOTE, 1. It is not unlike that ſuch an action was twice done, that is, by two ſeveral Mary's; and that this is not the ſame with that *Luke* 7. But yet it is very hard to judge where this was done: that it was thrice done is not probable: And that it was done in the houſe of Simon the leper other evangeliſts notify: yet here it ſeemeth to have been done in Martha's own houſe, compared with *Luke* 10. It is moſt likely to me that Simon and Martha dwelling in the ſame village at Bethany, joined their purſes and labour, and feaſted him in Simon's houſe where this anointing was done: But that he was alſo entertained at Martha and Mary's houſe, where that was done; which is recorded, *Luke* 10.

4. Then ſaith one of his diſciples, Judas Iſcariot, Simon's *ſon*, which ſhould betray him, 5. Why was not this ointment ſold for three hundred pence, and given to the poor?

4, 5. NOTE, That as piety is oft pretended by hypocrites againſt charity, ſo is charity here by Judas againſt piety: And there

is

is no work ſo good but may be oppoſed by very fair pretences.

6. This he ſaid, not that he cared for the poor; but becauſe he was a thief, and had the bag, and bare what was put therein.

6. Judas being purſe-bearer, falſly pretended a care of the poor, for his ſelfiſh covetouſneſs.

7 Then ſaid Jeſus, Let her alone: againſt the day of my burying hath ſhe kept this. 8. For the poor always ye have with you; but me ye have not always.

7. This which ſhe gave ſhall be as it were for my funeral embalming; that may be beſt on ſuch an extraordinary occaſion, which ordinarily is not ſo. You may always give to the poor.

9. Much people of the Jews therefore knew that he was there: and they came, not for Jeſus ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead. 10. But the chief prieſts conſulted, that they might put Lazarus alſo to death. 11. Becauſe that by reaſon of him many of the Jews went away, and believed on Jeſus.

9. NOTE, 1. To be put to death by ſuch wicked prieſts and rulers, is no diſhonour or note of guilt in the ſufferer. 2. We ſee here how much Dives was deceived, *Luke* 16. That thought his brethren would have been perſuaded by Lazarus ſent from the dead: It is like they would have indicted him for a *ſcandalum magnatum*, or put him to death again.

12. On the next day, much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem, 13. Took branches of palm-trees, and went forth to meet him, and cried, Hoſanna, bleſſed *is* the king of Iſrael that cometh in the name of the Lord.

12, 13. They honoured him by this applauding ſolemnity, as the Meſſiah ſent from God to be the king of Iſrael.

14. And Jeſus when he had found a young aſs, ſat thereon: as it is written, 15. Fear not, daughter of Sion: behold, thy King cometh, ſitting on aſs's colt.

14, 15. Thus *Zach.* 9. 9. Was fulfilled.

16. Theſe things underſtood not his diſciples at the firſt: but when Jeſus was glorified, then remembered they that theſe things were written of him, and *that* they had done theſe things unto him.

16. NOTE, Many things are ſaid and done by Chriſt, which ſhall not be preſently underſtood, but in their ſeaſon.

17. And the people therefore that was with him, when he called Lazarus out of his grave, and raiſed him from the dead, bare record. 18. For this cauſe the people alſo met him, for that they heard that he had done this miracle.

17, 18. NOTE, It was the people that had ſeen and heard of his raiſing Lazarus, that there met him as king, with hoſanna's.

19. The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? behold the world is gone after him.

19. NOTE, They thought their danger imminent, that the people would proclaim him king, and then the Romans would deſtroy their country as rebels; for they could not truſt God to ſave them from the Romans, though miracles ſhould have taught it them.

20. And there were certain Greeks among them, that came up to worſhip at the feaſt:

20. Theſe Greeks were not the Jews of Alexandria that uſed the Greek tongue, (elſewhere called Greeks) but the Proſelytes of the gates, who worſhipped but as Catechumens did with Chriſtians.

21. The ſame came therefore to Philip, which was of Bethſaida of Galilee, and deſired him, ſaying, Sir, we would ſee Jeſus. 22. Philip cometh and telleth Andrew: and again, Andrew and Philip told Jeſus. 23. And Jeſus anſwered them, ſaying, the hour is come, that the Son of Man ſhould be glorified. 24. Verily, verily, I ſay unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

21. When Greeks by the fame of Chriſt's miracles deſired to ſee him, he tells them, that

that indeed the time of his glory in the world by men's believing on him, was at hand: But that he muſt die firſt, and then the catholick church ſhould be gathered. A grain of wheat is ſaid to die, becauſe the diſſolution and change maketh it no longer a grain of wheat, but the ſeed of many new grains with the ſtraw.

25. He that loveth his life ſhall loſe it: and he that hateth his life in this world, ſhall keep it unto life eternal.

25. And as it is with me it will be with you: He that ſo overloveth his life, as that he cannot forſake it for my ſake and his ſalvation, ſhall loſe it by keeping of it: And he that caſteth it away as men do a hated thing, rather than deny me and ſin, ſhall live for ever.

26. If any man ſerve me, let him follow me; and where I am, there ſhall alſo my ſervant be: if any man ſerve me, him will *my* Father honour.

26. If any man will be a Chriſtian, let him not ſtick to do and ſuffer as I do; but believe that he ſhall fare no worſe than I; but if he die, he ſhall be with me where I am: For my father will honour thoſe that ſerve me.

NOTE, 1. To be a Chriſtian, and to be one that ſerveth Chriſt, are all one. 2 Salvation is promiſed to all that ſerve Chriſt. 3. They that ſerve him, ſhall be with him where he is: Therefore the ſpirits of the juſt made perfect are in paradiſe, and heaven; for Chriſt is there. This is our great comfort in life and at death: And we muſt then thus think of our godly departed friends, they are all with Chriſt.

27. Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour: but for this cauſe came I unto this hour. 28. Father, glorify thy name. Then came there a voice from heaven, *ſaying*, I have both glorified *it*, and will glorify *it* again.

27, 28. I am a man, and my ſoul is troubled at the foreſight of my death and ſuffering, and nature inclineth me to ſay, Father, ſave me from it: But I muſt not take up with that natural deſire; for I came on purpoſe thus to ſuffer: Therefore my choice and prayer is, Father, glorify thy name: Then came there a voice, &c.

29. The people therefore that ſtood by, and heard *it*, ſaid that it thundered: others ſaid, An angel ſpake to him.

29. They heard the ſound, but underſtood not the words.

30. Jeſus anſwered and ſaid, This voice came not becauſe of me, but for your ſakes. 31. Now is the judgment of this world: now ſhall the prince of this world be caſt out. 32. And I, if I be lifted up from the earth, will draw all men unto me. 33. (This he ſaid, ſignifying what death he ſhould die.)

30. This voice though ſpoke to me, was for your conviction, and not for my ſake only: For now the time is at hand when the wickedneſs of this world ſhall be detected and puniſhed, and Satan the prince of this world caſt out of his poſſeſſion by the gathering of my church: And when I am lifted up from the earth by crucifixion, I ſhall be lifted up to heaven in glory, and will by my word and ſpirit draw many nations to me their Saviour: By being lift up, he meant his crucifixion as in order to his reſurrection and aſcenſion.

34. The people anſwered him, We have heard out of the law, that Chriſt abideth for ever: and how ſayeſt thou, The Son of Man muſt be lift up? who is this Son of Man?

34. We have been taught that Chriſt dieth not, but ſhall have everlaſting kingdom: who then is that Son of Man that thou ſayeſt muſt be lift up?

35. Then Jeſus ſaid unto them, Yet a little while is the light with you: walk while ye have the light, leſt darkneſs come upon you: for he that walketh in darkneſs, knoweth not whither he goeth. 36. While ye have light, believe in the light, that ye may be the children of light. Theſe things ſpake Jeſus and departed, and did hide himſelf from them.

35, 36. Though Chriſt abide for ever; he will not for ever abide viſible with you: It is but a little while that he who is the light will continue among you: Obey the light while you have it, leſt darkneſs ſurprize you: and he that walketh in darkneſs knoweth not whither he goeth, nor whether he do well or ill. Before I be taken from you, believe in me, that ye may be illuminated, adopted, and enjoy the light.

37. But

37. But though he had done ſo many miracles before them, yet they believed not on him: 38. That the ſaying of Eſaias the prophet might be fulfilled, which he ſpake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed.

37. All his miracles cauſed them not to believe: And ſo Iſaiah's prophecy was fulfilled in them, &c.

39. Therefore they could not believe, becauſe that Eſaias ſaid again, 40. He hath blinded their eyes, and hardened their heart; that they ſhould not ſee with *their* eyes, nor underſtand with *their* heart, and be converted, and I ſhould heal them. 41. Theſe things ſaid Eſaias, when he ſaw his glory, and ſpake of him.

39. And no wonder that they believed not, for it could not be; it being foretold by Iſaiah, that God would forſake them: which Iſaiah, foreſeeing Chriſt's day by inſpiration, did mean in that propheſy.

NOTE, To underſtand this, 1. We muſt diſtinguiſh between a *cauſed neceſſity*, and a *neceſſity* of *conſequence* in order of arguing, 2. Between men that have forfeited God's grace by rejection, and thoſe that grace is newly offered to; And ſo, 1. God is not the efficient cauſe of any ſin: 2. But he deſerteth many that abuſe his grace, and leaveth them to their blindneſs and obſtinacy: 3. And for it he cauſeth their deſtruction. 4. And he oft foretelleth this: 5. And his prediction maketh the thing foretold hypothetically neceſſary, or a certain conſequence in order of arguing: It being impoſſible that God ſhould lie: And ſo all that is foreknown by God or man will come to paſs; when foreknowledge doth not cauſe it, but prove it: 6. And deſerted ſouls have a moral impotency to repent, that is, an indiſpoſition which nothing in their depraved nature will overcome.

42. Nevertheleſs, among the chief rulers alſo many believed on him; but becauſe of the Phariſees they did not confeſs *him*, leſt they ſhould be put out of the ſynagogue. 43. For they loved the praiſe of men more than the praiſe of God.

42. Many of the chief rulers had a ſecret belief, but not enough to make them openly own and confeſs him, leſt they ſhould be excommunicate and reproached; for the love of their reputation with men, did prevail in them againſt their love of God's approbation.

44. Jeſus cried, and ſaid, He that believeth on me, believeth on him that ſent me. 45. And he that ſeeth me, ſeeth him that ſent me.

44. To believe in me is not to take my own teſtimony, but God's that ſent me, and ſo is ultimately, to believe on him: And it is God's power that you ſee, when ye ſee my works.

46. I am come a light into the world, that whoſoever believeth on me, ſhould not abide in darkneſs.

46. The world is in darkneſs, and I am ſent to be their light and teacher, to bring them out of it; even from the darkneſs of atheiſm, heatheniſm, infidelity and unrighteouſneſs.

47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to ſave the world. 48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have ſpoken, the ſame ſhall judge him in the laſt day.

47. It is not the work that I came for into the world to accuſe men as their enemy for rejecting my word: The final rejecters of it will be condemned, but not ſo much by my accuſation, as by the evidence of truth and divine atteſtation in the word which they rejected.

NOTE, It is uſual in the goſpel, for a comparative negation to be expreſſed poſitively: as [I judge him not] that is, not chiefly; [Care not; labour not for the food that periſheth] that is, comparitively, let it be leaſt and laſt. Many ſuch there are.

49. For I have not ſpoken of myſelf; but the Father which ſent me, he gave me a commandment, what I ſhould ſay and what I ſhould ſpeak. 50. And I know that his commandment is life everlaſting: whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.

49, 50. It is not the mere word of me as a man, but God's word ſpoken by me by his commandment, which I have preached: And

his word is the cauſe of, and guide to everlaſting life.

NOTE, Chriſt as man was under a peculiar law of mediation, proper to himſelf.

CHAP. XIII.

NOW before the feaſt of the paſſover, when Jeſus knew that his hour was come, that he ſhould depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

1. The foreknowledge of his approaching departure to the father, cauſed him in this ſpecial manner to ſhew his love to his diſciples.

2. And ſupper being ended, (the devil having now put into the heart of Judas Iſcariot, Simon's *ſon*, to betray him.)

2. NOTE, Sin is the off-ſpring of a wicked heart and the devil together.

3. Jeſus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, 4. He riſeth from ſupper, and laid aſide his garments, and took a towel and girded himſelf. 5. After that he poureth water into a baſon, and began to waſh the diſciples feet, and to wipe *them* with the towel wherewith he was girded.

3. Jeſus knowing that he was preſently to take poſſeſſion of his univerſal dominion, and return to God, from whom he came, did humble himſelf to this work of *LOVE* and *SERVICE*, for an example to them; He riſeth from ſupper, &c.

NOTE, What is meant by Chriſt's coming from God is before opened.

6. Then cometh he to Simon Peter: and Peter ſaith unto him, Lord, doſt thou waſh my feet? 7. Jeſus anſwered and ſaid unto him, What I do, thou knoweſt not now; but thou ſhalt know hereafter.

6, 7. NOTE, 1. We muſt not refuſe God's mercies on pretence of humility or unworthineſs. 2. We muſt obediently ſubmit to thoſe commands and dealings of God, the reaſon of which we cannot yet underſtand, becauſe it is God's will, and we ſhall underſtand them hereafter.

8. Peter ſaith unto him, Thou ſhalt never waſh my feet. Jeſus anſwered him, If I waſh thee not, thou haſt no part with me. 9. Simon Peter ſaith unto him, Lord, not my feet only, but alſo *my* hands and *my* head.

8, 9. NOTE, 1. It was Peter's raſhneſs to reſolve againſt that which he underſtood not. 2. Chriſt waſheth all that have part in him from the guilt and filth of ſin. 3. It is lawful and a duty to change a purpoſe taken up upon miſtakes, and to break that word which did but expreſs ſuch a purpoſe: There are three ſorts of affirming words. 1. *Aſſertions* ſaying, *this or that is true*, or is *not true*: To violate theſe wilfully is lying; and in witneſs bearing, it is a heinous ſin. We muſt aſſert nothing but truth.

2. *Promiſes*: Which if made to God are vows: if to man, it giveth them right to what we promiſe. Theſe bind us as far as we had power to make them. And if we had ſuch power, and it be about lawful things, we may not break them: without his conſent to whom the promiſe was made, or ſome one that hath full power over him in that concern.

3. There is a *pollicitation*, or rather, a bare utterance of a man's reſolution, As [*This or that I will do, or give, &c.*] This ever in all rational men ſuppoſeth many conditions, As [if God will] [if *I live and be able*,] [If the change of things alter not my caſe.] [If I find not my reaſon miſtaken, &c.] No chriſtian may be ſuppoſed to ſay [I will do this whether God will or not: whether I live or die: whatever befal me, or though I find that my reaſon is an error.] As in all ſuch caſes it is a duty to change a reſolution, ſo it is a duty to go againſt that word by which we expreſſed our reſolution: to change mind, word and work for the better, is a duty. So Peter doth here.

10. Jeſus ſaith unto him, He that is waſhed, needeth not, ſave to waſh *his* feet, but is clean every whit: and ye are clean, but not all. 11. For he knew who ſhould betray him; therefore ſaid he, Ye are not all clean.

10, 11. The waſhing of the feet only may be as ſufficient a ceremony to ſignify your cleanſing, as if I had waſhed you all over. I have done this according to the cuſtom of this country, where with going bare legged, the feet gather duſt; to ſhew you that as you have need of daily cleanſing from the pollution that you are liable

to

to gather from this world, ſo I am he that condeſcend to cleanſe you from it, &c.

12. So after he had waſhed their feet, and had taken his garments, and was ſet down again, he ſaid unto them, Know ye what I have done to you? 13. Ye call me Maſter, and Lord: and ye ſay well; for *ſo* I am. 14. If I then *your* Lord and Maſter, have waſhed your feet, ye alſo ought to waſh one another's feet. 15. For I have given you an example, that ye ſhould do as I have done to you.

12, 13, &c. Knowing what pride and uncharitableneſs man's nature is capable of, and what muſt be the ſpirit and life of my miniſters, I have given you this example to teach you to ſtoop to the feet of the loweſt, to the loweſt offices of love and ſervice. And now if you, or any of my miniſters ſhall either diſdain this by pride, and inſtead of it domineer, and menace, or perſecute the weak, or by ſloth or uncharitableneſs neglect ſuch miniſterial offices of love, my example ſhall condemn all ſuch.

16. Verily, verily, I ſay unto you, The ſervant is not greater than his Lord, neither he that is ſent, greater than he that ſent him. 17. If ye know theſe things, happy are ye if ye do them.

16, 17. Make not light of what I ſay to you; and pretend not your ſuperiority or epiſcopal power to excuſe you from this miniſterial ſervice and condeſcenſion to the loweſt: you are not greater than I that ſend you: you are but my ſervants, and this is your ſervice. If you not only know this but do it, you ſhall be bleſſed in your reward: But if you pretend learning and knowledge, and neglect this work, your guilt and miſery will be double.

18. I ſpeak not of you all, I know whom I have choſen: but that the ſcripture may be fulfilled, He that eateth bread with me, hath liſt up his heel againſt me.

18. I do not equal you by this ſpeech: I know you all whom I have choſen to follow me; and I know that in one of you that ſcripture will be fulfilled, He that eateth bread, &c.

19. Now I tell you before it come, that when it is come to paſs, ye may believe that I am *he*.

19. I tell you before, that when you ſee that I know what will come to paſs, it may confirm your faith.

20. Verily, verily, I ſay unto you, He that receiveth whomſoever I ſend, receiveth me: and he that receiveth me, receiveth him that ſent me.

20. But you that are my faithful meſſengers, ſhall not fail of ſucceſs, or of reward: I will take the receiving of you and your meſſage as the receiving of myſelf, and as the receiving of God himſelf that ſent me.

21. When Jeſus had thus ſaid, he was troubled in ſpirit, and teſtified and ſaid, Verily, verily, I ſay unto you, that one of you ſhall betray me.

21. Then Jeſus with a troubled mind, in a juſt ſenſe of the traitor's ſin and miſery, and his own approaching ſuffering told them more plainly, that one of them would betray him to death.

22. Then the diſciples looked one on another, doubting of whom he ſpake.

22. They were troubled, and were thinking who this ſhould be.

23. Now there was leaning on Jeſus boſom, one of his diſciples whom Jeſus loved. 24. Simon Peter therefore beckoned to him, that he ſhould aſk who it ſhould be of whom he ſpake. 25. He then lying on Jeſus breaſt, ſaith unto him, Lord, who is it?

23. John at the deſire of Peter aſked him ſecretly, who it was.

26. Jeſus anſwered, He it is to whom I ſhall give a ſop, when I have dipped it. And when he had dipped the ſop, he gave it to Judas Iſcariot *the ſon* of Simon.

26. Jeſus told John ſecretly, it is he to whom I give the next piece of bread dipped: Which he did to Judas.

27. And after the ſop, Satan entered into him. Then ſaid Jeſus unto him, That thou doeſt, do quickly.

27. As his hypocriſy and thieving and covetouſneſs gave Satan power over him before: ſo now upon his obdurateneſs after all warnings, he had greater power to hurry him to the execution. And Chriſt by ſaying [What thou doſt, do quickly] intimated to him that he knew his mind.

28. Now no man at the table knew for what intent he ſpake this unto him.

28. None of them (unleſs perhaps John) underſtood what he meant.

29. For ſome *of them* thought, becauſe Judas had the bag, that Jeſus had ſaid unto him, Buy *thoſe things* that we have need of againſt the feaſt: or that he ſhould give ſomething to the poor. 30. He then having received the ſop, went immediately out: and it was night.

29. Judas had the purſe, and that occaſioned their miſtake. 30. NOTE, This *immediate going out*, maketh it uncertain whether he received the ſacramental part of the ſupper.

31. Therefore when he was gone out, Jeſus ſaid, Now is the Son of man glorified, and God is glorified in him. 32. If God be glorified in him, God ſhall alſo glorify him in himſelf, and ſhall ſtraightway glorify him.

31, 32. Now is the time at hand that I ſhall be glorified by my death and reſurrection; and God ſhall be glorified in me, and becauſe God is glorified in me, he will glorify me ſpeedily in myſelf.

33. Little children, yet a little while I am with you. Ye ſhall ſeek me: and as I ſaid unto the Jews, Whither I go, ye cannot come; ſo now I ſay unto you.

33. Dear children, the time is now at hand, when I muſt depart from you, and you cannot now follow me.

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye alſo love one another.

34. And being to part from you, I leave this with you as my laſt and great command in my teſtament, that you truly love one another; even as I have loved you who lay down my life for you.

35. By this ſhall all men know that ye are my diſciples, if ye have love one to another.

35. It is not bare names and words that make men my true diſciples, but learning of me, and obeying me: And this is the great leſſon and command which you muſt learn as the ſymbol of my religion and church, by which all muſt know that you are my diſciples, even by true practical love to all true chriſtians.

NOTE, To hate, malign, hurt and perſecute Chriſt's ſervants, doth as truly prove men to be no chriſtians, as to deny the faith, how fair pretences ſoever may be their cloak.

36. Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go, thou canſt not follow me now; but thou ſhalt follow me afterwards.

36. Thou ſhalt go to the ſame place in time, and the like way.

37. Peter ſaid unto him, Lord, why cannot I follow thee now? I will lay down my life for thy ſake. 38. Jeſus anſwered him, Wilt thou lay down thy life for my ſake? Verily, verily, I ſay unto thee, The cock ſhall not crow, till thou haſt denied me thrice.

38. As confident as thou art of thy fidelity, I know thy heart better than thou doſt, and I know that before cock-crowing be paſt, thou wilt thrice deny thou knoweſt me.

CHAP. XIV.

LET not your heart be troubled: ye believe in God, believe alſo in me. 2. In my father's houſe are many manſions; if *it were* not *ſo*, I would have told you: I go to prepare a place for you.

1. Let not my departure trouble your hearts: truſt God and truſt me with your ſouls and bodies. In my Father's houſe there are rooms enough to receive all mine as well as me: If it were not ſo, I would not have drawn you to hope for it in vain, but have told you the truth: I go before you to prepare for your entertainment.

3. And if I go and prepare a place for you, I will come again, and receive you unto myſelf, that where I am, *there* ye may be alſo.

3. Fear not that I ſhould leave you deſolate: I do not prepare a place for you in vain, but will come again and take you and all believers to myſelf as a glorified ſociety. NOTE, Did not many other texts aſſure us of the ſoul's reception to Chriſt at our death, this would be ſad to us, and make us think he would not take us to himſelf till his return to judgment. But it being then that our felicity will be conſummate, in the conſummation of the whole church in one body, therefore Chriſt putteth this promiſe of the fulleſt perfection for their comfort.

4. And whither I go, ye know, and the way ye know.

4. And

4. And you are not utter ſtrangers to the God and place that I go to, or to the way.

5. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way? 6. Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.

5, 6. It is to the Father I am going: And think not carnally of the place or ſtate, or way: I am your way and guide, and I am the truth ſignified by all ceremonial ſhadows; and I am your life both efficiently, directively and finally: you muſt come to God as your end, by me as the only way, if ever you will be happy.

7. If ye had known me, ye ſhould have known my Father alſo: and from henceforth ye know him, and have ſeen him.

7. You ſee me in my bodily preſence: But if you had known me better in my ſpiritual being, and in the works which I have done by my Father's power; you would better have known my Father alſo. But as you have ſeen him in me and my works, ſo henceforth you ſhall know him more.

8. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us.

8. If we might but ſee the Father, it would ſatisfy us. NOTE, Man in fleſh would fain live by ſight as more ſatisfying to him than mere faith.

9. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? he that hath ſeen me, hath ſeen the Father; and how ſayeſt thou *then*, Shew us the Father? 10. Believeſt thou not that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of myſelf: But the Father that dwelleth in me, he doeth the works.

9, 10. God is invifible, and to be ſeen only in his works, effects and appearances: And in what or whom canſt thou expect to ſee him more apparently than in me? Have I been ſo long with you and haſt thou not ſeen and known me? If thou haſt ſeen me, thou haſt ſeen the notifying appearance of the Father? And what other ſight of the Father canſt thou expect? Believeſt thou not that God the Father is ſo in me and I in him, as that he appeareth to the world by me? and (though his greatneſs ſhine more conſpicuouſly in ſun and ſtars, heaven and earth, yet) his holineſs, wiſdom. and ruling will, and his ſaving love to ſinful man ſhew themſelves moſt in me, in the words that I ſpeak and the works that I do, which it is the Father that worketh in me.

11. Believe me that I *am* in the Father, and the Father in me: or elſe believe me for the very works ſake. 12. Verily, verily I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and greater *works* than theſe ſhall he do; becauſe I go unto my Father.

11. If you will not believe my own teſtimony, believe me for my works, that I am in the Father and acted by him, and he is in me, and his power acteth by me. And this power ſhall be ſo manifeſted, that I will enable thoſe that believe in me, to do greater miracles than I have done, when I aſcend to my Father and ſend down my ſpirit on them, by which you ſhall ſee that I was acted by the power of the Father.

13. And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son. 14. If ye ſhall aſk any thing in my name, I will do *it*.

13. And you ſhall find by experience in the anſwer of your prayers, that I am in God and actuate you by his power; for whatever you aſk in my name, which is fit to be aſked and received, I will do it as the mediator between the Father and you, that the Father may be glorified in and by the office of my mediation and adminiſtration. When you find that aſking in my name procureth your deſire, you may know that it is by me.

15. If ye love me, keep my commandments. 16. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; 17. *Even* the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and ſhall be in you.

15, 16, 17. If you do but love me, and ſhew it by ſincere keeping my commandments, I will pray the Father, and he ſhall give you the Holy Ghoſt in an eminent peculiar manner, to be a paraclete, or an agent and advocate, and interceſſor between me and

and you, pleading my cauſe with you and the world, and pleading your cauſe in prayer with me and my Father; To which end he ſhall as a vital principle, abide with you for ever. Even God's ſpirit of truth, who ſhall teach you the truth, and confute the lying deceiver; the world cannot receive him as an illuminator and comforter, becauſe not knowing him, and being prepoſſeſſed with contrary malignant inclinations, it reſiſteth him: But he hath in ſome meaſure taken poſſeſſion of you already, and ye know and obey him, and he dwelleth with you, and ſhall be in you, as ſent by me, and as my witneſs.

18. I will not leave you comfortleſs; I will come to you.

18. Let not my departure too much trouble you, I will not leave you as deſtitute orphans, but I will riſe and ſee you, and when aſcended, I will come to you by my ſpirit, and at laſt come and take all the church unto my glory.

19. Yet a little while, and the world ſeeth me no more: but ye ſee me: becauſe I live, ye ſhall live alſo.

19. Though I ſhall ſhortly depart out of the ſight of this world, yet ye ſhall ſee me: For I am your head and principle of life, and as I ſhall live with God in glory, ſo ſhall ye live by communication of life from me. NOTE, Here we have ſecurity for the ſoul's immortality and heavenly felicity. If Chriſt live, we ſhall live.

20. At that day ye ſhall know that I *am* in my Father, and you in me, and I in you.

20. In that meaſure that this ſpirit of life is from me communicated to you, ye ſhall experimentally find, that as I am in the Father and act by his power, ſo you are in me acted by my love and power, and I in you, thus acting you by my ſpirit.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him.

21. This holy ſpirit which I promiſe you, is the ſpirit of love: And he that loveth and keepeth my commandments, is he that truly loveth me: And (though with a love of benevolence and beneficence I love many enemies, to their converſions, yet) it is only they that thus love me that ſhall be loved of my Father with *complacence* and *felicitation*. And I will delight, bleſs and glorify them with my love, and make myſelf fully known to them.

22. Judas ſaith unto him, not Iſcariot, Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world? 23. Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

22, 23. The manifeſtation of myſelf, is not to be by monarchial outward pomp, which the world expecteth, but by ſpiritual gifts and comforts, and rewards: And none are prepared for theſe but they that love me and keep my words: Theſe my Father will love, and my Father and I will come to him by the ſpirit, and make our abode with him for ever.

24. He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine, but the Father's which ſent me.

24. But the world that loveth me not, keepeth not my words: And it is the Father's word, and not mine only, which they reject.

25. Theſe things have I ſpoken unto you, being *yet* preſent with you. 26. But the Comforter, *which is* the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.

25, 26. I tell you all theſe things with my own mouth, while I am preſent with you: But they ſhall be better underſtood, and take deeper rooting in your memory and affections, by the work of the Paraclete, the Holy Ghoſt, whom my Father will ſend in my name, my agent, advocate and witneſs; he ſhall more fully teach you all things, and bring all things that ever I ſaid, to your remembrance, that you may teach and record them to the world.

27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

27. And taking my farewel of you, I do not only wiſh, but give and leave with you my grace and benediction: Not ſuch an uneffectual or deluſory peace in ſin as the world giveth: But the beginning of everlaſting felicity. Therefore let not your hearts be troubled or afraid at my departure, as if ye were deſerted.

28. Ye

28. Ye have heard how I ſaid unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father: for my Father is greater than I.

28. Ye have heard with trouble my words, that I go away and come again to you. If ye underſtood this aright, your love to me would make you rejoice, becauſe as I told you, it is my Father that I go to, and he is greater than I, whom he hath made mediator; and the preſence of his glory is better than this baſe wicked world.

29. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe.

29. I have foretold you of my departure, and my ſending the ſpirit, that when it is come to paſs, your faith may be helped by remembering my predictions.

30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

30. I ſhall not ſpeak much more to you before my death: For the devil the prince of the world, and the Romiſh and Jewiſh powers, his agents, are ready to execute what I came to ſuffer, but ſhall find in me no guilt or deſert of ſuffering.

31. But that the world may know that I love the Father, and as the Father gave me commandment, even ſo I do. Ariſe, let us go hence.

31. But that I may ſhew to mankind, that my love to my Father, and my perfect obedience to his commands, are more powerful in me than the love of this life, I ſhall willingly ſuffer for man an undeſerved curſed death. Ariſe, and let us go to the place where I know Judas will come to apprehend me.

CHAP. XV.

I AM the true vine, and my Father is the huſbandman.

1. I am to you like the vine that giveth forth her vital juice for man's life and delight: And my Father is as the huſbandman that planteth, owneth and diſpoſeth of the vine and fruit. NOTE, Whether Chriſt ſpake this before they roſe from ſupper, or as they went by the way, is uncertain.

2. Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

2. All that manifeſt themſelves Chriſtians, and are baptized and grafted into my church, are to me, as the branches are to the vine; as to covenant-inſition. And every ſuch profeſſing Chriſtian that is not ſincerely fruitful and obedient, ſhall be cut off as a ſuperfluous branch: And the ſincere and fruitful ſhall be pruned by inſtruction, diſcipline and correction, that they may be yet more fruitful.

3. Now ye are clean through the word which I have ſpoken unto you. 4. Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine: no more can ye, except ye abide in me.

3, 4. You are now in ſome meaſure cleanſed and ſanctified by my word and grace: But do ye think that all your work is done, or all your danger over; it muſt be ſtill your care to abide in me by continued faith and love, and that I may abide in you by my ſpirit and grace: For as the branch can bear no fruit of itſelf, but by virtue communicated from the ſtock, and therefore muſt abide in it: No more can you, except you abide in me.

5. I am the vine, ye *are* the branches: He that abideth in me and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.

5. Your inſition and continuance in me, muſt make you fruitful: For out of me and without my communicated ſpirit of grace, you can do nothing that will ſave you.

6. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt *them* into the fire, and they are burned.

6. He that being grafted into my church and me, and apoſtatizeth, ſhall be damned. *Queſt.* Is this ſpoken of the ſincere, or of the unſound and hypocrites? If of the ſincere, do they fall away to damnation? If of others, would they not be burned or damned if they ſhould perſevere in their hypocritical, dead profeſſion? *Anſw.* Firſt, Chriſt tells us how we may judge of them, we know them not to be hypocrites till they fall off, and then we may diſcern their miſery. Secondly, The ſincere that ſhall never fall quite away, have need of promiſes, and threatenings, hopes and fears to be the means of their perſeverance: For God fulfilleth his decrees

decrees by means. Thirdly, Whether there be not an initial unconfirmed degree of grace (like Adam's) which may be loſt, which elſe would ſave (though confirmed grace be never totally loſt (is a controverſy ſo ancient and among the wiſeſt and beſt of men, as that it requireth great modeſty in the deciders.

7. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you

7. If ye abide in me, and my words abide practically in you, you ſhall be ſo accepted with God for your union with me, and intereſt in me, that for my ſake all your juſt requeſts ſhall be granted: But this privilege your ſin may interrupt.

8. Herein is my Father glorified, that ye bear much fruit, ſo ſhall ye be my diſciples.

8. It is not your barren profeſſion, but your greater fruitfulneſs in doing good, which is the honouring of God who is the author of religion, and muſt prove you to be my true diſciples.

9. As the Father hath loved me, ſo have I loved you: continue ye in my love.

9. As God the Father hath ſet his ſpecial love on me, and ſent me on his work, ſo have I ſet my ſpecial love on you, and choſen you for my ſervice; ſee that you forfeit not my love by forſaking me, or being unfaithful in my ſervice.

10. If ye keep my commandments, ye ſhall abide in my love: even as I have kept my Father's commandments, and abide in his love.

10. The way to continue in my love, is to keep my commandments; for thus I abide in my Father's love, even his complacency in me as his ſervant, by keeping his commandments.

11. Theſe things have I ſpoken unto you that my joy might remain in you, and *that* your joy might be full.

11. My end in all this counſel to you is but that I may ſtill have joy in your fidelity and fruitfulneſs, and you may have fulneſs of joy in me, and in the reward of your fidelity.

12. This is my commandment, That ye love one another, as I have loved you.

12. The ſum of my command and doctrine is love, even that in your entire love to one another, and the fruits and expreſſion of it, you imitate my love to you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

13. Man's love of friendſhip hath no higher expreſſion, than laying down ones life for his friends.

14 Ye are my friends, if ye do whatſoever I command you.

14. I lay down my life for you, and that as for my beloved friends who ſhall enjoy my friendly love for ever, if you prove my friends indeed: and that muſt be by doing whatſoever I command you, and not by bare words and boaſts of friendſhip.

15. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

15. Though you are my ſervants I have a higher name to call you by, even my friends: For mere ſervice ſignifieth not that endeared intimacy which I have uſed with you. Love and friendſhip is higher than mere ſervice and obedience. I have made known to you the myſteries of God, which ſignify my love and friendſhip.

16. Ye have not choſen me, but I have choſen you, and ordained you, that you ſhould go and bring forth fruit, and *that* your fruit ſhould remain: that whatſoever ye ſhall aſk of the Father in my name, he may give it you.

16. You did not firſt begin in love to me, and chooſe me for your Saviour, but I began in love of benevolence to you, and choſe you to be my friends, the objects of my complacency: And ordained you to be my apoſtles to convert the world, that you may ſee the catholic church gathered, as the ſettled fruit of your labours. And that whatever power you aſk of God, by miracles or other gifts to promote your labour, he may give it you.

17. Theſe things I command you, that ye love one another.

17. I mention all this to you to enforce my laſt and great command, that ye love one another. NOTE, Alas how far are the accuſing, ſlandering, reviling, backbiting, and perſecuting teachers, rulers and ſects, from the nature and practice of this love, which Chriſt ſo vehemently urgeth.

28. If

18. If the world hate you, ye know that it hated me before *it hated* you.

18. When you meet with hatred from ungodly men, remember that I, that am the Son of God and never sinned, was hated by them before you, and you do but follow me, and suffer for and with me.

19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

19. If you were mere ungodly worldlings or infidels, the world would not hate you for godliness or faith, but love you for being like them. But they hate you for that christian excellency in which my chosen ones excel them: And would you not be better and happier than they, though you be hated for it?

20. Remember the word that I said unto you, The servant is not greater than the lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

20. If you take me for your Lord indeed, remember that I have told you that you are not greater than I, and look for no better usage of the world than I have found: If they have persecuted me, they will persecute you: And if the unbelieving part reject my word, wonder not if they do so by yours; and if the chosen only do receive it:

21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

21. It is for my sake that they will persecute you, because they know not God, and his testimony of me.

22. If I had not come, and spoken unto them, they had not had sin: but now they have no cloak for their sin.

22. If I had not spoken to them and confirmed my word by my works their sin had not been so great, but had had excuse. (NOTE, Here [not had sin] a positive is put for a comparative): Or if I had not come with sufficient evidence, it had not been their sin not to believe me to be the Christ: But now their unbelief and persecution hath no pretence.

23. He that hateth me, hateth my Father also.

23. The hatred that is against me, is consequently against God my Father, it being his word, works and witness which they reject.

24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father.

24. They had not been bound to believe me to be the Christ, if I had not shewed God's attestation, such works as no man else can do, or if any one had done the like. NOTE, Yet it is a false inference of the infidels, that therefore none are bound to take him for the Christ, where he never came and did such works: for history may as infallibly transmit the notice of his works, as sight and hearing could receive them.

25. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

25. But the word written in *Psa.* 3. 19 which in a large sense is part of their law is thus fulfilled.

26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth which proceedeth from the Father, he shall testify of me.

26. But when the Holy Ghost my advocate and your comforter is sent down upon you, whom after my resurrection I will send to you, for his eminent signal gifts, from the Father, even that Holy Spirit of Truth which proceedeth from the Father, he shall be my great prevailing witness both to you, and by you to the world, and shall cause belief.

27. And ye also shall bear witness, because ye have been with me from the beginning.

27. And you on whom this spirit shall come down, shall by his operation be made my effectual witnesses, of what I have said and done and suffered, because you have been with me, as eye and ear witnesses from the beginning of my public ministration.

CHAP. XVI.

THESE things have I spoken unto you, that ye should not be offended. 2. They shall put

you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you, will think that he doeth God ſervice.

1, 2. I foretel you what you muſt expect, that when it cometh you may not be ſcandalized and turned back. They ſhall caſt you by excommunication out of their ſacred and civil aſſemblies, as a reproach, yea, they that kill you, ſhall do it as an acceptable offering, or ſervice to God. NOTE, How little do the religious pretences of perſecutors deſerve regard.

3. And theſe things will they do unto you, becauſe they have not known the Father, nor me.

3. Did they know the Father and me, they would do otherwiſe: wilful ignorance is the cauſe.

4. But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them. And theſe things I ſaid not unto you at the beginning, becauſe I was with you.

4. Remember I foretold you all this: which I ſaid not from the beginning, becauſe I was with you to encourage you, and your time of trial was not come, and at firſt you could not ſo well bear it.

5. But now I go my way to him that ſent me, and none of you aſketh me, Whither goeſt thou? 6. But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart.

5, 6. But now I am going to him that ſent me, and though it be on your buſineſs and for your intereſt, you aſk me not whither and for what I go? but ſorrow oppreſſeth you to hear of my departure.

7. Nevertheleſs, I tell you the truth, It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.

7. Believe it, my daparture is for your benefit: For the Holy Ghoſt whom I will then ſend, will be better to you than my bodily preſence on earth.

8. And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment: 9. Of ſin, becauſe they believe not on me; 10. Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more: 11. Of judgment, becauſe the prince of this world is judged.

8, 9, 10, 11. And it will be his work, effectually to plead my cauſe. And firſt to convince the world, of their ſin in accuſing, rejecting and murdering me, in whom they ſhould have believed, which he will do by his gifts, miracles, and inward operations: And, Secondly, to convince them of the truth and righteouſneſs of my perſon and doctrine, and my right to be the head of the church, and the righteouſneſs of my government of it; Becauſe I go into heaven to take fuller poſſeſſion of my plenipotency and adminiſtration, and by my ſpirit in you and on the hearers, ſhall more effectually convince men and gather my church, than I did while I was with you: And Thirdly, He ſhall convince them, that God hath exalted me to the power of conquering Satan and his kingdom, and puniſhing rebellious adverſaries, when they ſhall ſee that by my ſpirit the kingdom of Satan falleth, and the powers that ſerved him are partly converted, and partly confounded and deſtroyed.

12. I have yet many things to ſay unto you, but ye cannot bear them now.

12. I have many things more to make known to you, which you are not yet prepared to receive.

13. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, *that* ſhall he ſpeak: and he will ſhew you things to come.

13. But when the holy ſpirit of truth is come upon you, he will make you capable, and will guide you into all truth (which you muſt preach and record for the propagating and ordering my church, preaching to the Gentiles, laying by the Moſaick law, &c.) For he ſhall ſpeak but that which is of God, and things to come, and which you are not yet fit to receive.

14. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you.

14. It is this extraordinary gift of the Holy Ghoſt, which ſhall be my great convincing witneſs in the world that ſhall prove me to be the Saviour: For it is from me that he is ſent, and my word that he ſhall teach you, whether it be remembering or expounding

expounding what I have already ſpoken, or teaching you more by inſpiration. What he ſaith and doth in and by you my choſen apoſtles that I do by him and you.

15. All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

15. I ſay he ſhall take of mine: For the wiſdom, grace and gifts that come from the Father, come from me; that which is his is mine, and the ſpirit is ſent by the Father and by me.

16. A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me, becauſe I go to the Father.

16. As it is but a little while till I that am now with you ſhall depart from your ſight, ſo it will be but a ſhort time till I ſhall return from heaven to which I am aſcending or (as ſome expound it) [I ſhall be a little while dead, and a little while with you after my reſurrection.]

17. Then ſaid *ſome* of his diſciples among themſelves, What is this that he ſaith unto us, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me: and, Becauſe I go to the Father? 18. They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. 19. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among yourſelves of that I ſaid, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me?

17, 18, 19. Jeſus perceived that they underſtood him not.

20. Verily, verily, I ſay unto you, That ye ſhall weep and lament, but the world ſhall rejoice: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. 21. A woman when ſhe is in travail, hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world. 22. And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you.

20. You ſhall have a time of ſuffering ſorrow, while bad men are triumphing over you and rejoicing; but your ſorrow ſhall be turned into joy, in the ſenſe of my reſurrection and the comforts of the Holy Ghoſt, and the ſucceſs of your labours, and your own ſalvation: As a woman delivered hath joy in her birth, inſtead of the ſorrows of her travail. I myſelf will again ſee you, when I am riſen, and finally glorify you: And then you ſhall have a joy which none can deceive you of, or diminiſh.

23. And in that day ye ſhall aſk me nothing: Verily, verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my name, he will give *it* you. 24. Hitherto have ye aſked nothing in my name: aſk, and ye ſhall receive, that your joy may be full.

23, 24. You ſhall not then learn by aſking me queſtions, as now: But you ſhall petition the Father in my name, and he will give you what you need, both for your own inſtruction and for your miniſtry. You have not hitherto underſtood and uſed my interceſſion ſo fully as you muſt do hereafter, and have not uſed to aſk in my name ſo explicitly as you muſt do. But hereafter you muſt aſk in my name to be heard for my merits and ſake as your interceſſor, as thus by fervent prayer; and fuller anſwers and gifts ſhall cauſe your greater joy.

25. Theſe things have I ſpoken unto you in proverbs: but the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father.

25. I have hitherto ſpoken to you in parables, letting in the light by ſuch degrees as you were fit to bear. But when I ſend you the Holy Ghoſt, you ſhall know more plainly the myſteries of God.

26. At that day ye ſhall aſk in my name: and I ſay not unto you, that I will pray the Father for you: 27. For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God.

26, 27. You ſhall then put up all your prayers in my name, which I would not have you ſo to underſtand, as if the Father himſelf did not love you, but muſt be moved to it by me: I ſay more than that I will pray for you; Even that the Father himſelf loveth you, becauſe ye have loved

me, and believed in me, &c. NOTE, First, *I say not that I will pray*, is but Christ's ordinary use of a *positive* phrase for a *comparative*: it is, I say, not this only, but more. Secondly, our love to Christ as well as our faith is called the cause why God loveth us. Thirdly, but this [*because*] signifieth no efficient cause of any thing in God, but a moral qualification or the receiver, called a material dispositive receptive cause.

28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

28. NOTE, I have before shewed that this coming from the Father, signifieth not any local removal of the deity, but its conjunctive operation on the human nature, and its miraculous conception or production.

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou comest forth from God.

29, 30. We now perceive that thou knowest the secrets of our hearts, and what thoughts and doubts they were that troubled us; which thou hast now plainly resolved: Therefore we believe thou comest from God.

31. Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

31, 32. As confidently as you speak, I tell you the hour is now at hand, in which you shall every man be afraid to own me, and shall shift for yourselves, and fly to your houses, and shall leave me forsaken of you all alone: But I will not call it alone; for the Father will not forsake me.

33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

33. I have told you what is to befal you hereafter, that though you will be grieved at my departure, you may fetch your peace and joy from the assurance of what I will do for you after my resurrection. You shall have tribulation to the flesh in the world: But let not that dismay you, but take comfort in me, who have overcome the world, even its flattering temptations, and its malicious persecutions. And my victory is virtually yours, who shall overcome by my intercession, spirit and grace.

CHAP. XVII.

THESE words spake Jesus; and lift up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

1. This prayer Christ made to his Father, lifting up his eyes to heaven, to teach us to look thither as the place whence God appeareth in glory; [Father, the hour of my death undertaken for man's redemption is at hand: Glorify thy Son by thy attestation and his resurrection, that his glory may be the glory of thy power, wisdom and love to man.].

2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

2. As thou hast advanced him to this power, to be the owner and Lord of all flesh, for disposals, legislation, judgment and execution, to order all things, so as may secure the possession of an eternal life of happiness, to all that thou hast given him by effectual decree to be certainly eventually saved: All things being for the good of thine elect.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

3. And what is life eternal, but that perfect knowledge of thee, which fills the soul with love and joy, and knowledge of thy glory, shining forth in thy Son Jesus Christ with his body the heavenly society. And the beginning of this knowledge is the beginning and way to perfection.

4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

4. My doctrine, example, and miracles, have here shewed forth thy glory: I am near the end, and have almost finished that work on earth for man's redemption, which I undertook.

5. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

5. As I have almost performed my part, perform thou thy part of the covenant of my mediation; and give me, the Son of Man a due

due participation of that glory, which my divine nature had with thee from eternity. NOTE, This text is by divers diverſly expounded. Firſt, ſome ſay that Chriſt's human ſoul was glorified before the world was. Secondly, the Arians ſay that he had a ſuperangelical nature only before the world was, which united itſelf to a human ſoul (ſay ſome) or only animated a human body, (ſay others) Thirdly, others of late ſay, he hath three natures uniting itſelf to the prime created ſuperangelical nature: And this uniting itſelf to a human ſoul and body (ſay ſome) or to a human body alone (ſay others:) Fourthly, but the plain paraphraſe which I have given, is the doctrine of the orthodox univerſal church.

6. I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me; and they have kept thy word.

6. I have made known thee and thy will, to them whom thou gaveſt me out of the world, to be my peculiar diſciples: They were thine as their creator, and thou gaveſt them me to be their redeemer, and I have taught them thy word and they have kept it.

7. Now they have known that all things whatſoever thou haſt given me, are of thee.

7. They have known this fundamentally, that I and my doctrine and works are all of thee.

8. For I have given unto them the words which thou gaveſt me: and they have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.

8. NOTE, that Chriſt inſiſteth ſo much on this, becauſe to believe that he and his doctrine and works are all of God, is virtually to believe, that they are all true, without ſearching after any other reaſon of yours. For he is mad that believeth not that there is a God, and he believeth not a God, who believeth him not to be perfect, and therefore to be juſt, good, and true, and not the deceiver of the world.

9. I pray for them: I pray not for the world, but for them which thou haſt given me, for they are thine. 10. And all mine are thine, and thine are mine, and I am glorified in them.

9, 10. It is out of ſpecial love to them, for the ſalvation and welfare of theſe, that I now pray to thee, and not for the mere worldings and enemies of thy kingdom, (though for them alſo I have ſuch deſires and prayers as ſignify my common love; and the elect among them yet unconverted, I have ſuch requeſts for, as are ſuited to their ſtate.) But theſe that thou haſt given me peremptorily to ſave, are the people of thy peculiar love as well as mine. And all that I ſo love thou loveſt alſo, and it is in them that I am glorified and my perſon, office and grace is honoured, which others do but ſwiniſhly deſpiſe.

11. And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name, thoſe whom thou haſt given me, that they may be one, as we *are*.

11. And now I am leaving the world, but muſt leave them in it to trials and perſecutions, while I am with thee. And ſeeing their union, by one faith and love, is their character, ſtrength and ſafety, without which they will fall into ſcandal and diſſolution, O keep them by concentring in thee and thy will (and not diſtracted by human devices and intereſts) that they may be one in faith, hope and practice, as we are one.

12. While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſon of perdition: that the ſcripture might be fulfilled.

12. All that thou gaveſt to be my adherent followers, I have kept in thy name, ſave the ſon of perdition, in whoſe revolt and treachery the ſcripture is fulfilled.

13. And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.

13. I come to thee, but I leave them my word, to fortify them with that joy which they will need in their afflictions.

14. I have given them thy word; and the world hath hated them, becauſe they are not of the world, even as I am not of the world.

14. It is not all the world that will be ſaved by me, but a ſelect people to whom I effectually give thy word, and the world hateth them, becauſe their doctrine, mind and life do differ from the world, and they are of another ſpirit and ſociety, of which I am the head.

15. I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the

the evil. 16. They are not of the world, even as I am not of the world.

15. They have work to do in the world, from which I do not pray thou ſhouldeſt take them, but that thou keep them pure from the ſins, temptation and malice of the world, as thoſe that are ſeparated from it to obey thee, as I their leader am.

17. Sanctify them through thy truth: thy word is truth.

17. Qualify and ſeparate them by thy truth, to propagate thy truth, even thy word which is truth.

18. As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world.

18. As thou ſenteſt me for the work of a redeemer into this ſinful world, ſo have I ſent them, for the work of apoſtleſhip.

19. And for their ſakes I ſanctify myſelf, that they alſo might be ſanctified through the truth.

19. For their ſakes I become a ſacrifice offered to thee, that they may by my doctrine, example, and ſpirit, be alſo totally devoted to ſerve thee.

20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word:

20. But it is not for them only that I pray, but for all that by their miniſtry ſhall become true Chriſtians.

21. That they all may be one, as thou Father *art* in me, and I in thee; that they alſo may be one in us: that the world may believe that thou haſt ſent me.

21. And the ſum of my prayer for them is, that as I am ſo united to thee, that what thou ſpeakeſt I ſpeak, and what thou loveſt I love, and thy works are my works, wrought by thee, ſo they may be one in us (and not in any uncapable center of human invention and uſurpation) and may all ſpeak the ſame thing which they have heard from thee by me, and may love what we love, and do our work and not their own: That by their concord in faith, love and practice, the world may be won to chriſtianity, and not ſcandalized by their diſcord and factions, or by forſaking the true unity, and combining for worldly intereſt on worldly terms.

22. And the glory which thou gaveſt me, I have given them: that they may be one, even as we are one.

22. And as thou haſt glorified me in the world by the power of working miracles, and gathering ſinners home to thee, I have glorified them by giving them the ſame power to work miracles, and to call and convert the world: that they may be one body, of one mind, and do one work, as I have done thy work alone.

23. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

23. That while I work in them, by my word and ſpirit, as thou workeſt in me, they may be perfected into one concordant harmonious body, united in faith and love, that this luſtre of their excellency and concord may convince the world, that thou haſt ſent me to reſtore them that are ſo much reſtored, and that thou loveſt them as thy redeemed ſanctified ones, as thou loveſt me their redeemer,

24. Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

24. Father, as it was thy covenant with me as my reward for redemption, it is now my will and deſire, that all that thou giveſt me by converſion as true Chriſtians, to be ſaved, may be after death with me where I am, that they may ſee the glory which thou giveſt me, the ſight of which is part of their glorification: For thou lovedſt me before the foundation of the world, and wilt communicate glory to them by me.

25. O righteous Father, the world hath not known thee; but I have known thee, and theſe have known that thou haſt ſent me.

25. O righteous Father, that world of men whom thou haſt created, have not known thee, but I that have known thee have declared thee to them, and theſe my diſciples having known that thou haſt ſent me, have believed my word concerning thee.

26. And I have declared unto them thy name, and will declare *it:* that the love wherewith thou haſt loved me, may be in them, and I in them.

26. And I have by my word and works made thee and thy will known to them, and will do ſo yet more; that the holy ſpirit of love with which thou haſt filled me, may be in them, and by that ſpirit I may be in them.

CHAP.

CHAP. XVIII.

WHEN Jeſus had ſpoken theſe words, he went forth with his diſciples over the brook Cedron, where was a garden, into the which he entered, and his diſciples. 2. And Judas alſo which betrayed him, knew the place: for Jeſus oft-times reſorted thither with his diſciples.

1. This ſermon and prayer being ſpoken after ſacrament, Jeſus went to the garden where he knew he ſhould be apprehended: Judas knew the place, becauſe Chriſt oft went thither, &c.

3. Judas then having received a band *of men*, and officers from the chief prieſts and Phariſees, cometh thither with lanterns, and torches, and weapons.

3. NOTE, Judas was the informer that led the officers (ſuch as conſtables,) and the chief prieſts and the Phariſees of their party were they that (like juſtices) furniſhed them with commiſſions and armed men.

4. Jeſus therefore knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye? 5. They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am *he*. And Judas alſo which betrayed him, ſtood with them.

4, 5. NOTE, Chriſt fled not when his hour was come. 2. What a ſtoney heart had Judas all this while.

6. As ſoon then as he had ſaid unto them, I am *he*, they went backward and fell to the ground.

6. Some of them went backward and fell. NOTE, This ſtopped not them or their companions.

7. Then aſked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth. 8. Jeſus anſwered, I have told you that I am *he*, If therefore ye ſeek me, let theſe go their way. 9. That the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me, have I loſt none.

7, 8, 9. NOTE, Chriſt was careful for the bodily ſafety of his diſciples till their hour came. 2. His words of *loſing none*, are here expounded as reaching to the body as well as to the ſoul.

10. Then Simon Peter having a ſword, drew it, and ſmote the high prieſt's ſervant, and cut off his right ear. The ſervant's name was Malchus. 11. Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath: the cup which my Father hath given me, ſhall I not drink it?

10, 11. NOTE, Peter that before truſted too much to his own conſtancy, now truſteth too much to his ſword, without commiſſion. 3. Chriſt would not be reſcued from his undertaken ſufferings by human ſtrength.

12. Then the band, and the captain, and officers of the Jews took Jeſus, and bound him.

12. The colonel with his ſoldiers and officers bind Jeſus as a malefactor, being ſlaviſh executioners.

13. And led him away to Annas firſt (for he was father-in law to Caiaphas, which was the high prieſt that ſame year). 14. Now Caiaphas was he which gave counſel to the Jews, that it was expedient that one man ſhould die for the people.

13. The power was in Caiaphas, but his father-in-law was made the way to him, no doubt being a forward actor.

15. And Simon Peter followed Jeſus, and *ſo did* another diſciple. That diſciple was known unto the high prieſt, and went in with Jeſus into the palace of the high prieſt. 16. But Peter ſtood at the door without Then went out that other diſciple which was known unto the high prieſt, and ſpake unto her that kept the door, and brought in Peter.

15. NOTE, It ſeems acquaintance made them bear with John, and yet pretended they knew him not to be a diſciple.

17. Then ſaith the damſel that kept the door, unto Peter, Art not thou alſo *one* of this man's diſciples? He ſaith, I am not. 18. And the ſervants and officers ſtood there, who had made a fire of coals, (for it was cold) and they warmed themſelves: and Peter ſtood with them, and warmed himſelf.

17, 18. NOTE, Whenever we have buſineſs in bad company, we ſhould foreſee what

what temptations we may there expect and be forewarned.

19. The high prieſt then aſked Jeſus of his diſciples, and of his doctrine.

19. NOTE, The perverſion and confuſion of this blinded world, man examineth and judgeth God; An ignorant high prieſt who pretendeth to no honour, but to be an officer of God, judgeth his maſter.

20. Jeſus anſwered him, I ſpake openly to the world; I ever taught in the ſynagogue, and in the temple, whither the Jews always reſort, and in ſecret have I ſaid nothing. 21. Why aſkeſt thou me? aſk them which heard me, what I have ſaid unto them: behold, they know what I ſaid.

20, 21. NOTE, Chriſt that came to die for our ſins, yet would not accuſe himſelf, but referred the enſnaring prelate to his auditors, and bid him produce his witneſs if he had any thing to accuſe him of: Giving us an example how to anſwer ſuch malicious high prieſts. Secondly, By [*in ſecret have I ſaid nothing*] he meaneth, *I have not fraudulently concealed my doctrine.* Thirdly, Chriſt did not ſeparate from the temple or ſynagogue, and yet they could not bear him while he put them but to prove their accuſations: they expected that his obedience to their demands ſhould have furniſhed their malice with matter againſt him, while they were breaking God's commands.

22. And when he had thus ſpoken, one of the officers which ſtood by, ſtruck Jeſus with the palm of his hand, ſaying, Anſwereſt thou the high prieſt ſo?

22. NOTE, It is no wonder if wicked high prieſts have wicked officers, ready to ſay and do as they. Rebels againſt God charge God himſelf for not obeying them in iniquity; and expect more than due ſubmiſſion from God's ſervants, while they war againſt God himſelf.

23. Jeſus anſwered him, If I have ſpoken evil, bear witneſs of the evil: but if well, why ſmiteſt thou me?

23. If I have by my anſwer broken the law, prove it: If not, why art thou executioner without trial or deſert.

24. (Now Annas had ſent him bound unto Caiaphas the high prieſt). 25. And Simon Peter ſtood and warmed himſelf: They ſaid therefore unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not. 26. One of the ſervants of the high prieſt, (being his kinſman whoſe ear Peter cut off) ſaith, Did not I ſee thee in the garden with him? 27. Peter then denied again, and immediately the cock crew.

24, 25, &c. All this was done in Caiaphas's houſe, whither Annas had ſent Chriſt bound. There Peter then denied Chriſt: Though one denial be here omitted.

28. Then led they Jeſus from Caiaphas unto the hall of judgment: and it was early, and they themſelves went not into the judgment-hall, leſt they ſhould be defiled: but that they might eat the paſſover.

28. NOTE, Thus thoſe hypocrite prieſts make conſcience of a ceremony, while they are ſhedding holy blood.

29. Pilate then went out unto them, and ſaid, What accuſation bring you againſt this man? 30. They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee.

29, 30. NOTE, The wicked prieſts expected that Pilate ſhould have taken their bare word againſt Chriſt to condemn him.

31. Then ſaid Pilate unto them, Take ye him and judge him according to your law. The Jews therefore ſaid unto him, It is not lawful for us to put any man to death: 32. That the ſaying of Jeſus might be fulfilled, which he ſpake, ſignifying what death he ſhould die.

31, 32. If he muſt be condemned upon your bare word, be you the judges of him by your own law: For the Romans uſe not to condemn men ſo unjuſtly.

NOTE, The Romans having conquered the Jews, allowed them the uſe of their own law for leſſer puniſhments, but not for Death (though ſome think otherwiſe:) Crucifying was the Roman puniſhment.

33. Then Pilate entered into the judgment-hall again, and called Jeſus, and ſaid unto him, Art thou the king of the Jews? 34. Jeſus anſwered

anſwered him, Sayeſt thou this thing of thyſelf, or did others tell it thee of me?

34. I perceive thy queſtion implieth accuſation: Who is the accuſer? Is it thyſelf or any other?

35. Pilate anſwered, Am I a Jew? Thine own nation, and the chief prieſts have delivered thee unto me: What haſt thou done?

35. I am no Jew, nor judge of your propheſies pretences and quarrels; It is thy own nation, and thoſe that ſhould beſt underſtand the matters of it, even the high prieſts that have delivered thee to me: How haſt thou offended them.

36. Jeſus anſwered, My kingdom is not of this world: if my kingdom were of this world then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence.

36. I know it is as the uſurper of the crown againſt Ceſar that they intend to accuſe me: But of that they have no juſt cauſe. For it is no earthly kingdom that I claim; nor do I raiſe men to fight for me, as I ſhould do if I claimed an earthly kingdom.

37. Pilate therefore ſaid unto him, Art thou a king then? Jeſus anſwered, Thou ſayeſt that I am a king. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth, heareth my voice. 38 Pilate ſaith unto him, What is truth?

37. And art thou a king indeed! Jeſus anſwered, *I am a king*, (though I claim no man's crown) it was to this end that I was born and came into the world, that the truth might reign, and that I might reign in the minds of men by the light of truth: And every one that is thus enlightened to obey the truth, obeyeth me: Pilate ſaid, in diſdain, What is that truth which thou pretendeſt to be thy reign?

And when he had ſaid this he went out again unto the Jews, and ſaith unto them, I find in him no fault at all.

38. I find not that he breaketh any of our laws, by any capital crime.

39. But ye have a cuſtom, that I ſhould releaſe unto you one at the paſſover: will ye therefore that I releaſe unto you the king of the Jews? 40. Then cried they all again, ſaying, Not this man, but Barabbas. Now Barabbas was a robber.

39. NOTE, Pilate derided Chriſt, but was loth to murder him, judging him innocent.

NOTE, Whereas other writers of the goſpel often tell us, that Chriſt anſwered not a word, and John tells us of his moſt pertinent anſwers, it only ſignifieth that to many other queſtions not here mentioned, he gave no anſwer; and that he forbore, partly as ſeeing it was in vain with ſuch unrighteous men, and being not over regardful of ſelf-defence, and partly that he might not give them matter againſt him, wreſted from his own words: But the anſwers omitted by others John reciteth.

CHAP. XIX.

THEN Pilate therefore took Jeſus, and ſcourged *him*. 2. And the ſoldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3. And ſaid, Hail king of the Jews: and they ſmote him with their hands.

1, 2. NOTE, When the unjuſt ruler had once led the way by ſcourging him, all the rabble and ſoldiers make great ſport in deriding and abuſing him; ſuch are the frolicks of wicked ignorance.

4. Pilate therefore went forth again, and ſaid unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5. Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And *Pilate* ſaith unto them, Behold the man.

4. In ſcorn.

6. When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucify *him*, crucify *him*. Pilate ſaith unto them, Take ye him, and crucify *him:* for I find no fault in him.

6. Thus Chriſt is the foot-ball of cruelty and heathen ſcorn. Pilate ſaith, let it be your own doing if you will needs have it done, for by our law he deſerveth it not.

7. The Jews anſwered him, We

have a law, and by our law he ought to die, becauſe he made himſelf the Son of God. 8. When Pilate therefore heard that ſaying, he was the more afraid; 9. And went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer.

7, 8, 9. NOTE, The name of the *Son of God*, was uſed by the prieſts againſt Chriſt to accuſe and murder him, and yet to a heathen judge cauſed fear and further enquiry: And to this day it is matter of ſcorn to ſuch, that the faithful are called the children of God.

10. Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not that I have power to crucify thee, and have power to releaſe thee? 11. Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin.

10. NOTE, 1. Chriſt would not tell him whence he was by words, that would not know it by his works. 2. Pilate thought that the power of life and death, ſhould have forced Jeſus to anſwer him. And Chriſt ſaith [Whatever proud men may claim or pretend to, no man can have more governing right or authority than God the abſolute ſovereign giveth him (who giveth none againſt himſelf) Therefore the arch-prieſts that deliver me to thee to be crucified, are ſo much the greater ſinners that would turn God's ordinances of magiſtracy againſt himſelf.]

12. And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Ceſar's friend: whoſoever maketh himſelf a king, ſpeaketh againſt Ceſar.

12. Then the prieſts uſed that argument with Pilate which he had not ſtrength to overcome; as if they would queſtion his life or office, as a traitor to Ceſar, if he would not condemn Chriſt as ſuch. Though Chriſt had told him that he pretended not to a kingdom of this world; yet for the name of a king either Chriſt muſt die as an enemy to Ceſar, or Pilate go for ſuch. Thus though all royal authority be of God, yet it is often the ſtrength and moſt prevailing argument, that wicked men uſe againſt God and his law and ſervants.

13. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment-ſeat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14. And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your king. 15. But they cried out, Away with *him*, away with *him*, crucify him. Pilate ſaith unto them, Shall I crucify your king? The chief prieſts anſwered, We have no king but Ceſar.

13. When Pilate ſaw that there was no reſiſting them without danger to himſelf, he ſat in judgment on Chriſt in a place called in the Syriac Gabbatha.

NOTE, The controverſy of the day, (whether it was that called by us Friday or Wedneſday or Thurſday) and that of the hour (whether it was the ſixth hour, (as John ſaith it was about) or the the third hour, (as Mark ſaith) and whether in John it ſhould be read the third (as Beza and ſome others think) are both too hard for *vulgar readers*, and therefore I leave them to controverſial writers: Much is ſaid on both ſides.

NOTE, 2. Theſe arch-prieſts, that at the heart were much againſt Ceſar, yet to murder Chriſt as a rebel, pretended to be the greateſt Ceſarian royaliſts.

16. Then delivered he him therefore unto them to be crucified. And they took Jeſus, and led him away. 17. And he bearing his croſs, went forth into a place called *the place* of a ſkull, which is called in the Hebrew, Golgotha.

17. He bare his croſs (till his ſtrength failed, and then they made Simon of Cyrene to bear it) to a place called in Syriac Golgotha, or the place of a ſkull.

18. Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. 19. And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

18, 19. NOTE, The title ſignified his accuſation.

20. This title then read many of

of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

20. Written in Syriack or Chaldee words with Hebrew letters, and in Greek and Latin.

21. Then ſaid the chief prieſts of the Jews to Pilate, Write not, The king of the Jews; but that he ſaid, I am king of the Jews. 22. Pilate anſwered, What I have written, I have written.

21, 22. The title which Pilate made in ſcorn, and God over-ruled as real truth, diſpleaſed the arch-prieſts: but Pilate would not alter it.

23. Then the ſoldiers when they had crucified Jeſus, took his garments (and made four parts, to every ſoldier a part) and alſo *his* coat: now the coat was without ſeam, woven from the top throughout. 24. They ſaid therefore among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be: that the ſcripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſoldiers did.

23. Not that the prophecy made them do it, but was fulfilled by their doing it.

25. Now there ſtood by the croſs of Jeſus, his mother, and his mother's ſiſter, Mary *the wife* of Cleophas, and Mary Magdalene. 26. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon. 27. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own *home*.

25, 26, 27. NOTE, Chriſt on the croſs had a care of his mother's future comfort in the world: which conſiſted in her entertainment and converſe with his beloved diſciple.

28. After this, Jeſus knowing that all things were now accompliſhed, that the ſcripture might be fulfilled, ſaith, I thirſt. 29. Now there was ſet a veſſel full of vinegar: and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth. 30. When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt.

28. As other ſcriptures of him were fulfilled, ſo he would have that *Pſal.* 69. 22. And having drunk the vinegar, he ſaid, my ſacrifice on the croſs is performed, and the prophecies of it fulfilled, and he bowed his head and reſigned his ſoul.

Many paſſages are omitted by John, becauſe written by others.

31. The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day, (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and *that* they might be taken away. 32. Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him.

31, 32. NOTE, What day it was, whether the ſeventh day ſabbath, or another ſo called by the Jews ſuperſtition, expoſitors varying, I have before ſaid, I will not trouble the vulgar reader with the controverſy.

33. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. 34. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out blood and water.

33, 34. They made ſure, ſince that he was dead.

35. And he that ſaw it bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe. 36. For theſe things were done, that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken.

35, 36. John that ſaw it, is a true witneſs, And that *Pſal.* 34. 20. which ſpeaketh God's care of all his people, was ſpecially meant of Chriſt, whether David ſo underſtood it or not.

37. And again another ſcripture ſaith, They ſhall look on him whom they pierced.

37. Thus alſo that of *Zach.* 12. 10. was fulfilled.

38. And after this, Joſeph of Arimathea (being a diſciple of Je-

ſus, but ſecretly for fear of the Jews) beſought Pilate that he might take away the body of Jeſus: and Pilate gave him leave: He came therefore and took the body of Jeſus.

38. Joſeph that durſt not own Chriſt openly alive, begs and obtaineth his body for burial.

39. And there came alſo Nicodemus, (which at the firſt came to Jeſus by night) and brought a mixture of myrrh and aloes, about an hundred pound *weight*. 40. Then took they the body Jeſus, and wound it in linen clothes with the ſpices, as the manner of the Jews is to bury.

39. The myrrh and aloes were to keep the body from putrefaction: but it ſeems they did for haſte (being late) but rudely lay them them to the body with the cloaths, deferring the full embalming to the firſt day of the week, when the women came with ſpices to have done it.

41. Now in the place where he was crucified, there was a garden; and in the garden a new ſepulchre, wherein was never man yet laid. 42. There laid they Jeſus therefore, becauſe of the Jews preparation-day, for the ſepulchre was nigh at hand.

41, 42. It was Joſeph's ſepulchre which he had prepared for himſelf, cleanneſs and nearneſs made it convenient.

CHAP. XX.

THE firſt *day* of the week cometh Mary Magdalene early when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre.

1. Mary and other women firſt ſee it.

2. Then ſhe runneth, and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre and we know not where they have laid him. 3. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. 4. So they ran both together: and the other diſciple did outrun Peter, and came firſt to the ſepulchre. 5. And he ſtooping down, *and looking in*, ſaw the linen clothes lying; yet went he not in. 6. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie: 7. And the napkin that was about his head, not lying with the linen clothes but wrapped together in a place by itſelf. 8. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and believed.

2, 3, &c. Peter and John moved by Mary's words, went and ſaw, &c.

9. For as yet they knew not the ſcripture, that he muſt riſe again from the dead.

9. Though the ſcripture (and Chriſt himſelf often) foretold them his reſurrection, they yet believed it not.

10. Then the diſciples went away again unto their own home. 11. But Mary ſtood without at the ſepulchre, weeping: and as ſhe wept, ſhe ſtooped down, *and looked* into the ſepulchre, 12. And ſeeth two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain; 13. And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him.

10, 11, &c. Though ſome evangeliſts mentioned but one angel, that denieth not that there were two, which is here affirmed.

14. And when ſhe had thus ſaid, ſhe turned herſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus. 15. Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? ſhe ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou have borne him hence, tell me where thou haſt laid him, and I will take him away. 16. Jeſus ſaith unto her, Mary, She turned herſelf, and ſaith unto him, Rabboni, which is to ſay Maſter.

14. NOTE, Whether her not knowing him was

was not by reaſon of diſtance, darkneſs, or Chriſt's not appearing in full notoriety, is uncertain. Secondly, Chriſt's firſt words are full of compaſſion to a weeping ſinner that loved him. Thirdly, it is eaſy to think with what paſſionate joy this ſight and word ſurprized her.

17. Jeſus ſaith unto her, Touch me not: for I am not yet aſcended to my Father: but go to my brethren, and ſay unto them, I aſcend unto my Father and your Father, and to my God and your God.

17. I am not riſen for ſuch familiar conduct and converſe as I had with you before my reſurrection, but muſt aſcend to my Father where my body ſhall be a glorified piritual body. And though I will allow you as much familiarity as ſhall convince you of my reſurrection, yet no more, nor ſuch as formerly. But go to my diſciples, and tell them, I take them as my brethren, and am ſhortly to aſcend where I ſhall be better to them than on earth, even to him, that is *my Father*, (by *nature* and *merit*) and *their Father*, (by adopting grace and union with me through my merit) to *my God* (as I am *Mediator* and Man) and *their God* (through my mediation.)

NOTE, All true believers ſhould labour to get this moſt comfortable text deeply imprinted on their minds, and never think of God or come to him but as here deſcribed; my Father and your Father, my God and your God. And thus only to think of heaven, and our change at death, we are aſcending to our aſcended Saviour called our brother, and to his Father and our Father, to his God and our God.

NOTE, That there ſeemeth a great difference between the evangeliſts in deſcribing theſe paſſages and appearances to the women and apoſtles: But it is but becauſe one leaveth out what another mentioneth, but not that they contradict each other. And if you take them altogether as one hiſtory, the order ſeemeth to be this, firſt, Mary Magdalene, Johanna, Mary of James, and Sallome, having bought ſpices, and going to embalm the body, ſaid, who will roll away the ſtone for us. Secondly, when they came they found that the ſtone was rolled away; for an angel had done it, and with his appearing and earthquake affrighted away the ſoldiers. Thirdly, that angel with another ſaith to the women, fear not, I know you ſeek Jeſus that was crucified: why ſeek ye the living among the dead; he is not here, he is riſen, come, ſee the place, &c. 4. Then the women run and tell the diſciples, They have taken away the Lord we know not where they have laid him. 5. Then Peter and John run to ſee: 6. Mary being come back ſtood weeping at the entrance and looked back and ſaw two angels, as John reciteth it. 7. Then Mary looked back and ſaw Chriſt, and at firſt knew him not, and he ſpake to her as here. 8. Then ſhe runs and tells the diſciples, that ſhe had ſeen the Lord: 9. Either then or when ſhe was gone, Jeſus met the reſt of the women, and ſaid to them, All hail, and they laid hold on his feet and worſhipped him; and he ſaid, Fear not, Go tell my brethren, &c.

Or perhaps we may make it ſhorter: As 1. The ſtone rolled away, and the keeper affrighted away: 2. Mary and the other women come and find it ſo. 3. They go in and miſs the body. 4. Mary runs and tells Peter and John. 5. They run to ſee.

6. The women ſtaying ſee firſt one angel on the ſtone on the right ſide and then two, one at the head and one at the feet of the place. 7. Theſe angels ſay all that is mentioned, to Mary and the reſt. 8. Mary ſeeth Jeſus and ſo do the reſt, who holding him by the feet, he reſtraineth further corporal contract, and ſpeaketh to Mary and the reſt all that is mentioned. 9. Then ſhe and they tell the diſciples that they had ſeen him, and what he ſaid. This ſeemeth the order of all together.

18. Mary Magdalene came and told the diſciples, that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her. 19. Then the ſame day at evening, being the firſt *day* of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace *be* unto you.

18, 19. NOTE, Chriſt roſe and firſt appeared on the firſt day of the week. If any ſhould queſtion it by cavilling at the text as doubtful, the practice of the univerſal church, ever ſince obſerving that day without any contradicting party, proveth it paſt doubt to all that uſe ſober reaſon in the caſe. 2. Chriſt owned their private meeting, not reproving the cautelous fears of perſecutors. 3. The firſt word that he ſpake to them together (or after his words to Mary) was [peace be unto you] (little underſtood by many churchmen.)

20. And when he had ſo ſaid, he ſhewed unto them *his* hands and his ſide. Then were the diſciples glad when they ſaw the Lord.

20. Several appearances are paſt by becauſe mentioned by others.

21. Then

21. Then ſaid Jeſus to them again, Peace *be* unto you: as *my* Father hath ſent me, even ſo ſend I you. 22. And when he had ſaid this, he breathed on *them*, and ſaith unto them, Receive ye the holy Ghoſt. 23. Whoſe ſoever ſins ye remit, they are remitted unto them; *and* whoſe ſoever *ſins* ye retain, they are retained.

21, 22, &c. Peace is the ſum of my gift and benediction to you, and the ſum of your duty to others; as my Father ſent me into the world to gather, guide and ſave his church as their head and mediator, ſo I ſend you to gather, guide and ſave the church as my apoſtles: And breathing on them, he ſaid, as my Father ſent me not with a bare title unfurniſhed for his work, but filled with the ſpirit of life and power, of light and wiſdom, of love and goodneſs, ſo I will give you the ſame holy ſpirit, and ſend you furniſhed with power, knowledge and love, (and not with mere names and titles, as images:) I give you power to preach the goſpel ſo effectually as ſhall open men's eyes, and turn them from darkneſs to light, and from the power of Satan unto God, that they may receive really from God, and by ſacramental inveſtiture in baptiſm, and from your remiſſion of ſins, a right to the inheritance among the ſanctified by faith in me: To be the guides of my church entruſted with witneſſing and recording my doctrine, laws and promiſes for their government to the end of the world; And with the keys of church order, as authorized judges in your ſeveral charges, who is capable of church communion to be received by baptiſm, reſtored by repentance, or as incapable apoſtates caſt out; Together with an extraordinary power to inflict or to remit bodily puniſhment by my rule, not at your pleaſure, but as it ſhall pleaſe the Holy Ghoſt, which he ſhall give you. And I do breathe on you, to communicate now ſome beginnings of that ſpirit which I will ſend down on you after my aſcenſion: And ſo ſignify to you that it is a real qualification and ſpiritual that I will give, (as God when he made man, breathed into him a living ſoul) that you deceive not yourſelves and the church by dead imaginary and powerleſs names: The witneſs of Jeſus is the ſpirit of propheſy, and of ſanctification. And if any man have not the ſpirit of Chriſt, he is none of his, by what name or title ſoever he be dignified.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jeſus came. 25. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe.

24. Note, All Chriſt's diſciples were not equally inclined to believe. 2. This obſtinate reſolution deſerved a deſertion, yet Chriſt in mercy overcame it, and forſook him not.

26. And after eight days, again his diſciples were within, and Thomas with them: *then* came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace *be* unto you.

26. The next firſt day of that week, they being aſſembled, &c. Note, coming in when the doors were faſt ſhut whether he opened them (as ſome groundleſly think) or not, was a miracle, he whoſe body was quickly to be a glorious ſpiritual body, when it came to that glorious ſpiritual region, no doubt had after his reſurrection a change preparatory thereto, by which he could appear and diſappear and vaniſh from their ſight, and come in when the door was ſhut, and at laſt aſcend to heaven: And the carnal objections againſt this are all vain.

27. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide: and be not faithleſs, but believing.

27. Note, Wonderful is the condeſcenſion of Chriſt to thoſe that he will ſave.

28. And Thomas anſwered and ſaid unto him, My Lord and my God.

28. Note, The convincing condeſcenſion of Chriſt turns unbelief into a rapture of adoration: Now Thomas crieth, My Lord and my God.

29. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed: bleſſed *are* they that have not ſeen, and *yet* have believed.

29. I have condeſcended to thy ſight and feeling: But this ſhall not be the common way to bleſſedneſs, but they that have not ſeen ſhall believe and ſo be happy.

30. And many other ſigns truly did

did Jeſus in the preſence of his diſciples, which are not written in this book. 31. But theſe are written, that ye might believe that Jeſus is the Chriſt the Son of God, and that believing ye might have life through his name.

30, 31. Theſe and many more not recited he did; and it being by believing that Chriſt is the Son of God, and Saviour, that you muſt come to life, and by the evidence of theſe miracles that you muſt believe that he is the Chriſt, therefore theſe miracles are recorded to convince you, that you may believe.

CHAP. XXI.

AFTER theſe things, Jeſus ſhewed himſelf again to the diſciples at the ſea of Tiberias; and on this wiſe ſhewed he *himſelf*: 2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *ſons* of Zebedee, and two other of his diſciples. 3. Simon Peter ſaith unto them, I go a fiſhing. They ſay unto him, We alſo go with thee. They went forth, and entered into a ſhip immediately; and that night they caught nothing.

1, 2, 3. NOTE, The diſciples went home to their trades when Jeſus was crucified: 2. Their unſucceſsfulneſs was to prepare for the miracle.

4. But when the morning was now come, Jeſus ſtood on the ſhore: but the diſciples knew not that it was Jeſus.

4. His appearance after his reſurrection was with ſome change from what he appeared before.

5. Then Jeſus ſaith unto them, Children, have ye any meat? They anſwered him, No. 6. And he ſaid unto them, Caſt the net on the right ſide of the ſhip, and ye ſhall find. They caſt therefore, and now they were not able to draw it for the multitude of fiſhes.

5, 6. Chriſt taketh occaſion of their fruſtration to ſhew his power and help their faith.

7. Therefore that diſciple whom Jeſus loved, ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fiſher's coat *unto him*, (for he was naked) and did caſt himſelf into the ſea.

7. When the miracle convinced him upon John's words that it was the Lord, he put on his fiſher's coat, and leaped into the ſea, to ſhew that he truſted Chriſt with his life.

8. And the other diſciples came in a little ſhip (for they were not far from land, but as it were two hundred cubits) dragging the net with fiſhes. 9. As ſoon then as they were come to land, they ſaw a fire of coals there, and fiſh laid thereon, and bread. 10. Jeſus ſaith unto them, Bring of the fiſh which ye have now caught. 11. Simon Peter went up, and drew the net to land full of great fiſhes, an hundred and fifty and three: and for all there were ſo many, yet was not the net broken.

8. Here are two miracles conjoined: The fiſh caught, and the fiſh and bread and fire prepared for them.

12. Jeſus ſaith unto them, Come *and* dine. And none of the diſciples durſt aſk him, Who art thou? knowing that it was the Lord. 13. Jeſus then cometh, and taketh bread, and giveth them, and fiſh likewiſe.

12, 13. They knew him more by the miracle than by his viſage. Though it be not ſaid that he did eat and drink with them, it is not improbable though uncertain.

14. This is now the third time that Jeſus ſhewed himſelf to his diſciples, after that he was riſen from the dead.

14. This was the third time that he appeared to many of them together, or the third that John recordeth, and the third day of his appearing, though the ſixth appearance made: And whether that on a mountain in Galilee, mentioned by others was at this time, is doubted.

15. So when they had dined, Jeſus ſaid to Simon Peter, Simon *ſon* of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love

love thee. He ſaith unto him, Feed my lambs.

15. Thou didſt lately profeſs that if all men forſook me, yet thou wouldſt not, as if thou hadſt loved me more than all the reſt: And yet did three times deny me: Art thou now of the ſame reſolution more confirmed? .... If thou be, What love thou haſt to me, ſhew it by thy miniſterial love and labour, for the ſouls even of the loweſt.

16. He ſaith to him again the ſecond time, Simon *ſon* of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep.

16. Thou knoweſt the heart, and therefore knoweſt that I love thee, &c.

17. He ſaith unto him the third time, Simon *ſon* of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

17. NOTE, Peter's three-fold denial required a three-fold confeſſion, and engagement to future fidelity and obedience; and this told him what diſcipline he was to uſe by the power of church government towards others that ſo offend. 2. Miniſters that are to require confeſſion and promiſes of obedience to Chriſt from offenders, in order to their reſtoration, muſt lead the way in the ſame themſelves, if they ſcandalouſly ſin. 3. The great evidence of our love to Chriſt muſt be in ſerving the church and ſouls.

18. Verily, verily, I ſay unto thee, When thou waſt young, thou girdedſt thyſelf, and walkedſt whither thou wouldeſt: but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry *thee* whither thou wouldeſt not.

18. Thou waſt at thy free diſpoſe, &c. But hereafter others ſhall bind thee, and carry thee to priſon againſt thy will, and alſo unto death. By theſe words he ſignified that he ſhould be martyred.

19. This ſpake he, ſignifying by what death he ſhould glorify God, And when he had ſpoken this, he ſaith unto him, Follow me.

19. Follow me in labour and ſufferings unto glory.

20. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following; which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee?

21. Peter ſeeing him, ſaith to Jeſus, Lord, and what *ſhall* this man *do?*

20. What ſhall become of John?

22. Jeſus ſaith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

22. What is that to thee how long he ſhall live, if it were till my coming, or if he live till he ſee my catholic church ſettled under my proper government, when the Jews law and policy are fully diſſolved at the deſtruction of their temple and nation?

23. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die: but, If I will that he tarry till I come, what *is that* to thee?

23. NOTE, A falſe tradition may paſs amongſt Chriſt's own diſciples by miſunderſtanding in ſome things.

24. This is the diſciple which teſtifieth of theſe things, and wrote theſe things: and we know that his teſtimony is true.

24. This is John the diſciple who was an eye and ear witneſs of all this, and who wrote this hiſtory of Chriſt; And whoſe teſtimony the church doth juſtly receive as true.

NOTE, Though ſome take theſe words to be the Biſhop's of Aſia that publiſhed John's goſpel, (at whoſe requeſt they ſay he wrote it about thirty-two years after Chriſt's reſurrection,) yet it is no leſs probable that the words are his own, and that [we know] ſignifieth only [it is well known to the churches.]

25. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe that even the world itſelf could not contain the books that ſhould be written. Amen.

25. Though this hiſtory be written to record divers things which others have omitted, yet all together are far from containing all the miracles that Chriſt did:

which

which were ſo many, that ſhould they all be written, the many and great volumes would as it were overload the world.

NOTE, 1. That therefore it is not to be matter of offence, if any one evangeliſt paſs by divers particulars.

2. That though multitudes of Chriſt's words and miracles may be unknown to us, as much is recorded as he would have taken as needful to the notice of the church through all generations: And none of his laws or promiſes, the objects of our obedience and faith are omitted: yea all that is eſſential to chriſtianity is contained in baptiſm or a very narrow room.

3. It is in vain to pretend oral tradition for any needful thing omitted in the ſcripture records, though the eſſentials and greateſt practical matters of religion are moſt certainly delivered us both ways, even by the ſcriptures, and by the univerſal public practice of the churches.

THE ACTS

of the

HOLY APOSTLES.

NOTE, *That this hiſtory written by Saint* Luke, *is not to be ſuppoſed to contain all the miracles, preaching and ſucceſs of all the Apoſtles; but only the hiſtory of* Peter *and* Paul, *and ſome few others their companions, and that but for a ſhort ſpace of time: not mentioning what the other ten Apoſtles and their helpers did in other parts of the world; nor what* Peter *and* Paul *did to the end of their lives (ſuppoſed to be ten years after the ending of this hiſtory:) yea* Peter's *hiſtory is here recorded but for a far ſhorter time than* Paul's, *with whom* Luke *travelled. And though this hiſtory of* Luke *have more infallibility than other hiſtories of church affairs ſince written, yet all other credible notice of matter of fact and church practice from the beginning, is of great uſe to us, and not to be deſpiſed.*

CHAP. I.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, 2. Until the day in which he was taken up, after that he through the Holy Ghoſt had given commandments unto the apoſtles whom he had choſen.

1. I wrote the goſpel hiſtory as a record of Chriſt's birth, miracles and doctrine, reaching to the day of his aſcenſion, after he had by breathing on his diſciples given them the Holy Ghoſt, and their commiſſions.

3. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God:

3. That their faith ſhould not waver but have full aſſurance, he ſhewed himſelf to them by unqueſtionable manifeſtation, at ſeveral times in the forty days ſpace, in which he abode on earth before his aſcenſion, inſtructing them in the matters of his kingdom.

4. And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, *ſaith he*, ye

have heard of me. 5. For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt, not many days hence.

4, 5. And when he was among them, he bid them wait at Jeruſalem for the great gift of the Father even the Holy Ghoſt, the promiſe of which ye have heard of me: which ſhall be your full ſolemn initiation into your apoſtolical and extraordinary miniſtry, and a few days hence you ſhall receive.

NOTE, The Holy Ghoſt given by Chriſt's breathing on them, was not a mere title, name or relation, but yet it was not that full effuſion which they were to have after his aſcenſion; but a previous earneſt of it, to ſhew them from whom the fuller communication was to come, differing from this latter, as his own reſurrection victory differed from his aſcenſion, majeſty and kingdom. They were not to ſet upon the public miniſtry without this neceſſary previous qualification: nor ſhould any now take up the ordinary miniſtry, without holy ſuitable qualifications by Chriſt's ſpirit.

6. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael?

6. They were now in hope of earthly dominion, and ſaid, wilt thou now deliver Iſrael from captivity and reign in viſible glory over them, as the Meſſiah?

7. And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. 8. But ye ſhall receive power after that the Holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me: both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth.

7. Preſume not to enquire into God's ſecrets, of which this is one, at what time God will advance you and his Iſrael to viſible reign and glory. But ſuch power as is fitteſt for you at preſent, ye ſhall receive by the coming of the Holy Ghoſt upon you: by which you ſhall be enabled to declare your teſtimony of what you have ſeen and heard of me, throughout the earth.

NOTE, It may ſeem ſtrange that Chriſt confuteth not their conceit of an Iſraelitiſh kingdom reſtored, but only their demands about the ſeaſon. But they were ſo far in the right, as that Chriſt would advance believing Iſraelites with the reſt of the Catholic church, though not reſtore the Moſaick policy, nor ſet the Iſraelites over others in a local monarchy at Jeruſalem. Therefore Chriſt intimateth that they ſhall have better than they expected, which the ſpirit ſhould teach them better to underſtand.

9. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight.

9. NOTE, No doubt but Chriſt's body at its entrance in the glorious region of ſpirits, became glorious and ſpiritual eminently, ſuch as Paul ſaith ours ſhall be. 1 *Cor.* 15.

2. The ſight of Chriſt's aſcenſion muſt needs be as full an aſcertaining of the apoſtles faith as his reſurrection; and it muſt be no wonder that four evangeliſts mention it not, it being enough that any mention it, God's ſpirit making their ſeveral hiſtories indited by him to be as one book.

10. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; 11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.

10, 11. While they looked up after him, two angels in the likeneſs of men, in white ſtood by them, ſaying, ye men of Galilee, gaze no more after the body of Jeſus aſcended into heaven: Know ye not that he muſt there reign in glory, and thence ſend you down the grace and bleſſings purchaſed by his life on earth? and yet he ſhall come again at the day of judgment, attended with his glorious angels, and does not forſake you by his remove.

12. Then returned they unto Jeruſalem, from the mount called Olivet, which is from Jeruſalem a ſabbath-day's journey.

12. NOTE, Mount Olivet at the neareſt part is but five furlongs from Jeruſalem, (a furlong is ſix hundred feet, and five furlongs a thouſand yards.) And Chriſt is ſaid *Luke* 24. to lead them out as far as Bethany, which is ſaid to be fifteen furlongs from Jeruſalem, *John* 11. 18. To underſtand this, ſome ſay, 1. That Bethany was the name of a large ſpace of ground (as Hackney where ſome houſes are far nearer London than others.) 2. And that Chriſt aſcended not from the neareſt part of Mount Olivet, but from the top: And it is poſſible that Chriſt might

lead

lead them as far as Bethany, and in the houſe of Lazarus inſtruct them, and go forth again with them to the top of the mount, and thence aſcend.

13. And when they were come in, they went up into an upper room, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholemew, and Matthew, James *the ſon* of Alpheus, and Simon Zelotes, and Judas *the brother* of James. 14. Theſe all continued with one accord in prayer and ſupplication with the women, and Mary the mother of Jeſus, and with his brethren.

14. NOTE, The ſight of Chriſt aſcending confirmed their faith. 2. And that faith preſently cauſed conſtant prayer in concord and communion.

15. And in thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (the number of the names together were about an hundred and twenty)

15. An hundred and twenty being aſſembled for prayer and mutual encouragement in faith.

16. Men *and* brethren, this ſcripture muſt needs have been fulfilled, which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus. 17. For he was numbered with us, and had obtained part of this miniſtry.

16. NOTE, This muſt needs ſignify no neceſſity or conſtraint put on Judas, but a neceſſity hypothetical, and of conſequence, that is, it cannot but be true which God foretelleth or foreſeeth. 2. Judas, though a thief and a devil, had by Chriſt's own choice a part or office in the apoſtolic order: But not after Chriſt's breathing on them and giving them the Holy Ghoſt for the proper work of his univerſal kingdom, as it began after his reſurrection, but only as one ſent to offer grace to the twelve tribes of Iſrael that moſtly refuſed it, ſuch may be miniſters to the condemnation of themſelves and others; and God may bleſs their doctrine to his elect.

18. Now this man purchaſed a field with the reward of iniquity; and falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out.

18, NOTE, *Matth.* 27. Saith he ſtrangled himſelf: Some expoſitors ſuppoſe ſtrangling was not by hanging himſelf, but the rage of his conſcience and paſſion did ſuffocate or ſtrangle him, and that he fell down and burſt: or rather that he caſt himſelf headlong from ſome high place and burſt: Others think that the rope or bough broke where he was hanged: And it is poſſible without hanging he might at once ſtrangle himſelf with a cord on the brow of ſome precipice, and fall, or caſt himſelf down it.

19. And it was known unto all the dwellers at Jeruſalem; inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of blood.

19. This is commonly known, and the field to this day is as a record of it.

20. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein: and, His biſhoprick let another take.

20. What is ſaid in *Pſal.* 69, 25, and 109. 8. is ultimately to be verified of him: his office another muſt take.

21. Wherefore, of theſe men which have companied with us, all the time that the Lord Jeſus went in and out among us, 22. Beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection.

21, 22. NOTE, Many beſides the twelve did conſtantly accompany Chriſt. 2. *Queſt.* Why muſt the number of the twelve Apoſtles be yet kept up, were not others good witneſſes without being choſen Apoſtles? *Anſw.* The Iſraelitiſh polity was not utterly demoliſhed till near forty years after Chriſt's reſurrection: Therefore till then the Jews were to be preached to, and the twelve Apoſtles, ſuited to the twelve tribes; though after the number was changed by Paul's converſion, when the goſpel was to be principally ſent unto the Gentiles.

23. And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias. 24. And they prayed, and ſaid, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen. 25. That he may take part of this miniſtry and apoſ-

tleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place.

23, 24, 25. NOTE, 1. The apoſtleſhip was not only the qualification of eye witneſſes of Chriſt's works, but a ſpecial pre-eminent office of ſome of thoſe many who ſaw his works: All that ſaw them were not apoſtles. Therefore Chriſt did ſet diverſity and diſparity of miniſterial offices in his church.

2. Peter's ſpeech was to all the diſciples, *ver.* 15, 16. It is therefore to be ſuppoſed that the two were choſen by all the company, but by the conduct of the apoſtles. And God by lot choſe one of the two, it being his prerogative to make apoſtles. And I know no reaſon why the chief paſtors of the church (at leaſt in caſes of doubt) ſhould not now be ſo choſen.

26. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apoſtles.

26. NOTE, How caſual ſoever it ſeemed, God was the undoubted determiner of it. But ſolemnly to appeal to his determination in ludicrous toys, or things already determined by his word, is but prophanely to take his name in vain.

CHAP. II.

AND when the day of Penteceſt was fully come, they were all with one accord in one place.

1. It is by moſt expoſitors taken to be on the Lord's day, though ſome few contradict it. 2. Chriſt choſe the time to ſend the Spirit, when they were unanimouſly aſſembled for his worſhip.

2. And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. 3. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them:

2, 3. NOTE, It is likely it was only on the apoſtles.

4. And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance.

4. They that were unlearned men, were all ſuddenly filled with the Holy Ghoſt, who inſpiring their minds with ſacred light of knowledge, and fervour of affection, cauſed them to utter words in various languages, which they had never learnt, in the praiſes of God and his works.

NOTE, As baptiſm entereth men into the ſtate of chriſtianity, this effuſion of the Spirit ſolemnly inveſted the apoſtles in the full ſtate and power of their offices.

5. And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven.

5. Then were at Pentecoſt Jews out of many nations where they were diſperſed, that came up to the feaſt.

6. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. 7. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? 8. And how hear we every man in our own tongue, wherein we were born? 9. Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia, 10. Phrygia, and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and proſelytes, 11. Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

6, 7, &c. The word of Chriſt and of his goſpel, was that which they ſpake in the tongues of all theſe countries.

12. They were all amazed, and were in doubt, ſaying one to another, What meaneth this? 13. Others mocking, ſaid, Theſe men are full of new wine.

12, 13. Some derided them as drunken.

14. But Peter ſtanding up with the eleven, lift up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words: 15. For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third hour of the day.

14, &c. It is but nine o'clock at which time men uſe to pray faſting (and drunken-

neſs

neſs will not enable a man to ſpeak various languages.)

16. But this is that which was ſpoken by the prophet Joel, 17. And it ſhall come to paſs in the laſt days, (ſaith God) I will pour out of my Spirit upon all fleſh: and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams: 18. And on my ſervants, and on my handmaidens I will pour out in thoſe days of my Spirit, and they ſhall propheſy:

16, &c. This is the fulfilling of what Joel propheſied of the times of the Meſſiah, &c.

19. And I will ſhew wonders in heaven above, and ſigns in the earth beneath; blood, and fire, and vapour of ſmoke. 20. The ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come. 21. And it ſhall come to paſs, *that* whoſoever ſhall call on the name of the Lord, ſhall be ſaved.

19, 20, 21. Many prodigies in heaven and earth, as if the frame of nature did ſhake or were altered, ſhall go before the deſtruction of the temple and nation of the Jews, but faithful, praying chriſtians ſhall be ſaved.

22. Ye men of Iſrael, hear theſe words, Jeſus of Nazareth, a man approved of God among you, by miracles and wonders and ſigns, which God did by him in the midſt of you, as ye yourſelves alſo know: 23. Him being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain: 24. Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it.

22, 23, 24. You deny not the fact of thoſe miracles done by Jeſus, which are the infallible works of God's atteſtation: God's determinate counſel having appointed him to die as a ſacrifice for the ſins of the world, and he foreknowing all that your wicked hearts do in it hereto, accordingly with wicked hands you have murdered him, (not at all excuſable by the ſaid decree or foreknowledge of God.) But God raiſed him from the dead having looſed the bonds of death, it being impoſſible he ſhould be held and conquered by it.

NOTE, The word tranſlated *pains* of death, may be alſo tranſlated bonds: But if it muſt be read [*pains*] death as a ſeparation of ſoul and body is by privation a penal ſtate; though not dolorous by poſitive evil; yet ſome think that the article of deſcent into Hell ſignifieth ſome poſitive penalty on Chriſt's ſoul, called here *the pains of death*. But moſt think otherwiſe.

25. For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved. 26. Therefore did my heart rejoice, and my tongue was glad: moreover alſo, my fleſh ſhall reſt in hope. 27. Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption.

NOTE, Though David ſpake this partly of himſelf, the Holy Ghoſt ſpake it by him of Chriſt, That God would not leave him in the ſtate of death, nor ſuffer his body to be corrupted.

28. Thou haſt made known to me the ways of life; thou ſhalt make me full of joy with thy countenance. 29. Men *and* brethren, let me freely ſpeak unto you of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day: 30. Therefore being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt to ſit on his throne: 31. He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.

30. *Qu.* How is Chriſt ſaid to ſit on David's throne, which was of a viſible earthly kingdom? *Anſw.* It is that which was principally meant in the promiſe to David: And the eminent and the higheſt reign containeth the lower under its power.

2. The article of Chriſt's deſcent into hell, is ſo largely handled by many, that I will not here interpoſe any more of it, than to ſay that I take it to be beſt expounded by A. Biſhop Uſher, in his anſwer to the Je-

ſuits

ſuits challenge. And this text ſpeaking firſt of David, and ultimately of Chriſt, ſeemeth to mean no other hell for Chriſt, but what David meant of himſelf: which is *hades*, the ſtate of ſeparated ſouls, as ſuch.

32. This Jeſus hath God raiſed up, whereof we all are witneſſes. 33. Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear.

32. We being all witneſſes of his reſurrection, and aſcenſion, he being in glory in the fulneſs of his power, and having promiſed thus to ſend down the Holy Ghoſt, hath performed his promiſe, as ye ſee and hear: 1. To prove by this miracle, the truth of his power to convince unbelievers, 2. And to enable us to teach the goſpel to the people of divers languages in the world.

NOTE, The apoſtles were credible witneſſes of fact: 2. The Holy Ghoſt is the infallible evidence that Chriſt's miſſion and power is of God.

34. For David is not aſcended into the heavens: but he ſaith himſelf, The LORD ſaid unto my Lord, Sit thou on my right hand, 35. Until I make thy foes thy footſtool.

34. David went not up to heaven bodily as Jeſus did, (but only his ſoul) but he propheſied of Chriſt's aſcenſion and glory.

36. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified, both Lord and Chriſt.

36. All of you therefore, believe theſe divine atteſtations, and know aſſuredly that this Jeſus whom you crucified is in glory, exalted by God to be the Lord, King and Saviour.

37. Now when they heard *this*, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, Men *and* brethren, what ſhall we do?

37. Theſe words accompanied with ſo great evidence, and the work of the Spirit now poured out, they could not reſiſt, but their hearts convinced were pricked or wounded with grief and fear, to find that they had crucified the Meſſiah whom they expected; And they cried out, Is there yet no hope or remedy? If there be, what ſhall we do?

38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.

38. There is yet hope and remedy. Repent of this and all your ſins, and give up yourſelves by faith to Chriſt in the baptiſmal covenant, and your ſins ſhall be remitted, and this Holy Ghoſt which you now admire ſhall alſo be given unto you.

39. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.

39. For the Meſſiah with his grace of remiſſion, and the Spirit, is promiſed and is offered to you that are Jews, and your whole nation and children in the firſt place, and ſhall be yours yet, if you accept the offer: And not to you only, but to as many as God ſhall call of the Gentiles in the remoteſt parts of the world; For Chriſt is now to be the Univerſal King and Saviour of all nations and perſons that accept him.

40. And with many other words did he teſtify and exhort, ſaying, Save yourſelves from this untoward generation.

40. And with many more exhortations he perſuaded them to believe and repent, and not to imitate the unbelieving, perſecuting, hardened part of the Jews, leſt they periſh with them.

41. Then they that gladly received his word, were baptized; and the ſame day there were added *unto them* about three thouſand ſouls.

41. Then they that believed and gladly conſented to be Chriſtians, were baptized: And that day about three thouſand were converted to chriſtianity.

1. Theſe Jews were before inſtructed in much of the law and prophets, and therefore their baptiſm was not delayed ſo long as the following churches delayed the baptizing of the Gentile Catechumens. 2. Yet though all were converted that day, it is not certain that all were baptized that day. 3. None were baptized that did not profeſs to believe the eſſentials of the baptiſmal covenant (That Jeſus is the Chriſt ſent of God to reconcile us to him, and give us remiſſion of ſin, and his Spirit and everlaſting ſalvation) and profeſt not willing conſent to the covenant.

42. And

42. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.

42. And being thus convinced, converted and ſacramentally bound and devoted to Chriſt, they continued united in communion with the apoſtles, in learning their doctrine, and in brotherly communication and love, and in celebration of the Lord's Supper, and in conjunct prayer: The apoſtles conducting the ſociety in all this.

43. And fear came upon every ſoul: and many wonders and ſigns were done by the apoſtles.

43. The wonder amazed all men, and the miracles wrought by the apoſtles increaſed men's conviction.

44. And all that believed were together, and had all things common, 45. And ſold their poſſeſſions and goods, and parted them to all men, as every man had need.

44. The greatneſs of the thing raiſed them above the world, and the Holy Ghoſt filled them with ſuch love as made every one to be to another as himſelf, and ſo made all common, not by deſtroying *property* but *ſelfiſhneſs*, and cauſing charity: And God that moved them to it, knew that they were quickly to be driven from their poſſeſſions in Judea.

46. And they continued daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart.

46. In the temple was the meeting of the multitude, and from houſe to houſe they had their leſſer meetings where they did eat together and ſacramentally communicate, and all with great joy and ſingleneſs of heart.

NOTE, *Breaking bread* ſometimes ſignifieth common eating together, and ſometimes ſacramental communicating. And it is likeſt here to ſignify both conjunct, becauſe there the church uſed the ſacrament at the end of a meal, and not alone as now.

47. Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

47. Praiſing God and applauded by all, (or in charity to all:) God daily added to the church new converts, ſaved from unbelief and ſin, and to be ſaved by further grace and glory.

CHAP. III.

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

1. NOTE, They conformed to the Jews ordinary way of chooſing the temple for a place of prayer, and chooſing the common hour.

2. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to aſk alms of them that entered into the temple. 3. Who ſeeing Peter and John about to go into the temple, aſked an alms. 4. And Peter faſtening his eyes upon him, with John, ſaid, Look on us. 5. And he gave heed unto them, expecting to receive ſomething of them. 6. Then Peter ſaid, Silver and gold have I none; but ſuch as I have give I thee: In the name of Jeſus Chriſt of Nazareth, riſe up and walk.

2. NOTE, 1. They that have not money may have much better: Holineſs and ſpiritual riches are found moſt with poverty. 2. God gave this cripple better than he aſked.

7. And he took him by the right hand, and lift *him* up; and immediately his feet and ancle bones received ſtrength. 8. And he leaping up, ſtood, and walked, and entered with them into the temple, walking and leaping, and praiſing God.

7. NOTE, This and ſuch miracles were not at the mere will of the apoſtles: but when God would work them, his ſpirit by inſpiration made it known to them, and put them on.

9. And all the people ſaw him walking and praiſing God. 10. And they knew that it was he which ſat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

9, 10. He had ſo long uſed to be there begging, that they well knew him, and wondered at the change.

11. And

11. And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

11. The miracle made the people crowd to gaze at them.

12. And when Peter ſaw *it*, he anſwered unto the people, Ye men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?

12. After all the miracles that Chriſt himſelf did, why make you ſo ſtrange a matter of this: or why gaze you with wonder on us, as if you thought we did it by our own power or holineſs.

13. The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers hath glorified his Son Jeſus; whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let *him* go. 14. But ye denied the Holy One, and the juſt, and deſired a murderer to be granted unto you, 15. And killed the prince of life, whom God hath raiſed from the dead; whereof we are witneſſes.

13. This is the work of Jeſus glorified, whom ye murdered, though he was the Holy One and Juſt, and the Lord of Life, now raiſed to glory.

16. And his name, through faith in his name hath made this man ſtrong, whom ye ſee and know: yea, the faith which is by him, hath given him this perfect ſoundneſs in the preſence of you all.

16. *Queſt.* Whoſe faith was it? The lame man ſhewed no belief in Chriſt before he was healed. *Anſw.* 1. It was by the apoſtles faith. 2. And for the generating faith in others.

17. And now brethren, I wot that through ignorance ye did *it* as *did* alſo your rulers.

17. Note, Ignorance is the common cauſe of error and all ſin: But ſome men's ignorance is more wilful than others and againſt more light, and hath leſs excuſe: And ſo was the rulers worſe than the people.

18. But thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.

18. God who decreed Chriſt's ſufferings for man, foretold it and permitted your ſin that did it; and his propheſies and promiſes of our redemption are thus fulfilled.

19. Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord. 20. And he ſhall ſend Jeſus Chriſt, which before was preached unto you:

19, 20. Repent therefore of your rejecting Jeſus Chriſt, and be converted to true chriſtianity and godlineſs, that your ſins may be forgiven, and ſo ſound to your comfort, when the time of Chriſt's glorious return, ſhall rejoice all true believers, and God ſhall ſend Jeſus viſibly to juſtify and glorify them, whom we now preach to you, and who was deſigned to be our Saviour.

21. Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began.

21. Who muſt be in the heavens in glory (not viſible here) till the great and bleſſed change ſhall come which God hath promiſed by all his prophets, and ſin and curſe ſhall be taken away, and the creation ſhall be delivered from the bondage of corruption, into the glorious liberty of the ſons of God, and there ſhall be a new heaven and a new earth in which ſhall dwell righteouſneſs: Even the time of our actual, full redemption and ſalvation.

22. For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. 23. And it ſhall come to paſs, *that* every ſoul which will not hear that prophet, ſhall be deſtroyed from among the people.

22, 23. Note, Though Moſes immediately ſpake of the ſpecies of the Jewiſh government, by a prophetical theocracy, that God would not rule them by elective or hereditary kings, but by prophets or men prophetically called (till they caſt off this theocracy;) yet the Holy Ghoſt here tells us that Moſes eminently propheſied this of Chriſt,

Chriſt, who muſt be univerſally obeyed as our ſovereign, and not to obey him will be ſure condemnation, of which the Jews deſtruction was a fore-taſte.

24. Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days.

24. The ſum of all the prophets was to foretel the ſufferings and the kingdom of Chriſt now begun.

25. Ye are the children of the prophets, and of the covenant which God made with our fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.

25. According to the fleſh ye are the poſterity of the prophetical nation, and firſt in that covenant which God made with Abraham, pronouncing all nations bleſſed in his ſeed, as thence deriving their bleſſedneſs.

26. Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

26. Accordingly God having raiſed up his Son, doth firſt offer him and his grace to you before he be preached to the Gentiles; we declare to you his miracles, reſurrection and doctrine, that you may be turned from your unbelief and other ſins, and be a people firſt bleſſed, as pardoned, and ſanctified, and ſaved by his grace.

CHAP. IV.

AND as they ſpake unto the people, the prieſts, and the captain of the temple, and the Sadducees came upon them, 2. Being grieved that they taught the people, and preached through Jeſus the reſurrection from the dead. 3. And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

1. NOTE, The great perſecutors and ſilencers were the prieſts (who ſhould have been the holieſt) and the Sadducees that believed no life but this, and next the ſoldiers that were mercenary. One would wonder what ſhould make ſuch brutiſts as the Sadducees to be ſuch furious ſilencers and perſecutors: If there were no life to come, what harm can other men's hopes of it do them? But in depraved ſouls all faculties are vitiated. A *blind mind* hath a *malignant heart* and a *cruel hand*, to this day: Who perſecute men more for preaching and ſeeking the heavenly glory, than atheiſts and brutiſts who believe there is none ſuch?

4. Howbeit, many of them which heard the word, believed; and the number of the men was about five thouſand.

4. The aſſembly that owned chriſtianity was increaſed to above five thouſand, and that ſucceſs grieved the malignants.

5. And it came to paſs on the morrow, that their rulers, and elders, and ſcribes, 6. And Annas the high prieſt, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high prieſt, were gathered together at Jeruſalem.

5. Their rulers, the high prieſts and their conſorts met in council.

7. And when they had ſet them in the midſt, they aſked, By what power, or by what name have ye done this?

7. Who gave you power and authority to ſet up as miracle workers and preachers to the people.

8. Then Peter filled with the Holy Ghoſt, ſaid unto them, Ye rulers of the people, and elders of Iſrael, 9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole: 10. Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you whole.

8. It is Chriſt's power that did the cure, and to his glory they proclaim it.

11. This is the ſtone which was ſet at nought of you builders, which is become the head of the corner. 12. Neither is there ſalvation in any other: for there is none other name under heaven given among men whereby we muſt be ſaved.

11, 12. He whom you rejected, is made the leader and head over all: And it is only by truſting and obeying him that man can be ſaved.

13. Now when they ſaw the boldneſs of Peter and John, and perceived that they were unlearn-

ed and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jeſus.

13. When they perceived their freedom of ſpeech, and that they had not been bred up to learning, but were vulgar perſons untaught, they marvelled, and took notice that they had ſeen them with Jeſus.

14. And beholding the man which was healed ſtanding with them, they could ſay nothing againſt it.

14. The evidence of the fact ſilenced them at preſent, but did not cure their hardened hearts.

15. But when they had commanded them to go aſide out of the council, they confirmed among themſelves, 16. Saying, What ſhall we do to theſe men? for that indeed a notable miracle hath been done by them, *is* manifeſt to all them that dwell in Jeruſalem, and we cannot deny *it*. 17. But that it ſpread no further among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name.

15. NOTE, O the blindneſs and deviliſh malignity of theſe ſilencers of Chriſt's miniſters? While they confeſs the miracle, and ſhould conſult how to repent of their former wickedneſs, they go on to conſult how to ſilence the preachers, and think the apoſtles ſo cowardly, that their threatning would ſerve to hinder them from preaching.

18. And they called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus. 19. But Peter and John anſwered and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye.

18, 19. The hardened wretches called them, and ſilenced them by their pretended authority, commanding them not to ſpeak at all, nor teach in the name of Jeſus: But Peter and John anſwered, the miracle proveth God's atteſtation, and we know it by his ſpirit, and dare you ſay that you are greater than God, and that we ſhould obey you againſt his command? None but an atheiſt dare affirm it.

Queſ. But may not chriſtian rulers and prelates ſilence miniſters, though the Jewiſh might not? *Anſw.* Either of them may ſilence blaſphemy and wickedneſs: But ſure chriſtian rulers have no more power to fight againſt Chriſt and his goſpel, and ſilence his miniſters than heathens, but much more obligation to encourage them.

Queſ. But muſt not miniſters, called by men, obey men that ſilence them, though apoſtles called by Chriſt, might not? *Anſw.* They that are call juſtly by men, are called by Chriſt, who that way ſignified his will: And Timothy that was called by men, is charged before God and the Lord Jeſus Chriſt, who ſhall judge, &c. to preach the word, and be inſtant in ſeaſon and out of ſeaſon, &c. Which way ſoever Chriſt call men, they are bound to be true to him. Chriſtian rulers muſt be obeyed in the determination of circumſtances (as time, places, maintenance, &c.) which are left to them as judges of edification; but not when they forbid Chriſt's miniſters the work to which they are vowed, and conſecrated, unleſs they be *unable*, or *forfeit their commiſſion*. The paſtors or biſhops preached three hundred years againſt the will of emperors and kings, and long after againſt the will of Chriſtian emperors, called Arians, Eutychians, Monotheliteſ, &c.

20. For we cannot but ſpeak the things which we have ſeen and heard.

20. We are not ſo blind and hardened, as to go againſt all the divine evidences, which we have ſeen and heard, and to ſilence what God bids us ſpeak, of which we have been the eye and ear witneſſes ourſelves.

21. So when they had further threatened them, they let them go, finding nothing how they might puniſh them, becauſe of the people: for all men glorified God for that which was done.

21. The common people were not ſo blinded, hardened and malignant, as the chief prieſts and rulers, but glorified God for that which did but ſtir up the rulers malice. 2. God made the people a reſtraint to the prieſts and rulers rage.

22. For the man was above forty years old, on whom this miracle of healing was ſhewed.

22. For the caſe was paſt all doubt, the man having been thus lame forty years. *Chap.* 3. 2.

23. And being let go, they went to their own company, and reported all that the chief prieſts and elders

ders had ſaid unto them. 24. And when they heard that, they lift up their voice to God with one accord, and ſaid,

23. NOTE, Not that all are ſuppoſed with conjunct voice to ſay juſt the ſame words, but either ſome of them one part and ſome another; or ſome ſaid theſe words with others acclamations and conſent: or they all ſpake by turns to the ſame ſenſe.

Lord, thou *art* God which haſt made heaven and earth, and the ſea, and all that in them is: 25. Who by the mouth of thy ſervant David haſt ſaid, Why did the heathen rage, and the people imagine vain things? 26. The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his Chriſt.

24. God propheſied by David, that the rulers of the nations, Gentiles and Jews, ſhould in vain join their counſels and powers againſt Chriſt, his goſpel and his kingdom.

27. For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together. 28. For to do whatſoever thy hand and thy counſel determined before to be done.

27. All combined by their own wickedneſs to do that which God hath fore-determined. God fore-decreed that Chriſt ſhould be a ſacrifice for ſin; but the wicked determinations of their wills that did it, God only foreſaw and permitted, but did not cauſe.

29. And now, Lord, behold their threatening: and grant unto thy ſervants, that with all boldneſs they may ſpeak thy word. 30. By ſtretching forth thine hand to heal: and that ſigns and wonders may be done by the name of thy holy child Jeſus.

29, 30. NOTE, 1. That the threatenings of malignant people are a fit opportunity for God's grace to his ſervants. 2. Boldneſs to preach when unjuſtly forbidden, is a great effect of God's grace to his ſervants. 3. The gift of convincing miracles, though promiſed, muſt be prayed for by them.

31. And when they had prayed, the place was ſhaken where they were aſſembled together; and they were all filled with the Holy Ghoſt and they ſpake the word of God with boldneſs.

31. The ſpirit cauſed them thus to pray, and more of the ſpirit was poured on them, in anſwer to thoſe prayers; giving the boldneſs which they aſked, and that with a ſignal ſhaking of the place.

32. And the multitude of them that believed, were of one heart, and of one ſoul: neither ſaid any *of them*, that ought of the things which he poſſeſſed, was his own, but they had all things common.

32. They were all of one mind, and will and practice, united in fervent love, which made all common to them.

NOTE, It was not a commonneſs by levelling titles, but by voluntary fervent love. 2. And the ſpirit did this in the beginning to give the world an example what true chriſtianity and the ſpirit's operation is, even ſuch fervent love to each other for Chriſt's ſake, as deſtroyeth all ſinful ſelfiſhneſs, and maketh others intereſt to be to us as our own, and ſo uniteth us in one body.

33. And with great power gave the apoſtles witneſs of the reſurrection of the Lord Jeſus: and great grace was upon them all.

33. And with evident miracles and wonderful gifts of the ſpirit, did the apoſtles perform their teſtimony of Chriſt's reſurrection: And the favour of God and man was upon them, or great charity prevailed among them.

34. Neither was there any among them that lacked: for as many as were poſſeſſors of lands, or houſes, ſold them, and brought the prices of the things that were ſold, 35. And laid *them* down at the apoſtles feet: and diſtribution was made unto every man according as he had need.

34. This was neither to be the conſtant practice, nor yet was it an unwiſe exceſs of zeal. but it was a preſent effect of the ſpirit, to ſhew what a degree of love all chriſtians ſhould deſire, and what ſelf-denial and contempt of riches it ſhould cauſe.

36. And Joſes, who by the apoſtles was ſurnamed Barnabas (which is, being interpreted, The ſon of conſolation) a Levite, *and* of the

country of Cyprus, 37. Having land ſold *it*, and brought the money, and laid *it* at the apoſtles feet.

36, 37. To ſignify his renouncing the world and ſelfiſhneſs in love to Chriſt and his church; He himſelf being after to go abroad the world to preach the goſpel.

CHAP. V.

BUT a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion, 2. And kept back *part* of the price, his wife alſo being privy *to it*, and brought a certain part, and laid *it* at the apoſtles feet. 3. But Peter ſaid, Ananias, why hath Satan filled thine heart to lie to the Holy Ghoſt, and to keep back *part* of the price of the land?

1. They pretended to give the whole price, but brought a part and ſaid it was all. .... Why haſt thou let Satan put ſo great a ſin into thy heart, as to think to deceive the Holy Ghoſt in us apoſtles, as if he knew not when thou lieſt.

NOTE, The ſin conſiſted, 1. In hypocriſy, pretending to give more than he did. 2. In the remnant of a worldly diſtruſtful mind, that could not truſt God with all. 3. In blaſphemy againſt the Holy Ghoſt implied, as if he knew not the heart. 4. In reſerving what he pretended to devote, which was a kind of ſacriledge.

4. Whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lied unto men, but unto God.

4. While it was unſold, it was thy own and in thy power, and ſo was the money when thou hadſt ſold it; why did thy heart conceive ſo great a ſin, as to play the hypocrite and lie? Didſt thou not know that it was to God who knew thy heart?

5. And Ananias hearing theſe words, fell down and gave up the ghoſt: and great fear came on all them that heard theſe things.

5. NOTE, This was by part of the apoſtolical power, to [*retain ſin*] or puniſh it in the time and manner that the ſpirit in them did chooſe; which made believers ſee that Chriſt hath puniſhments and is to be feared, when mercy and holy things are abuſed.

6. And the young men aroſe, wound him up, and carried *him* out, and buried *him*. 7. And it was about the ſpace of three hours after, when his wife, not knowing what was done, came in. 8. And Peter anſwered unto her, Tell me whether ye ſold the land for ſo much. And ſhe ſaid, Yea, for ſo much. 9. Then Peter ſaid unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy huſband *are* at the door, and ſhall carry thee out. 10. Then fell ſhe down ſtraightway at his feet, and yielded up the ghoſt: and the young men came in and found her dead, and carrying *her* forth, buried *her* by her huſband.

6. NOTE, This was to confirm the honour of the Holy Ghoſt in the apoſtles, and the certainty of their teſtimony ſealed by him; and to do that which magiſtrates, by the ſword, afterwards were to do. As the prophetical theocracy under Moſes and Joſhua, differed from the monarchy of Saul; ſo more did the apoſtles, punniſhing men by the power of the Holy Ghoſt, from chriſtian magiſtrates who came after.

11. And great fear came upon all the church, and upon as many as heard theſe things.

11. NOTE, Under the moſt joyful tidings of love mercy and ſalvation, God ſeeth that ſome fear is needful.

12. And by the hands of the apoſtles were many ſigns and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

12. A large porch into the temple, was the place of their unanimous aſſembling.

13. And of the reſt durſt no man join himſelf to them: but the people magnified them.

13. NOTE, Though the goſpel invite all, it flattereth none; but will tell hypocrites and liars of their danger, to drive them from entering deceitfully into the church. As there is more hope in the church to the ſincere, there is more danger there to hypocrites, than to thoſe without.

14. And believers were the more added to the Lord, multitudes both of men and women)

14. Yet theſe judgments frightening away hypocrites,

hypocrites, hindred not the increaſe of the church: but the powerful works of the Holy Ghoſt, external and internal, converted multitudes of both ſexes.

15. Inſomuch that they brought forth the ſick into the ſtreets, and laid *them* on beds and couches, that at the leaſt, the ſhadow of Peter paſſing by, might overſhadow ſome of them.

15. As nature taught them to deſire the healing of their bodies, experience taught them to expect miracles from the apoſtles, and that the very ſhadow of Peter ſhould tend to heal them.

16. There came alſo a multitude *out* of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.

16 NOTE, Reader, That all this was done as well for us at this day, as for them then: All our hopes, comforts and holineſs dependeth on our belief of the promiſes of the life to come by Chriſt: The things are unſeen and much above us: Had we not God's own teſtimony from heaven, by many uncontrouled miracles, our reaſon would be puzzled and in doubt, and our faith might fail: But God knoweth our weakneſs, and by all the miracles that they were then convinced by, who ſaw them, we alſo are convinced, to whom, by infallible record they are tranſmitted; as if we had ſtood by and ſeen all theſe things.

17. Then the high prieſt roſe up, and all they that were with him (which is the Sect of the Sadducees) and were filled with indignation, 18. And laid their hands on the apoſtles, and put them in the common priſon.

17, 18. NOTE, So horridly corrupted was the arch prieſthood in thoſe times, that the atheiſtical brutiſh ſadducees were their party; Prieſthood and prophane brutiſts were as one body; malignity filled theſe with indignation, and made them perſecute and impriſon the apoſtles.

19. But the angel of the Lord by night opened the priſon-doors, and brought them forth, and ſaid, 20. Go, ſtand and ſpeak in the temple to the people, all the words of this life.

19, 20. God will be above man: Angels can do more than devils and perſecutors; They can open the priſon-doors, and ſay, Go and fear not theſe proud tyrants, but preach to the people in the temple, all the doctrine of Chriſt's reſurrection, and of our reſurrection and ſalvation by him, and let prieſts and ſadducees, and infidels do their worſt to you.

21. And when they heard *that*, they entered into the temple early in the morning, and taught. But the high prieſt came, and they that were with him, and called the council together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought.

21. The prieſt and his council ſent to have them brought out of priſon before them.

22. But when the officers came, and found them not in the priſon, they returned, and told, 23. Saying, The priſon truly found we ſhut with all ſafety, and the keepers ſtanding without before the doors: but when we had opened, we found no man within.

22. It was not owing to the keepers that they got out.

24. Now when the high prieſt, and the captain of the temple, and the chief prieſts heard theſe things, they doubted of them whereunto this would grow.

24. NOTE, They ſaw that God overcame their malice, and that the goſpel would not be ſo eaſily ſuppreſſed as they imagined.

25. Then came one and told them, ſaying, Behold, the men whom ye put in priſon, are ſtanding in the temple, and teaching the people. 26. Then went the captain with the officers, and brought them without violence: (for they feared the people, leſt they ſhould have been ſtoned):

26. NOTE, It is ſtrange that they accuſed not the people of ſedition, or rebellion, or a riot; and the apoſtles of heading it.

27. And when they had brought them, they ſet *them* before the council: and the high prieſt aſked them, 28. Saying, Did not we ſtraitly command you, that you ſhould not teach in this name? and behold, ye have filled Jeruſalem with your doctrine,

doctrine, and intend to bring this man's blood upon us.

27. NOTE, O the blindneſs and madneſs of proud worms! What are your commands againſt God? Did not God command you not to murder, and them to preach his word? Did not you bring his blood upon yourſelves?

29. Then Peter and the *other* apoſtles anſwered and ſaid, We ought to obey God rather than men.

29. NOTE, This none of them durſt deny. But it is conſcience and obedience to God that diabolists fight againſt.

30. The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree. 31. Him hath God exalted with his right hand, *to be* a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.

30. That God of our Fathers, whom you profeſs to obey, hath raiſed up Jeſus, whom ye crucified, from death, and hath exalted him by and at his right hand, to be the Lord of all, and the Saviour of his people, to give them converting grace, and repentance, and forgiveneſs of ſins.

32. And we are his witneſſes of theſe things; and *ſo is* alſo the Holy Ghoſt, whom God hath given to them that obey him. 33. When they heard *that*, they were cut *to the heart*, and took counſel to ſlay them.

32. And of his reſurrection and aſcenſion we are entruſted witneſſes, and muſt not ſilence our teſtimony, and of his preſent power and glory, this gift of the ſpirit is a full proof, whoſe effects you ſee yourſelves, and which God giveth to them that obey his goſpel.

34. Then ſtood there up one in the council, a Phariſee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apoſtles forth a little ſpace, 35. And ſaid unto them, Ye men of Iſrael, take heed to yourſelves, what ye intend to do as touching theſe men. 36. For before theſe days roſe up Theudas, boaſting himſelf to be ſomebody, to whom a number of men, about four hundred, joined themſelves: who was ſlain, and all as many as obeyed him, were ſcattered and brought to nought

34. NOTE, This Phariſee is not ſo mad as the beaſtly Sadducees: Who this Theudas was, we have no other notice, but by the words of Gamaliel.

37. After this man roſe up Judas of Galilee, in the days of the taxing, and drew away much people after him: he alſo periſhed, and all even as many as obeyed him, were diſperſed.

37. This Judas pretended to be a captain of the people againſt ſubmitting to the Roman taxing; which he called ſervitude and unſufferable.

38. And now I ſay unto you, Refrain from theſe men, and let them alone: for if this counſel, or this work be of men, it will come to nought:

38. By God's providence without your violence.

39. But if it be of God, ye cannot overthrow it: leſt haply ye be found even to fight againſt God.

39. You will overthrow yourſelves and not it, if it be of God: It is madneſs to fight againſt him?

NOTE, O that the malignant world would but examine which cauſe God is for.

40. And to him they agreed: and when they had called the apoſtles, and beaten *them*, they commanded that they ſhould not ſpeak in the name of Jeſus, and let them go. 41. And they departed from the preſence of the council, rejoicing that they were counted worthy to ſuffer ſhame for his name.

40. NOTE, Cauſeleſs ſtripes were the mercy of theſe men. The Holy Ghoſt did not work miracles to revenge theſe injuries to the apoſtles: But taught them to rejoice in this reproach for preaching Chriſt, as their great honour.

42. And daily in the temple, and in every houſe, they ceaſed not to teach and preach Jeſus Chriſt.

42. And no commands, threats or cruelties made them ceaſe preaching Chriſt publicly, and from houſe to houſe.

CHAP.

CHAP. VI.

AND in thoſe days, when the number of the diſciples was multiplied, there aroſe a murmuring of the Grecians againſt the Hebrews, becauſe their widows were neglected in the daily miniſtration.

1. NOTE, Thoſe Jews that underſtood the Greek tongue, and uſed the Greek tranſlation of the ſcripture, were called Greeks: who were ſome at Jeruſalem, moſt at Alexandria, and ſome ſcattered abroad the world. 2. Even in the greateſt exemplification of chriſtian love, concord and ſelf-denial, the intereſt of the body, and its proviſions, began a murmuring among this choſen flock that had all things common. And can we now expect to live without murmuring at each other upon croſs intereſts and bodily wants. The ſuffering party will think themſelves injured, and will complain.

2. Then the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God, and ſerve tables.

2. We muſt prefer the greater before the leſs; the preaching of God's word before the charge of diſtributing to love feaſts and to the poor; and we are not ſufficient for both.

3. Wherefore brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom we may appoint over this buſineſs.

3. NOTE, 1. This is the firſt call of officers immediately by men: yet the Holy Ghoſt in the apoſtles inſtituteth the office; but yet they give a reaſon for it. A divine inſtitution, and reaſon from neceſſity and convenience, well agree. 2. The apoſtles fix the number. 3. The congregation muſt chooſe the perſons. 4. God by his Spirit in the apoſtles limited them to certain qualifications: 1. Good report: 2. Full of the Holy Ghoſt: 3. And of wiſdom. The choſen perſons muſt be appointed or authorized and directed by the apoſtles, *incapable matter* maketh both *election* and *men's ordination* void. But yet the electors ſtill are *truſted* whom to elect, and the ordiners whom to ordain; And every error is not a nullity, where there are the eſſential qualifications.

4. But we will give ourſelves continually to prayer, and to the miniſtry of the word.

4. Wherever God will bleſs his church with biſhops indeed, this will be their life and their deſcription.

5. And the ſaying pleaſed the whole multitude: and they choſe Stephen, a man full of faith, and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proſelite of Antioch.

5. The reaſon of the motion, the authority of the apoſtles, and the ſpirit of God, made them all unanimouſly conſent.

6. Whom they ſet before the apoſtles: and when they had prayed, they laid *their* hands on them.

6. Prayer to God to accept and bleſs them, and the authorizing them by the ſign of impoſition of hands, was the apoſtles way of ordination (ſuppoſing them inſtructed for their office.

7. And the word of God increaſed; and the number of the diſciples multiplied in Jeruſalem greatly; and a great company of the prieſts were obedient to the faith.

7. And the ſucceſs of the word increaſed, and the number of the diſciples in Jeruſalem grew very great, and a great company of the prieſts (or a great company, and of the prieſts ſome) were obedient to the doctrine of Chriſt by believing.

8. And Stephen full of faith and power, did great wonders and miracles among the people.

8. Stephen having a great meaſure of the ſpirit, was full of faith and power, and wrought great miracles.

9. Then there aroſe certain of the ſynagogue, which is called *the ſynagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia, diſputing with Stephen.

9. Jeruſalem being the place where the ſcattered Jews of all nations uſed at certain times to worſhip, no wonder if ſeveral countries had their ſeveral ſynagogues. Libertines are by moſt ſuppoſed to be Jews made free: Though ſome derive the name from a country, thinking one letter is changed.

10. And they were not able to reſiſt the wiſdom and the ſpirit by which

which he ſpake. 11. Then they ſuborned men which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and *againſt* God.

10. NOTE, On ſuch terms we diſpute with malignant men. When they cannot reſiſt the truth they turn diaboliſts, and ſuborn men to ſwear to falſe accuſations: *Malignity, blood-thirſty cruelty, and lying* are the three eſſentials of a diaboliſt. 2. It is next to a miracle of providence, that no greater numbers of religious perſons have been murdered in the world by the way of perjury, and pretence of law, when ſo many thouſands hate them, who make no conſcience of falſe oaths.

12. And they ſtirred up the people, and the elders, and the ſcribes, and came upon *him*, and caught him, and brought *him* to the council,

12. NOTE, When informers and perjured witneſſes and council or judges were all of a mind, falſe malignants, blood-thirſty men it was eaſy to foreknow the ſentence.

13. And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the law. 14. For we have heard him ſay, that this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the cuſtoms which Moſes delivered us.

13, 14. NOTE, It is very likely that they heard Stephen ſay ſome words of Chriſt's abrogation of the law, from which the perjured gathered their teſtimony, and putting their own ſenſe on his words made blaſphemy of them, and did not think they were perjured: And what man is there that judges, jury, and witneſſes may not condemn, if they will but put their own ſenſe on their words: Chriſt ſo ſuffered, before Stephen: And it is no wonder or diſhonour to be condemned as the greateſt malefactors by ſuch men: Therefore judge of hiſtory accordingly, where wicked men are the accuſers and judges.

15. And all that ſat in the council, looking ſtedfaſtly on him, ſaw his face as if it had been the face of an angel.

15. With a ſplendor which might amaze them, but did not change them. So much was Dives in hell deceived that one from the dead would convert his ſenſual brethren, when it is like that if Lazarus had come to them as he prayed, they would have put him to death again: For ſo they conſulted to do by another Lazarus whom Chriſt raiſed. But where are theſe judges and gentlemen now?

CHAP. VII.

THEN ſaid the high prieſt, Are theſe things ſo?

1. The arch prieſt is the arch malignant, and with ſeeming gravity doth but enquire after ſin.

2. And he ſaid, Men, brethren, and fathers, hearken, The God of glory appeareth unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran, 3. And ſaid unto him, Get thee out of thy country, and from thy kindred, and come into the land which I ſhall ſhew thee.

2, 3. Obey me in forſaking thy idolatrous country and go to another, which I will direct thee to.

4. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell. 5. And he gave him none inheritance in it, no not *ſo much as* to ſet his foot on: yet he promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when *as yet* he had no child. 6. And God ſpake on this wiſe, that his ſeed ſhould ſojourn in a ſtrange land, and that they ſhould bring them into bondage, and intreat *them* evil four hundred years. 7. And the nation to whom they ſhall be in bondage, will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this place.

4, &c. NOTE, Obedience to God muſt be performed, by the hope of what he promiſeth, though it be many hundred years after, and not only for preſent poſſeſſion. 2. The four years began at the birth of Iſaac, and not at the going into Egypt.

8. And he gave him the covenant of circumciſion: and ſo *Abraham* begat Iſaac, and circumciſed him the eighth day: and Iſaac *begat* Jacob, and Jacob *begat* the twelve patriarchs. 9. And the patriarchs moved with envy, ſold Joſeph into Egypt:

Egypt: but God was with him, 10. And delivered him out of all his afflictions, and gave him favour and wiſdom in the ſight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his houſe.

8. NOTE, This hiſtory Stephen reciteth to convince them of the greatneſs of their forefathers ſin and theirs, in ſtill hardening their hearts againſt God's mercies.

11. Now there came a dearth over all the land of Egypt and Canaan, and great affliction; and our fathers found no ſuſtenance. 12. But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt. 13. And at the ſecond *time* Joſeph was made known to his brethren; and Joſeph's kindred was made known unto Pharaoh. 14. Then ſent Joſeph, and called his father Jacob to him, and all his kindred, threeſcore and fifteen ſouls. 15. So Jacob went down into Egypt, and died, he and our fathers,

14. *Gen.* 46. 27. ſaith they were but ſeventy: ſome ſay that Stephen included ſome born in Egypt, with Joſeph, and his ſons, and ſons ſons: Others ſay, that the Septuagint which Stephen followed hath a miſtaken word which cauſed the difference.

16. And were carried over into Sychem, and laid in the ſepulchre that Abraham bought for a ſum of money of the ſons of Emmor *the father* of Sychem.

16. Some difference from the Hebrew hiſtory here raiſeth difficulty: The truth ſeemeth to be, Jacob was carried and buried in the field of Macpelah bought by Abraham of Ephron the ſon of Zoar, or of the ſons of Heth, *Gen.* 23. 8. and 49. 32. But Joſeph's bones were carried from Egypt to Sychem, *Joſ.* 24. 31, 32. and buried in the field bought by Jacob of the ſons of Hemer; and in which place his brethren were buried is uncertain.

17. But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Egypt, 18. Till another king aroſe, which knew not Joſeph. 19. The ſame dealt ſubtilly with our kindred, and evil intreated our fathers, ſo that they caſt out their young children, to the end they might not live.

17. NOTE, Man's cruelty and ſubtility fighting in vain againſt God's providence and mercy to his people, is the common caſe of the world.

20. In which time Moſes was born, and was exceeding fair, and nouriſhed up in his father's houſe three months: 21. And when he was caſt out, Pharaoh's daughter took him up, and nouriſhed him for her own ſon.

20. See *Exod.* 2.

22. And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and deeds.

22. And being by Pharaoh's daughter educated as her ſon, he had the advantage of getting all the Egyptian ſort of learning, in which he excelled.

23. And when he was full forty years old, it came into his heart to viſit his brethren the children of Iſrael. 24. And ſeeing one of *them* ſuffer wrong, he defended *him*, and revenged him that was oppreſſed, and ſmote the Egyptian:

23. NOTE, Though Moſes age and learning be not mentioned in the Old Teſtament, it might be otherwiſe known. 2. And whether he was warranted to ſlay the Egyptian by any ſpecial revelation is doubtful.

25. For he ſuppoſed his brethren would have underſtood, how that God by his hand would deliver them; but they underſtood not.

25. What notice he had then of this purpoſe of God, we read not: but ſaith Dr. Hammond, "This lawfully he might do, "in the defence of an innocent perſon's "life, againſt an unjuſt aſſault or violence, "which could not be averted but by this "means."

26. And the next day he ſhewed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are brethren; why do ye wrong one to another?

26. NOTE, Even while they are oppreſſed by the common tyranny of the king, they forbear not quarrelling and wronging one another.

27. But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a ruler and a judge over us? 28. Wilt thou kill me as thou didſt the Egyptian yeſterday?

27, 28. NOTE, 1. It is the injuring party that is uſually readieſt to riſe up againſt peace-makers: 2. He that will reconcile peace-breakers and reprove the injurious, muſt expect to be accuſed as a peace-breaker, and injurious and arrogant himſelf. 3. Self-avengers love not rulers.

29. Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſons.

29. He knew then that the killing this Egyptian would be known to Pharaoh, and therefore fled.

30. And when forty years were expired, there appeared to him in the wilderneſs of mount Sina, an angel of the Lord in a flame of fire in a buſh.

30. The ſame appearance is ſaid to be God and an angel in fire: God ſpeaking by an angel in fire.

31. When Moſes ſaw *it*, he wondered at the ſight: and as he drew near to behold *it*, the voice of the Lord came unto him, 32. *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled, and durſt not behold.

31. If ſo ſmall an appearing of God will make man tremble, why are we not conſtantly awed by the belief of his glory?

33. Then ſaid the Lord to him, Put off thy ſhoes from thy feet: for the place where thou ſtandeſt is holy ground.

33. NOTE, 1. The holineſs of places is their ſeparate relation to ſome holy work of God, or ſome appearance of him. God will have outward bodily expreſſions of inward reverence to him, and to that which is ſpecially related to him.

34. I have ſeen, I have ſeen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will ſend thee into Egypt.

34. NOTE, God is not ignorant or regardleſs of his people's ſufferings: 2. But his uſual ſeaſon of deliverance, is when their ſufferings are at the greateſt.

35. This Moſes, whom they refuſed, ſaying, Who made thee a ruler and a judge? the ſame did God ſend *to be* a ruler and a deliverer by the hands of the angel which appeared to him in the buſh.

35. God ſent by his angel the ſame man to rule and deliver them, whom they refuſed to be their ruler and deliverer; even as you now have done by Jeſus Chriſt whom God hath ſent.

36. He brought them out, after that he had ſhewed wonders and ſigns in the land of Egypt, and in the Red Sea, and in the wilderneſs forty years.

36. God wrought many miracles by him for their deliverance, who had rejected him, (As he hath done by Jeſus for your deliverance.)

37. This is that Moſes which ſaid unto the children of Iſrael, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall ye hear.

37. This Moſes of whom you boaſt, thus propheſied of Chriſt, a prophet, &c.

38. This is he that was in the church in the wilderneſs, with the angel which ſpake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us. 39. To whom our fathers would not obey, but thruſt *him* from them, and in their hearts turned back again into Egypt, 40. Saying unto Aaron, Make us gods to go before us; for *as for* this Moſes, which brought us out of the land of Egypt, we wot not what is become of him.

38. This is he whoſe name you honour, who was in the congregation in the wilderneſs, who received the oracles of God by voice, which he gave you then as the way of life (in ſubordination to faith in his promiſes) whom yet your anceſtors would not obey, but rebelled againſt him, and refuſed him, and unthankfully would have returned to that Egyptian bondage, from which by ſo many miracles they were delivered; yea, rebelled againſt God and turned idolators, and

and made Aaron make them feigned gods to go before them.

41. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

41. So sottish were they as to honour that as God which they had made themselves.

42. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness? 43. Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

42. That the text *Amos* 5. meaneth by Moloch and Remphan, a deifyed Egyptian King, and Saturn. See Dr. Hammond's annot. and other conjectures in Beza, &c. whether this last idolatry was included in the golden calf, or the text only meant they fell to it after Joshua's days, is uncertain: Though the Hebrew say beyond Damascus, and Luke's Greek beyond Babylon, the sense is the same. And Luke writing in the Greek, it is like used not the same word as Stephen in Chaldee.

44. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

44. Our ancestors had the tabernacle of the testimony where was the ark of God that had the tables of the law, and where God used by signs to signify his presence, and give his oracles: This Moses was to make according to the pattern which God shewed him.

45. Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David.

45. This tabernacle our fathers after brought into Canaan with Joshua, and it continued till David's time.

46. Who found favour before God, and desired to find a tabernacle for the God of Jacob. 47. But Solomon built him an house.

46. Who being beloved of God, desired to have built him a temple. But God chose Solomon to build it.

48. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, 49. Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest? 50. Hath not my hand made all these things?

48, 49, 50. Temples are for God's worship, and not for God's confinement or necessary abode: Heaven is the place of his glory, and earth of his lower blessings, and all the world of his presence: He made all things, and needeth not your temple, but may forsake it for your sins.

51. Ye stiff necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

51. Ye are an unruly obstinate people, whose hearts are unreformed and uncircumcised, and your ears stopped against the truth, while you glory in your circumcision: you have in all ages resisted the spirit and word of God, and while you disown your fore-fathers actions, you are like them and do the very same.

53. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just one, of whom ye have been now the betrayers and murderers: 53. Who have received the law by the disposition of angels, and have not kept *it*.

52, 53. You boast of the law and the prophets, and the expected Messiah: But which of the prophets did not your fathers persecute? And those that prophesied of the Messiah, they murdered: And so have you done now by the Messiah himself, and out-done all your ancestors in wickedness; and the law which you boast of delivered by angels, you have neither understood nor kept.

54. When they heard these things, they were cut to the heart and they gnashed on him with *their* teeth.

54. At these words their very hearts were enraged against him, &c.

Reproof, which convinceth and humbleth

them whom God converteth, enrageth proud, obdurate ſinners, and turneth them to perſecute the reprovers: which preſageth their deſtruction.

55. But he being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, 56. And ſaid, Behold, I ſee the heavens opened, and the Son of Man ſtanding on the right hand of God.

55, 56. God gave him ſo extraordinary a meaſure of the ſpirit, as when he looked ſtedfaſtly toward heaven he had an appearance of the glory of God and Chriſt ſtanding at his right hand, which in this rapture he declared to them all.

NOTE, Chriſt ſaw it meet by ſuch a glorious miraculous ſight to encourage and honour his firſt dying martyr. Who would fear ſuffering for Chriſt? Martyrs may expect the ſpirit's greateſt help, and afterward the moſt glorious crown.

57. Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord, 58. And caſt *him* out of the city, and ſtoned *him:* and the witneſſes laid down their clothes at a young man's feet, whoſe name was Saul.

57, 58. NOTE, Holineſs and miracles do but increaſe their rage: They will run when malignity and the devil inſtigates: Sinners are never ſo mad as againſt Chriſt and mercy and their own ſalvation. They that were the accuſers for blaſphemy, were by the law to caſt the firſt ſtone as the executioners.

59. And they ſtoned Stephen, calling upon *God*, and ſaying, Lord Jeſus, receive my ſpirit.

59. NOTE, He that gave up himſelf to Chriſt in life and death, might comfortably expect to be received. 2. The ſpirit liveth after the body's death: and Chriſt receiveth it to himſelf. This is part of Chriſt's office now in heaven. *See my printed ſermon on this text.*

60. And he kneeled down, and cried with a loud a voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

60. He died praying, and that for his perſecutors, as Chriſt did: And its like the converſion of Saul was an anſwer to this prayer. *Qu.* How far may we pray in faith for wicked men, or others, and expect the thing prayed for? *Anſw.* For that which is abſolutely promiſed, we may pray accordingly in aſſurance: For that which ſuppoſeth a qualifying condition in the receiver, we muſt believe that they ſhall have it if they are ſo qualified: For that which hath no promiſe to it, but is merely at God's unrevealed will, we muſt pray with ſubmiſſion to that will, and accordingly take the event for uncertain.

CHAP. VIII.

AND Saul was conſenting unto his death. And at that time there was a great perſecution againſt the church which was at Jeruſalem; and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the apoſtles.

1. NOTE, Saul's perſecution muſt be recorded before his converſion. 2. The pureſt church was not free from the malice of wicked men. 3. God uſed malignant perſecutions for the ſpreading abroad his word.

2. And devout men carried Stephen *to his burial*, and made great lamentation over him.

2. They made a funeral for Stephen with ſolemn mourning.

3. As for Saul, he made havock of the church, entering into every houſe, and haling men and women, committed *them* to priſon.

3. By haling people to priſon out of their houſes, Saul waſted the gathered church.

4. Therefore they that were ſcattered abroad, went every where preaching the word.

4. NOTE, It was a tolerable hurt to their bodies, which brought good to others ſouls, and ſo enlarged the church by ſcattering it, as ſeed is ſcattered that is ſown. 2. All Chriſtians may and muſt publiſh the goſpel where they come. if there be need, though only called miniſters muſt make an office and calling of it, as ſeparated to it.

5. Then Philip went down to the city of Samaria, and preached Chriſt unto them.

5. Philip the deacon preached at the city of Samaria, after by Herod called Sebaſte.

6. And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did. 7. For unclean ſpirits, crying with loud voice, came out of many that were poſſeſſed *with them:* and many taken

taken with palſies, and that were lame, were healed. 8. And there was great joy in that city.

6. The Samaritans received the goſpel with great joy, convinced by miracles, and pleaſed by many cures.

NOTE, The goſpel where ever it cometh is cauſe of great joy.

9. But there was a certain man called Simon, which before time in the ſame city uſed ſorcery, and bewitched the people of Samaria, giving out that himſelf was ſome great one. 10. To whom they all gave heed, from the leaſt to the greateſt, ſaying, This man is the great power of God. 11. And to him they had regard, becauſe that of long time he had bewitched them with ſorceries.

9. One Simon had long been reputed among them ſome great man, even the great power of God, as he boaſted of himſelf; becauſe by ſorcery he had long bewitched, and done ſome ſtrange things among them: and they all admired and regarded him.

NOTE, Deceivers have uſually many followers.

12. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized both men and women.

12. NOTE, This ſudden baptizing yet implieth time for inſtruction, and profeſſion of all eſſential to Chriſtianity.

13. Then Simon himſelf believed alſo: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and ſigns which were done.

13. Simon ſaw the reality of Philip's miracles, being conſcious of the fallacy of his own, and he believed that Jeſus was the Chriſt, and was baptized into his name, and ſtayed with Philip admiring his works.

NOTE, 1. Simon had a ſuperficial opinionative belief, that was not clear and ſound, nor effectual to renew his ſoul. 2. The miniſters of Chriſt baptized not as *heart-ſearchers*, as knowing mens ſincerity, but as taking their profeſſion for their title to baptiſm.

14. Now when the apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John.

14. NOTE, As Peter or John were no rulers of the reſt of the apoſtles, ſo the reſt ſent not them as rulers of them by vote, but by brotherly requeſt and conſent.

15. Who when they were come down, prayed for them that they might receive the Holy Ghoſt. 16. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jeſus.) 17. Then laid they *their* hands on them, and they received the Holy Ghoſt.

15. NOTE, 1. It was at firſt the eminent privilege of the apoſtles, that the Holy Ghoſt ſhould be given by their miniſtry. 2. Impoſition of hands being an uſual act of authoritative benediction, was uſed as the ſign herein. 3. Yet prayer to God muſt firſt prevail for his grant thereof, before the ſign was uſed. 4. This gift of the Holy Ghoſt was not that which is regenerating and neceſſary to pardon and ſalvation (elſe all theſe baptized perſons muſt be ſuppoſed till ſo long after unpardoned;) but it was that extraordinary gift which was for the firſt ſealing and propagating of the goſpel, of which others could be deſcerning judges, (ſuch as languages, propheſy, healing, miracles, &c.) which they were not, of ſincere inward holineſs.

18. And when Simon ſaw that through laying on of the apoſtles hands, the Holy Ghoſt was given, he offered them money, 19. Saying, Give me alſo this power, that on whomſoever I lay hands, he may receive the Holy Ghoſt.

18. NOTE, 1. It was ſuch a thing as Simon could ſee in the preſent effects: 2 He deſired this power in pride for his own advancement, and not for Chriſt and ſouls. 3. He over-valued money, and blaſphemouſly vilified God, as if he ſet his gifts to ſale.

20. But Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.

20. Unleſs thou repent thou ſhalt periſh with thy money, for this blaſphemous thought of God.

21. Thou haſt neither part nor lot in this matter: for thy heart is not right in the ſight of God.

21. Though thou art baptized, thou art no true Chriſtian, nor haſt any part in the grace and ſpirit of Chriſt: for thy heart is unſound and falſe in the ſight of God.

22. Repent

22. Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee. 23. For I perceive that thou art in the gall of bitterneſs, and *in* the bond of iniquity.

22. Preſently repent therefore of that wicked heart and blaſphemous thought; and pray to God for mercy and forgiveneſs, while it is poſſible to be obtained.

Qu. Is not the prayer of the wicked abominable? *Anſw.* Yes, the wicked prayer of the wicked; which is to ſerve his wickedneſs: And his beſt prayers are not qualified for any certain grant: But if he truly *repent*, he is no longer wicked: And the prayers a common repentance (like Ahabs and the Ninevites) may tend towards better, and is better than none. *Qu.* Doth Peter mean that Simon's heart was falſe at his baptiſm, or that he received grace and pardon then, and loſt it after by apoſtaſy. *Anſw.* Simon's ſin made Peter newly perceive that his heart was falſe before, though his body was waſhed; but not that it now began to be falſe by a ſudden apoſtaſy. 1 *Pet.* 3. 21, 22. He was in the gall of bitterneſs and bond of iniquity, through the wickedneſs of his unſanctified heart, even when he was baptized. Yet all this hypocriſy and wickedneſs was pardonable upon repentance.

24. Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.

24. NOTE, His ſight of their miracles and fear of deſtruction humbled him ſo far as to beg their prayers that the threatened judgments might not befal him. But whether the report of ſome old writers be true, that after all this he pretended to be God the Father, and had a conflict with Peter, and flying in the air fell down and was deſtroyed by his prayers, and had a ſtatue at Rome inſcribed, Simoni Deo Sancto, &c. of this many doubt, though others believe it: And if it was he that Paul, 2. *Theſ.* 2. and John in the Revelation ſpeak of, as the *man of ſin*, &c. and the head of hereſies ſo much decried by Paul, (as Doctor Hammond thinks) it is ſtrange that neither Luke, nor Paul, nor Peter, nor Jude, nor James, nor John, who all inveigh againſt hereſies would never once name him, when Nicolaitanus, Diotrephes, Hymenæus, Philetus, &c. are named.

25. And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many villages of the Samaritans. 26. And the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go toward the ſouth, unto the way that goeth down from Jeruſalem unto Gaza, which is deſert. 27. And he aroſe and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip, 28. Was returning, and ſitting in his chariot, read Eſaias the prophet.

25, 26, &c. NOTE, God ſhewed a notable proof in this of his free electing grace.

2. Angels miniſter towards the converſion of God's elect.

3. He that was a proſelite before and came ſo far to worſhip, was better prepared for the goſpel than the Heathens.

4. He that would loſe no time, but was reading God's word on his journey in his chariot, was in God's way for further mercy, which was ſent after him.

29. Then the ſpirit ſaid unto Philip, Go near, and join thyſelf to this chariot.

29. By inſpiration.] NOTE, The chariot was driven ſlowly that he might read and ſo Philip on foot could accompany it. God's ſpirit directeth his word to the elect.

30. And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt? 31. And he ſaid, how can I, except ſome man ſhould guide me? and he deſired Philip that he would come up, and ſit with him.

30. NOTE, God directed him to the text: And God gave him the ſenſe of his own ignorance and inſufficiency to underſtand, and of his need of a teacher. And God gave him an humble mind, to condeſcend to aſk a ſtranger on foot, to come ſit with him in his chariot and teach him. All theſe were happy preparatives to chriſtianity, and further grace.

32. The place of the ſcripture which he read, was this, He was led as a ſheep to the ſlaughter, and like a lamb dumb before his ſhearer, ſo opened he not his mouth: 33.

In

In his humiliation his judgment was taken away: and who ſhall declare his generation? for his life is taken from the earth.

32. He ſuffered innocently and patiently by unrighteous cruel men; He humbled himſelf to undergo their unjuſt judgment: They wickedly triumph over him, as cutting off his life from the earth.

34. And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf, or of ſome other man? 35. Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus. 36. And as they went on *their* way, they came unto a certain water: and the eunuch ſaid, See, *here is* water; what doth hinder me to be baptized?

34, 35. NOTE, 1. He firſt craveth inſtruction and then baptiſm, and is not forced to be baptized againſt his will.

37. And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God.

37. If thou believe with a ſerious, well grounded, reſolved faith, thou mayeſt be baptized, and have the preſent remiſſion of ſin, as a chriſtian.

NOTE, The belief that Jeſus is the Son of God includeth all the reſt that is neceſſary to ſalvation, that is, That there is a God whom we offended, to whom he reconcileth us, and who gave him to us in love, and that his word is true, and that by the word and by the Holy Ghoſt he ſanctifieth and prepareth us for heaven.

38. And he commanded the chariot to ſtand ſtill: and they went down both into the water both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more: and he went on his way rejoicing.

38, 39. The angel or power of God caught away Philip.

NOTE, A converted man hath great cauſe of rejoicing. The goſpel proclaimed, much more heartily received, is matter of great joy. 2. The tradition of Abaſſia (where is a great empire of chriſtians) is that they received the chriſtian faith by this man who was the queen's lord treaſurer. And ſome learned men conjecture that it was rather by Frumentius and Edoſius, and that it was Abaſſia that was by hiſtorians miſcalled India: But if theſe firſt brought in church government by a biſhop, the eunuch might bring lay chriſtianity before.

40. But Philip was found at Azotus: and paſſing through, he preached in all the cities, till he came to Ceſarea.

CHAP. IX.

AND Saul yet breathing out threatenings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, 2. And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem.

1. Ignorant zeal made Saul ſet himſelf to deſtroy the chriſtians, and he ſought to the high prieſt for power, and travelled toward Damaſcus to do it, that he might find them out and bring them in bonds.

3. And as he journeyed, he came near Damaſcus: and ſuddenly there ſhined round about him a light from heaven.

3. God the father of light, uſeth to ſhew himſelf to man by light, external and internal, and ſo do his angels, when the devil is the prince of darkneſs.

4. And he fell to the earth, and heard a voice, ſaying unto him, Saul, Saul, why perſecuteſt thou me?

4. The power of God went forth with that light, and caſt him to the ground, &c. NOTE, 1. Love and mercy in Chriſt expoſtulate with a blinded furious ſinner, in order to his converſion. 2. But till power had caſt him down, the expoſtulation came not: God can ſoon lay proud perſecutors on the earth, and tame them, and make them fear and hear. 3. Whatever is done againſt chriſtians for any thing that Chriſt commandeth them, he taketh as done againſt himſelf. If we are bound by the law of Chriſt to preach, to pray, to edify each other, to live a holy life, and we be reviled, ſcorned, called all manner of evil names, impriſoned, fined, baniſhed, or murdered, for this Chriſt will judge the doers of it as doing it againſt him.

5. And

5. And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: *It is* hard for thee to kick againſt the pricks.

5. NOTE, Did wicked perſecutors know Chriſt, it would reſtrain them from perſecution, (but the ſubtil devil hath taught hypocrite chriſtians to perſecute him as by his own authority and commiſſion, and in his own name, and for his church, that is, themſelves.) 2. Chriſt's ſervants ſhould no more doubt of their ſeaſonable vindication when perſecuted for their duty, than if Chriſt were perſonally perſecuted in their ſtead. 3. O how terrible will it at laſt prove to perſecutors, that they have kicked with their bare feet againſt the pricks or thorns of God's diſpleaſure? Who hath hardened himſelf againſt him and hath proſpered? Or who hath conquered the Almighty.

6. And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord *ſaid* unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do.

6. NOTE, God can make the fierceſt perſecutor tremble: And then, O how they are changed, ready to do any thing that God will bid them, which before they perſecuted! And if the change be true, this will hold and come to practice. 2. O then what need have proud perſecutors to be caſt down, and how great a mercy to them it may prove!

7. And the men which journeyed with him, ſtood ſpeechleſs, hearing a voice, but ſeeing no man.

7. NOTE, In *Acts* 22. 9. it is ſaid, [They that were with him ſaw the light and were afraid, but heard not the voice of him that ſpake.] The ſenſe of both is, they ſaw the light and heard the ſound, which it is like was a thunder, or like it; but heard not the voice or words of Chriſt, which in that ſound were uttered to him, nor ſaw any ſimilitude of Chriſt. Though we have only Paul's witneſs of this, his after life of labour, ſuffering and miracles proveth it to be true.

8. And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought *him* into Damaſcus.

8. This ſtroke of blindneſs, was to convince him of the blindneſs of his perſecuting fury.

9. And he was three days without ſight, and neither did eat nor drink.

9. NOTE, This was ſome conformity to Chriſt's being three days and nights in the darkſome grave.

10. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I *am here*, Lord. 11. And the Lord *ſaid* unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas, for *one* called Saul of Tarſus: for behold, he prayeth. 12. And hath ſeen in a viſion a man named Ananias, coming in, and putting *his* hand on him, that he might receive his ſight.

10. Ananias was a Chriſtian appointed by God to this work on Saul. 2. Praying was (next to reſolved obedience and ſubmiſſion) the firſt fruits of Saul's converſion.

13. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem: 14. And here he hath authority from the chief prieſts, to bind all that call on thy name.

13. NOTE, Ananias objecteth what he had heard of Saul, as rendering his converſion improbable.

15. But the Lord ſaid unto him, Go thy way: for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael. 16. For I will ſhew him how great things he muſt ſuffer for my name's ſake.

15. Obey me who know man, and my own decrees, and object not former things againſt me, I have choſen him, &c.

17. And Ananias went his way, and entered into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord, (*even* Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt.

17. God hath made known to me, what he

he did to thee by the way, and hath ſent me that thou mighteſt be reſtored to thy ſight, and filled with the Holy Ghoſt, for gifts neceſſary to the miniſtry.

18. And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized.

18. He was miraculouſly ſtruck blind, and miraculouſly cured, and then baptized.

19. And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus. 20. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God.

19, 20. Being ſtrengthened with food, he converſed certain days with the Chriſtians at Damaſcus whom he purpoſed to have perſecuted, and forthwith preached Chriſt in the ſynagogue to the Jews, that he is the Son of God, and conſequently all his goſpel true. (And then going into Arabia returned to Damaſcus again before he went to Jeruſalem.)

21. But all that heard *him* were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts?

21. The ſudden change from being a deſtroying perſecutor to be a preacher, made the people wonder.

22. But Saul increaſed the more in ſtrength and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

22. Proving Jeſus to be the true Chriſt, inferreth all the reſt to be believed.

23. And after that many days were fulfilled, the Jews took counſel to kill him:

23. If one of the leaders of the perſecutors or malignant wicked men ſhould be converted and perſuade his companions to turn, they would but ſeek to kill him alſo, till God convert them.

24. But their laying await was known of Saul: and they watched the gates day and night to kill him. 25. Then the diſciples took him by night, and let *him* down by the wall in a baſket.

24. NOTE, It is lawful to avoid the violence of bloody perſecutors by ſecret flight.

26. And when Saul was come to Jeruſalem, he aſſayed to join himſelf to the diſciples: but they were all afraid of him, and believed not that he was a diſciple.

26. NOTE, 1. Converſion will ſhew itſelf by joining with the converted. 2. Known perſecutors and wicked men are not too haſtily to be truſted, when they profeſs converſion.

27. But Barnabas took him, and brought *him* to the apoſtles, and declared unto them, how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Jeſus. 28. And he was with them coming in, and going out at Jeruſalem.

27, 28. This evidence was ſatisfactory, and they received him to their conſtant ſociety of the church.

29. And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the Grecians: but they went about to ſlay him. 30. *Which* when the brethren knew, they brought him down to Ceſarea, and ſent him forth to Tarſus.

29, 30. He preached Chriſt boldly and confuted the unbelieving Jews that uſed the Greek tongue. But they ſought to kill him, &c.

31. Then had the churches reſt throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghoſt, were multiplied.

31. Saul being converted who was a chief perſecutor, and he being removed whom they afterward muſt maligned, the chriſtian churches were quiet a while from perſecution, and were edified in knowledge, and holineſs of heart and life, living in obedience to God, and in the comfort of the inward grace, and outward gifts and miracles of the Holy Ghoſt, by which they were multiplied.

32. And it came to paſs, as Peter paſſed throughout all *quarters*, he came down alſo to the ſaints which dwelt at Lydda.

32. NOTE, He was no Chriſtian who was

not a ſaint, by dedication to God and by profeſſion.

33. And there he found a certain man named Eneas, which had kept his bed eight years, and was ſick of the palſy. 34. And Peter ſaid unto him, Eneas, Jeſus Chriſt maketh thee whole: ariſe, and make thy bed. And he aroſe immediately.

33. NOTE, The length and nature of the diſeaſe made the miracle the more notable and convincing.

35. And all that dwelt at Lydda, and Saron, ſaw him, and turned to the Lord.

35. The undeniable miracle cauſed a general conviction and converſion of them.

36. Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which ſhe did. 37. And it came to paſs in thoſe days, that ſhe was ſick and died: whom when they had waſhed, they laid *her* in an upper chamber. 38. And foraſmuch as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring *him* that he would not delay to come to them.

36. A laborious charitable woman being dead, the chriſtians had faith to believe that by Peter's miniſtry ſhe might be raiſed to life.

39. Then Peter aroſe, and went with them. When he was come, they brought him into the upper chamber: and all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made while ſhe was with them.

39. NOTE, It is like they were poor widows, that ſhewed the fruit of her labour and charity to them and others.

40. But Peter put them all forth, and kneeled down and prayed, and turning *him* to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes: and when ſhe ſaw Peter, ſhe ſat up. 41. And he gave her his hand, and lift her up; and when he had called the ſaints and widows, preſented her alive.

40. NOTE, This was not a miracle to be done without fervent prayer: and it is like Peter had aſſurance of raiſing her as an anſwer to his prayer, before he ſaid, Ariſe.

42. And it was known throughout all Joppa; and many believed in the Lord.

42. Thus miracles made chriſtians, and fully ſealed the teſtimony of the apoſtles.

43. And it came to paſs, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

THERE was a certain man in Ceſarea, called Cornelius, a centurion of the band called the Italian *band*,

1. In Ceſarea the chief city of the country about ſeventy miles from Jeruſalem, where was a Roman garriſon, was one Cornelius captain of an hundred in the Italian regiment, or legion.

2. *A* devout *man*, and one that feared God, with all his houſe, which gave much alms to the people, and prayed to God always.

2. A proſelyte that was a godly man and fearing God, with all his houſhold, liberal in giving alms, and conſtant in prayer.

2. NOTE, We muſt not think this man under mere common grace, but in a ſtate of ſaving grace, ſuch as the faithful Jews had before Chriſt's incarnation; ſuch being prepared above others to believe in Chriſt perſonally, when he was come and preached to them. This is notified, 1. In that he was a proſelyte of juſtice, though not circumciſed. 2. He is called a godly man (or devont.) 3. He kept no other in his houſe. 4. He was full of works of charity. 5. And conſtant in prayer, with due faſting. 6. God teſtified his acceptance of him.

3. He ſaw in a viſion evidently, about the ninth hour of the day, an angel of God coming in to him, and ſaying unto him, Cornelius.

3. Being faſting and at prayer at three o'clock in the afternoon, an angel appeared to him.

4. And when he looked on him, he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy prayers and thine alms are come up for a memorial before God.

4. The

4. The ſight of the angel ſtruck him with dread, &c. He ſaid, Thy prayers and alms coming from faith and a ſincere heart, are ſo acceptable to God, that he hath ſent me to give thee this notice of it, and to reward thee with a farther bleſſing.

5. And now ſend men to Joppa, and call for *one* Simon whoſe ſurname is Peter: 6. He lodgeth with one Simon a tanner, whoſe houſe is by the ſea-ſide: he ſhall tell thee what thou oughteſt to do.

5. NOTE, God will honour his appointed qualified inſtruments in the giving of his mercies.

7. And when the angel which ſpake unto Cornelius was departed, he called two of his houſhold-ſervants, and a devout ſoldier of them that waited on him continually: 8. And when he had declared all *theſe* things unto them, he ſent them to Joppa.

7, 8. NOTE, O what a bleſſing to a family is a good maſter that will keep ſuch about him as he can truſt, and alſo deſerve his ſpecial love! And what happy ſociety are ſuch families! This man had even godly ſoldiers, who uſe to be the worſt of men.

9. On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the houſe-top to pray, about the ſixth hour.

9. NOTE, God doth no great things uſually, but by men of prayer, at leaſt accepteth no other.

10. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11. And ſaw heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet knit at the four corners, and let down to the earth: 12. Wherein were all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air. 13. And there came a voice to him, Riſe, Peter; kill, and eat.

10 The clean and the unclean, noted the Jews and Gentiles, and alſo the abrogation of the ceremonial laws of meats.

14. But Peter ſaid, Not ſo, Lord; for I have never eaten any thing that is common or unclean. 15. And the voice *ſpake* unto him again the ſecond time, What God hath cleanſed, *that* call not thou common. 16. This was done thrice: and the veſſel was received up again into heaven.

14. What meats or what perſons God hath cleanſed, do not thou call polluted and unclean, to be rejected.

17. Now while Peter doubted in himſelf what this viſion which he had ſeen, ſhould mean; behold, the men which were ſent from Cornelius, had made enquiry for Simon's houſe, and ſtood before the gate, 18. And called, and aſked whether Simon which was ſurnamed Peter, were lodged there.

17. The ſame God directeth both the viſion, and the meſſages of Cornelius to concur.

19. While Peter thought on the viſion, the ſpirit ſaid unto him, Behold, three men ſeek thee. 20. Ariſe therefore, and get thee down, and go with them, doubting nothing: for I have ſent them.

20. NOTE, How this ſpeaking of the ſpirit was done and known, they only that have it can fully conceive.

21. Then Peter went down to the men which were ſent unto him from Cornelius; and ſaid, Behold, I am he whom ye ſeek: what *is* the cauſe wherefore ye are come? 22. And they ſaid, Cornelius the centurion, a juſt man, and one that feareth God, and of good report among all the nations of the Jews, was warned from God by an holy angel, to ſend for thee into his houſe, and to hear words of thee.

22. God commanded Cornelius to ſend for thee to hear thee.

23. Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. 24. And the morrow after they entered into Ceſarea: and Cornelius waited for them, and had called together his kinſmen and near friends.

23, 24. NOTE, This good man had a care that his kindred and friends might all be ſaved as well as he.

25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worſhipped *him*. 26. But Peter took him up, ſaying, Stand up; I myſelf alſo am a man.

25. NOTE, It was not a divine worſhip that Cornelius gave him; but yet Peter would not accept of any that was ſo extraordinary, as was unmeet for an humble man to own.

27. And as he talked with him, he went in, and found many that were come together.

27. NOTE, As evil as thoſe times were, ſuch conventicles were then allowed.

28. And he ſaid unto them, Ye know how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath ſhewed me that I ſhould not call any man common or unclean. 29. Therefore came I *unto you* without gainſaying, as ſoon as I was ſent for: I aſk therefore for what intent ye have ſent for me.

28. God hath ſatisfied me to come to you, though Gentiles.

30. And Cornelius ſaid, Four days ago I was faſting until this hour, and at the ninth hour I prayed in my houſe, and behold, a man ſtood before me in bright clothing, 31. And ſaid, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the ſight of God. 32. Send therefore to Joppa, and call hither Simon whoſe ſurname is Peter; he is lodged in the houſe of *one* Simon a tanner, by the ſea-ſide; who when he cometh, ſhall ſpeak unto thee. 33. Immediately therefore I ſent to thee; and thou haſt well done that thou art come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.

30. I was thus commanded by an angel of God to ſend for thee; and now I and my friends are all here ready as in God's preſence, obediently to hear whatever meſſage or command God ſendeth by thee to us; (ſome copies have [before thee] not [God.]

34. Then Peter openeth *his* mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons: 35. But in every nation, he that feareth him, and worketh righteouſneſs, is accepteth with him.

34. I do by this inſtance more fully than before perceive, that God reſpecteth not men for their country ſake, or any common worldly privileges, but for their real goodneſs; and whatever nation a man be of, if he ſo ſincerely believe in God and his mercy, as to fear and ſerve him, or to work righteouſneſs, or truly obey his laws, he ſhall be mercifully accepted by him, who is the rewarder of them that diligently ſeek him.

36. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all). 37. That word *(I ſay)* you know which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached; 38. How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him.

36, &c. The word which God ſent to the children of Iſrael was not like Moſes's law confined to them, but it was the proclaiming of reconciliation to all Jews and Gentiles that will believe in him, who is by redemption Lord of all (and not only of the Jews,) This word you cannot but have heard hath been publiſhed throughout all Judea, &c. How God endued Jeſus with the Holy Ghoſt and with power who went about doing good and healing, &c.

39. And we are witneſſes of all things which he did both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree: 40. Him God raiſed up the third day, and ſhewed him openly, 41. Not to all the people, but unto witneſſes, choſen before of God, *even* to us, who did eat and drink with him after he roſe from the dead,

39. We

39. We are witneſſes of his doctrine and miracles, and of his reſurrection, and did eat and drink with him, being choſen to this office

42. And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God *to be* the judge of quick and dead.

42. Judge of all that are alive at his coming, and that were dead before and are then raiſed.

43. To him give all the prophets witneſs, that through his name, whoſoever believeth in him, ſhall receive remiſſion of ſins.

43. All the prophets foretold that through the merits of this the Meſſiah, God by his covenant of grace would give remiſſion of ſins to all that truly believe in him.

44. While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them which heard the word.

44. Even while Peter was thus ſpeaking, the great miraculous gift of the Holy Ghoſt, came down on all that heard, which broke out in the effects before them all.

45. And they of the circumciſion which believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt. 46. For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter,

45. This was aſtoniſhing news to the Jewiſh chriſtians, to hear Gentiles ſpeak tongues not learned, and to be rapt up in the praiſe of God.

47. Can any man forbid water, that theſe ſhould not be baptized, which have received the Holy Ghoſt, as well as we?

47. Can any reaſon be given why theſe though Gentiles, ſhould not be baptized, when God hath thus ſignally owned them by his miraculous gift of the ſpirit, as he hath done us.

48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

48. He cauſed them to be entered by baptiſm into the chriſtian covenant and church and church: And they prayed him to ſtay a while with them, to confirm and comfort them.

CHAP. XI.

AND the apoſtles and brethren that were in Judea, heard that the Gentiles had alſo received the word of God. 2. And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him, 3. Saying, Thou wenteſt in to men uncircumciſed, and didſt eat with them.

1, 2. NOTE, 1. Even in the pure apoſtolical firſt church there were wrangling contending chriſtians. 2. Even that which ſhould have been their rejoicing was their matter of cenſorious contention. 3. Theſe weak ones charged ſin on the apoſtle as if they had been wiſer and holier than he. 4. It was the ſeparating and ſelf-honouring vice which cauſed this cenſorious contention.

4. But Peter rehearſed *the matter* from the beginning and expounded *it* by order unto them, ſaying, 5. I was in the city of Joppa, praying; and in a trance I ſaw a viſion, A certain veſſel deſcend, as it had been a great ſheet, let down from heaven by four corners; and it came even to me. 6. Upon the which when I had faſtened mine eyes, I conſidered, and ſaw four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air. 7. And I heard a voice ſaying unto me, Ariſe, Peter; ſlay, and eat. 8. But I ſaid, Not ſo, Lord: for nothing common or unclean hath at any time entered into my mouth. 9. But the voice anſwered me again from heaven, What God hath cleanſed, *that* call not thou common. 10. And this was done three times: and all were drawn up again into heaven. 11. And behold, immediately there were three men already come unto the houſe where I was, ſent from Ceſarea unto me. 12. And the Spirit bade me go with them, nothing doubting. Moreover, theſe ſix brethren accompanied me, and we entered into the man's houſe: 13. And he ſhewed us how he had ſeen an angel in his houſe, which

ſtood

ſtood, and ſaid unto him, Send men to Joppa, and call for Simon, whoſe ſurname is Peter: 14. Who ſhall tell thee words, whereby thou and all thy houſe ſhall be ſaved.

4. Of all this we have ſpoken on the former chapter.

NOTE, 1. God who hath ordained the miniſtry of men, will uſe it for men's ſalvation. 2. How greatly ſhould the goſpel and mens preaching it be valued, when it is God's mean's of ſaving men. 3. God uſed then to covenant and ſave whole houſholds together. And it ſeems Cornelius's houſe was prepared for it.

15. And as I began to ſpeak, the Holy Ghoſt fell on them, as on us at the beginning. 16. Then remembered I the word of the Lord, how that he ſaid, John indeed baptized with water; but ye ſhall be baptized with the Holy Ghoſt.

15, 16. I remembered Chriſt's promiſe of the ſpirit, and ſaw that he owned them by fulfilling it.

17. Foraſmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God?

17. Seeing God ſo evidently owned them as he had done us, I was neither able nor willing to oppoſe God in his way of mercy to the Gentiles, which ſhould rather be our joy.

18. When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

18. NOTE, 1. God's miraculous gift of the ſpirit was an undeniable evidence of his approbation. 2. Cenſorious ſeparating contention came from haſty raſh judging of things unknown, and before they heard what could be ſaid. 3. When contentious cenſorious Chriſtians come to hear and know what may be ſaid, they may yield and change their minds.

19. Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

19. NOTE, The calling of the Gentiles was not yet well underſtood by them.

20. And ſome of them were men of Cyprus, and Cyrene, which when they were come to Antioch, ſpake unto the Grecians, preaching the Lord Jeſus.

20. NOTE, Whether by the Grecians be meant the Jews that ſpeak Greek, or Gentile Proſelytes, is doubtful.

21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

21. God bleſſed their miniſtry to the converſion of a great number to chriſtianity.

22. Then tidings of theſe things came unto the ears of the church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as far as Antioch.

22. To confirm them and carry on the work.

23. Who when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord. 24. For he was a good man, and full of the Holy Ghoſt, and of faith: and much people was added unto the Lord.

23. It rejoiced him to ſee what God's grace had done.

NOTE, Every good man will be glad at the converſion of ſouls, and the increaſe of the church, (as diaboliſts are grieved at it, and fight againſt it.)

2. Young converts need counſel and exhortation to be confirmed and perſevere. 3. Confirmation conſiſteth in a habitual fixed reſolution, or full purpoſe to cleave to the Lord.

25. Then departed Barnabas to Tarſus, for to ſeek Saul. 26. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch.

25. Barnabas having ſought Saul, and drawn him to Antioch for more public ſervice, they two did, for a whole year, teach much people in the church-aſſembly (which it ſeems was then but one:) And the diſciples were then firſt called Chriſtians, who before were called by reproachers but Gali-

leans

leans and Nazarites: (and ſince by hereſy and by hereticating reproaches, are called by a multitude of dividing and diſgraceful names)

27 And in thoſe days came prophets from Jeruſalem unto Antioch. 28. And there ſtood up one of them named Agabus, and ſignified by the ſpirit, that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Ceſar.

28. In divers countries, eſpecially in Judas, ſhould be a dearth.

29. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. 30. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

29, 30. The famine being moſt in Judea (the country being dry and poor) and having frequent famines, and many converts, to ſhew the power of love, having ſold their poſſeſſions heretofore for common uſe, the Chriſtians of other countries, ſent them relief, by Paul and Barnabas, to the elders of the church to be juſtly diſtributed, as there was need.

NOTE, Whether by elders here be meant the unordained ſeniors of the people, or the Preſbyters ordained, as ſuch, or, as Dr. Hammond thought, Dioceſane biſhops, who yet had never a Preſbyter under them, and therefore were the ſingle paſtors of ſingle congregations; is ſufficiently elſewhere conſidered.

CHAP. XII.

NOW about that time Herod the king ſtretched forth *his* hands to vex certain of the church. 2. And killed James the brother of John with the ſword. 3. And becauſe he ſaw it pleaſed the Jews, he proceeded futher to take Peter alſo: (Then were the days of unleavened bread:)

1. NOTE, 1. Kings bear the image of God's dominion, and have their power from him, and not againſt him, and above all men are bound to ſerve him to the utmoſt. Therefore ſuch perſecutors as Herod being the greateſt traitors againſt God, no doubt have anſwerable puniſhment in hell.

2. James that was one who ſought to be chief, was the chief or firſt of all the apoſtles in martyrdom, and drank of Chriſt's cup, and was baptized with his baptiſm. 3. To pleaſe wicked men, this king murdered ſaints, and diſpleaſed God.

4. The holy days of unleavened bread, or Eaſter, are celebrated with the murder of Chriſt firſt, and of James after. This is the hypocrites holineſs.

4. And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers, to keep him, intending after Eaſter to bring him forth to the people.

4. He ſet ſixteen ſoldiers to keep him, that after the paſſover he might ſacrifice him to the people.

5. Peter therefore was kept in priſon; but prayer was made without ceaſing of the church unto God for him.

5. The church for ſo great a miniſter in ſo great danger, betook themſelves to their great remedy, even conſtant, importunate prayer to God.

6. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains; and the keepers before the door kept the priſon.

6. Juſt when the tyrant intended his execution, &c.

NOTE, Chains and keepers are nothing to God.

7. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from *his* hands.

7. NOTE, O how powerful are God's inviſible agents in compariſon of mortal worms. 2. It was a gentle harmleſs ſtroke that the angel gave him, and ſuch are God's awakening ſtrokes.

8. And the angel ſaid unto him, Gird thyſelf, and bind on thy ſandals; And ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. 9. And he went out and followed him, and wiſt not that it was true which was done by the angel: but thought he ſaw a viſion,

8. NOTE, Implicit obedience by following

ing God's call even when we know not whither, is acceptable and ſafe.

10. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him.

10. NOTE, 1. Nothing can hold thoſe that God will deliver. 2. Angels are miniſtering ſpirits for our good.

11. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

11. NOTE, We ſeldom underſtand what God is doing for us in the beginning of our deliverences, as we do at laſt.

12. And when he had conſidered *the thing*, he came to the houſe of Mary the mother of John, whoſe ſurname was Mark, where many were gathered together, praying.

12. When he conſidered what God had done for him, he went to the houſe of Mark's mother, and there in the night was a godly conventicle of many Chriſtians met to pray (no doubt in a ſpecial manner for his deliverance.) God ſent him to them as anſwer to their prayers.

13. And as Peter knocked at the door of the gate, a damſel came to hearken, named Rhoda. 14. And when ſhe knew Peter's voice, ſhe opened not the gate for gladneſs, but ran in, and told how Peter ſtood before the gate.

13. This poor maid that ſhewed ſo much love to Peter by her joy, hath her name recorded in the ſcripture.

15. And they ſaid unto her, Thou art mad. But ſhe conſtantly affirmed that it was even ſo. Then ſaid they, it is his angel.

15. NOTE, The word [mad] doth but expreſs that they thought her groſſly miſtaken, as mad folk uſe to be; only ſpeaking it in ſuch coarſe phraſe as men uſe to ſpeak to ſervants. 2. Whether by his *angel* they meant an *angel* of God repreſenting him, or only a human meſſenger ſent by him, is uncertain.

16. But Peter continued knocking: and when they had opened *the door*, and ſaw him, they were aſtoniſhed. 17. But he beckening unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the priſon. And he ſaid, Go ſhew theſe things unto James, and to the brethren. And he departed, and went into another place.

16. God having firſt ſent him to them that were praying for him in anſwer to their prayers, he firſt tells them to God's glory how he was delivered, and then ſends the notice of it to James (Chriſt's kinſman) and to the brethren for their encouragement. Our mercies are not given us only for ourſelves.

18. Now as ſoon as it was day, there was no ſmall ſtir among the ſoldiers, what was become of Peter. 19. And when Herod had ſought for him, and found him not, he examined the keepers, and commanded that *they* ſhould be put to death. And he went down from Judea to Ceſarea, and *there* abode.

18. NOTE, Whether it was death or impriſonment that the ſoldiers were put to, is doubtful in the Greek text: But it tells us that the innocent may be a prey to tyrants cruelty and injuſtice.

20. And Herod was highly diſpleaſed with them of Tyre and Sidon: but they came with one accord to him, and having made Blaſtus the king's chamberlain their friend, deſired peace: becauſe their country was nouriſhed by the king's *country*.

21. And upon a ſet day, Herod arrayed in royal apparel, ſat upon his throne, and made an oration unto them. 22. And the people gave a ſhout, *ſaying*, *It is* the voice of a god, and not of a man. 23. And immediately the angel of the Lord ſmote him, becauſe he gave not God the glory: and he was eaten of worms and give up the ghoſt.

20, 21. NOTE, A lively inſtance of the caſe of worldly tyrants. To-day countries are crouching to them, and flatterers applauding them, and the peſecuted fearing them,

them, and to-morrow they are the ſtinking food of worms: As Gods to-day, and as dung to-morrow.

24. But the word of God grew and multiplied. 25. And Barnabas and Saul returned from Jeruſalem, when they had fulfilled *their* miniſtry, and took with them John whoſe ſurname was Mark.

24. NOTE, Both the deliverance of Peter, and the death of Herod, furthered the ſucceſs of the goſpel.

CHAP. XIII.

NOW there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

1. The church aſſembled at Antioch, had then in it many men of eminent gifts for prophecy and teaching.

2. And as they miniſtered to the Lord, and faſted, the Holy Ghoſt ſaid, Separate me Barnabas and Saul, for the work whereunto I have called them.

2. NOTE, To whom the Holy Ghoſt manifeſted this, whether to many or to few, is uncertain.

3. And when they had faſted and prayed, and laid their hands on them, they ſent *them* away. 4. So they being ſent forth by the Holy Ghoſt, departed unto Seleucia; and from thence they ſailed to Cyprus. 5. And when they were at Salamis, they preached the word of God in the ſynagogues of the Jews: and they had alſo John to *their* miniſter.

3. NOTE, This was not the firſt authorizing of them to be miniſters by office; for they were called and preached before. But it was their call or miſſion to this particular work, to go abroad preaching to many nations. To be ſeparated to the miniſtry is to be done but once: But to be appointed to this or that place, charge or flock, may be oft done, and that by faſting, prayer, and impoſition of hands. 2. They began their preaching uſually in the Jews ſynagogues in all countries, where there were ſuch where they came, they being expectants of the Meſſiah.

6. And when they had gone through the iſle unto Paphos, they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name *was* Barjeſus: 7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and deſired to hear the word of God.

7. NOTE, His prudence made him willing to be inſtructed, and to hear men that ſaid they were ſent by God.

8. But Elymas the ſorcerer (for ſo is his name by interpretation) withſtood them, ſeeking to turn away the deputy from the faith.

8. Elymas (which ſignifieth a magician) oppoſed them to hinder the deputy's converſion.

9. Then Saul (who alſo *is called* Paul) filled with the Holy Ghoſt, ſet his eyes on him, 10. And ſaid, O full of all ſubtility and all miſchief, thou child of the devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord? 11. And now behold, the hand of the Lord *is* upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſs; and he went about ſeeking ſome to lead him by the hand.

9. The Holy Ghoſt inſpired Paul to paſs this ſentence when he was reſolved to execute it: it came not by the will of man primarily.

12. Then the deputy when he ſaw what was done, believed, being aſtoniſhed at the doctrine of the Lord.

12. Whether the deputy was baptized is uncertain, but being converted to the faith, we may ſay to his honour that Sergius Paulus was the firſt chriſtian magiſtrate (unleſs you will call the Jewiſh converted prieſts, magiſtrates: Conſtantine was not the firſt.) But he had no power to uſe magiſtracy for chriſtianity, ſave obliquely.

2. The judgment of God on Elymas was for the deputy's converſion: what he did himſelf is unknown.

13. Now when Paul and his company looſed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to

Jeruſalem: 14. But when they departed from Perga, they came to Antioch in Piſidia, and went into the ſynagogue on the ſabbath day, and ſat down.

13. NOTE, They began with the deſpiſed Jews ſtill, as underſtanding each others languages, and as the moſt prepared to hear the news of the Meſſiah: miraculous language was like miraculous works: not conſtant and at the ſpeakers will, as if they ſtill ſpake by miracles.

15. And after the reading of the law and the prophets, the rulers of the ſynagogue ſent unto them, ſaying, Ye men *and* brethren, if ye have any word of exhortation for the people, ſay on.

15. NOTE, Thus were their rulers like church-juſtices, that diſpoſed of order, that were no teachers themſelves. 2. It was among the Jews allowed any man, that profeſſed to be a wiſe man and a teacher, though not in office, to teach the people by the conſent of the ruler of the ſynagogue. 3. The reading of the law and prophets was the chief part of their liturgy.

16. Then Paul ſtood up, and beckoning with *his* hand, ſaid, Men of Iſrael, and ye that fear God, give audience. 17. The God of this people of Iſrael choſe our fathers, and exalted the people when they dwelt as ſtrangers in the land of Egypt, and with an high arm brought he them out of it. 18 And about the time of forty years ſuffered he their manners in the wilderneſs. 19. And when he had deſtroyed ſeven nations in the land of Canaan, he divided their land to them by lot. 20. And after that, he gave *unto them* judges about the ſpace of four hundred and fifty years, until Samuel the prophet. 21. And afterward they deſired a king: and God gave unto them Saul the ſon of Kis, a man of the tribe of Bejamin, by the ſpace of forty years. 22. And when he had removed him, he raiſed up unto them David to be their king; to whom alſo he gave teſtimony, and ſaid, I have found David the *ſon* of Jeſſe, a man after mine own heart, which ſhall fulfil all my will.

16, &c. NOTE, The recital of the hiſtory of the Jews, was by Peter and Stephen and Paul judged the meeteſt way to introduce the tidings of Chriſt as come, it being that which the Jews believed and underſtood, and on which they grounded their privileges and expectations.

23. Of this man's ſeed hath God according to *his* promiſe raiſed unto Iſrael a Saviour Jeſus: 24. When John had firſt preached before his coming, the baptiſm of repentance to all the people of Iſrael.

23. This Jeſus is the ſon of David whom you expect, and John by preaching and baptizing foreſhewed you.

25. And as John fulfilled his courſe, he ſaid, Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whoſe ſhoes of his feet I am not worthy to looſe.

25. John told you that he was not the Chriſt, but that this Jeſus was he.

26. Men *and* brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.

26. To you Jews and Proſelites who are prepared by the fear of God and expectation of the Meſſiah, we are ſent to tell you that he is come, that you may believe in him to ſalvation.

27. For they that dwelt at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled *them* in condemning *him*. 28. And though they found no cauſe of death *in him*, yet deſired they Pilate that he ſhould be ſlain. 29. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a ſepulchre; 30. But God raiſed him from the dead.

27. The chief of your nation, not believing in him, nor underſtanding the prophets, fulfilled the prophecy by killing him, but God raiſed him.

31. And

31. And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people.

31. He ſhewed himſelf to thoſe that he choſe to be his witneſſes to the world.

32. And we declare unto you glad tidings, how that the promiſe which was made unto the fathers, 33. God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond pſalm, Thou art my ſon, this day have I begotten thee.

32. To you expectants we bring joyful news, the Meſſiah is come, the promiſe of him is fulfilled to us, and Chriſt is riſen.

NOTE, Seeing all men love glad tidings, the goſpel ſhould be welcome to all.

33. And as David the type is called God's begotten Son, becauſe he exalted him to the throne, ſo is that word fulfilled now in Chriſt, indeed begotten of God, and raiſed to glory.

34. And as concerning that he raiſed him up from the dead, *now* no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David.

34. And this everlaſting kingdom which Chriſt is raiſed to, is that called the ſure mercies of David, *Iſa.* 55. 3.

35. Wherefore he ſaith alſo in another *pſalm*, Thou ſhalt not ſuffer thine Holy One to ſee corruption. 36. For David after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption: 37. But he whom God raiſed again, ſaw no corruption.

35. This muſt be meant of Chriſt, &c.

38. Be it known unto you therefore men *and* brethren, that through this man is preached unto you the forgiveneſs of ſins: 39. And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes.

38, 39. By his ſacrifice and merits and interceſſion and kingly power, all ſins ſhall be pardoned to all that truly believe in him, and take him for their Saviour and King; And by him all ſuch are acquit from damning guilt and puniſhment (initially now by his pardoning law of grace, and finally hereafter by his judgment and execution) from which the law of Moſes can never juſtify or acquit you, by all its ſacrifices, and your obſervances.

40. Beware therefore, leſt that come upon you which is ſpoken of in the prophets. 41. Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which you ſhall in no wiſe believe, though a man declare it unto you.

40. Take heed leſt your obſtinate unbelief cauſe God to caſt you off, and take in the Gentiles in your ſtead.

42. And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them the next ſabbath.

42. Some diſlike theſe words, but others eſpecially proſelytes deſired to hear them again. By the ſame *words* is meant the *ſame doctrine:* NOTE, They groſly miſtake that ſay it is the Lord's day, as ſuch, that is here called the next Sabbath.

43. Now when the congregation was broken up, many of the Jews, and religious proſelytes, followed Paul and Barnabas; who ſpeaking to them, perſuaded them to continue in the grace of God.

43. Beginners newly convinced muſt be followed with perſuaſions to proceed and perſevere.

44. And the next ſabbath-day came almoſt the whole city together to hear the word of God. 45. But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming.

44, 45. NOTE, 1. The apoſtles did uſe to meet on the Jews Sabbath in their ſynagogues, and to obſerve the outward reſt of them while they were among the Jews, both to get an opportunity of preaching to them, and to avoid their offence, till the diſſolution of their ſtate had in fact caſt down their law and policy, which Chriſt had before abrogated.

2. The crowds of hearers and multitude of converts being hateful to Satan, doth uſually ſtir up rage in his ſervants, and raiſe greater oppoſition.

46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

46, 47. God did appoint us to offer Christ first to you Jews, and he, or we rejected not you first: But seeing by your obstinate rejecting of Christ and his gospel, you make and shew yourselves unworthy and incapable of so great mercy, we go to the Gentiles; for so is our commission.

48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

48. NOTE, It is a controversy what is here meant by [*Ordained to eternal life,*] whether it be [*Ordained by God's decree*] or [*ordered by preparing grace:*] But there is no doctrinal controversy arising from either exposition, those being proselytes or otherwise in the *nearest disposition* to believe, it is probable at the least were the persons here meant: But that God also doth fore-decree whom he will effectually convert and save, should be past doubt with all sober christians, the perfection of God, and the words of scripture making it plain: And not only Augustine and protestants, but almost all the papists, doctors, and schoolmen, proving it. And Dr. Hammond confesseth that this preparing grace is God's gift; which therefore he before purposed to give. But when he opposeth [*The absolute decree of destinating them, whatsoever they do, to salvation:*] It is very ill done so to insinuate that this is the opinion of those that dissent from him: who are so far from it, that they hold that to destinate to holiness and salvation, is one and the same decree of God: Of this see my Catholic Theology fully handling it: Alas for this sad disease in church doctors!

49. And the word of the Lord was published throughout all the region. 50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

50. NOTE, Devout women and men in ignorance may be adversaries to christianity and truth, and instruments of persecution: And the chief and honourable are oft the chief herein. 2. Powerful successful preaching, useth to stir up violent persecuting, which often driveth the preachers to some other place where God hath some to call.

51. But they shook off the dust of their feet against them, and came unto Iconium.

51. NOTE, As excommunication was dismal to them that were cut off, *so shaking off the dust of their feet* against them was a dismal signification of a forsaken people.

52. And the disciples were filled with joy, and with the Holy Ghost.

52. NOTE, God's grace and the church's joy may increase under persecution, and expulsion by men.

CHAP. XIV.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed. 2. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.

1, 2. Still the great success of the ministry is attended with the greatest envy and opposition of bad men.

3. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands

3. NOTE, Long preaching is needful to root that word which one or two sermons often leaveth loose 2. Miracles were the convincing cause of the credibility of the apostles testimony.

4. But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

4. NOTE, The gospel causeth divisions by saving some, or else all would perish together in concord.

5. And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* despitefully, and to stone them, 6. They were aware of *it*, and fled unto Lystra and Derbe,

Derbe, cities of Lycaonia, and unto the region that lieth round about: 7. And there they preached the gospel.

5. NOTE, Still persecution disperseth the gospel.

8. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. 9. The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 10. Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

8. The Holy Ghost, when he would do the miracle, made Paul discern the man's faith, and exciteth him to bid him stand up.

11. And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

11. They knew that such a miracle must be a supernatural work, and done by God; and they called them by the usual names of their Gods.

13. Then the priest of Jupiter which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

13. The priest of Jupiter, whose temple or statue was without the city, brought oxen to sacrifice to them.

NOTE, Such men are readier for idolatries than to receive God's word.

14. *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out, 15. And saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.

14. NOTE, 1. The number of the twelve apostles was fitted to the Jews twelve tribes, to whom the gospel was first to be preached: But when Christ would gather the Gentile church, he increased the number, and Paul was commissioned by a voice from heaven, and he and Barnabas, by a special mission of Christ, by the Holy Ghost. 2. The significant ceremony of *renting the clothes*, is used by these two apostles. 3. All good men hate idolatry, and would not be idolized themselves. 4. The devil would honour the ministers of Christ overmuch, when it is to contradict their doctrine.

16. Who in times past suffered all nations to walk in their own ways. 17. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

16. He hath long connived by patient permissions, at the manifold idolatries and vices of the world, not punishing them as they deserved: Yet his common mercies to men's bodies, did both signify, that he is the merciful ruler and benefactor to mankind, and that he useth not sinful man as he deserveth, but in mercy obligeth all to gratitude and repentance.

18. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

18. NOTE, So forward are men to forbidden worship, who are backward to spiritual and true.

19. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew *him* out of the city, supposing he had been dead.

19. NOTE, This is the levity of the vulgar, that one day will sacrifice as to Gods, to those, whom after they would kill as malefactors: So little trust is to be placed in them. And though we know not whether most of the same persons were the persecutors, it is likely that many were.

20. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

20. NOTE, It is like his recovery was a miracle; else stoning would have disabled him to travel.

21. And when they had preached the gospel to that city, and had taught many, they returned again

to

to Lyſtra, and *to* Iconium, and *to* Antioch,

21. NOTE, Perſecution made them not forſake the plantations which they had newly made.

22. Confirming the ſouls of the diſciples, *and* exhorting them to continue in the faith, and *ſaying* that we muſt through much tribulation enter into the kingdom of God.

22. Confirming them againſt the temptation of perſecution, which muſt be ſuffered by thoſe that will be ſaved.

23. And when they had ordained them elders in every church, and had prayed with faſting, they commended them to the Lord, on whom they believed.

23. They ſettled the Chriſtians that were converted in theſe ſeveral cities, in church order, ordaining elders in every church, to be the guides and teachers of the reſt; and that with faſting and prayer, becauſe of the great importance of the work.

NOTE, 1. It is made a controverſy, whether the Greek word which is rendered *ordained*, ſignify [by *ſuffrages*] or [by *laying on of hands.*] But it is of ſmall importance: For it is certain, that the apoſtles forced no elders on the people, but ordained them by the peoples choice or conſent: And it is certain, that ordination was the apoſtles act.

2. And it is a controverſy what is here meant by elders; whether dioceſan biſhops, or mere preſbyters, or lay-elders, or deacons alſo. The ſcripture calls all church-guides and teachers, *elders*, and here maketh no diſtinction. It is certain, that each church here was but one ſmall aſſembly, and therefore, if they will call the paſtor of one aſſembly a dioceſane, it is a nominal ſtrife: If they ſay, it is becauſe they had power to govern a dioceſe of a multitude of churches when they were gathered, 1. They muſt prove that power given: 2. Then they were no biſhops of thoſe churches, till they were indeed churches: 3. And it is probable, that about thoſe near cities, that was not in their life time.

Though it be not certain, that by [*Elders in every city*] is meant more than one in each city, yet by the phraſe, it is moſt probable, eſpecially, conſidering what evidence there is of many at Corinth, Antioch and Jeruſalem.

24. And after they had paſſed throughout Piſidia, they came to Pamphylia. 25. And when they had preached the word in Perga, they went down into Attalia: 26. And thence ſailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

24. They returned to Antioch in Syria, (not Antioch in Piſidia) to give the church an account of their ſucceſs.

27. And when they were come and had gathered the church together, they rehearſed all that God had done with them, and how he had opened the door of faith unto the Gentiles. 28. And there they abode long time with the diſciples.

27. NOTE, 1. It was a congregation, and not a dioceſe of a multitude of congregations, that is called the church, which they congregated. 2. They brought them the glad tidings, that the Gentiles had received the faith; Though it was in the Jews ſynagogues that they preached, at leaſt for the moſt part.

CHAP. XV.

AND certain men which came down from Judea, taught the brethren, *and ſaid*, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.

1. Some Chriſtian Jews thought and taught, that circumciſion and keeping the law of Moſes is neceſſary to ſalvation, both to Jew and Gentile chriſtians.

NOTE, 1. The ſound doctrine of chriſtianity was quickly corrupted by erring teachers. 2. The threatening of damnation, and making error ſeem neceſſary to ſalvation, was uſed to affright timorous chriſtians into falſe ways.

2. When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion.

2. NOTE, To be diſſenters and diſputants againſt errors and tyrannical impoſitions upon conſcience, is no fault but a great duty.

2. It is but a groundleſs fiction of ſome that tell us that this was an appeal to Jeruſalem, becauſe it was the metropolis of Syria and Antioch: As if metropolitan church power had been then ſettled: When long

long after, when it was deviſed indeed, Antioch was above Jeruſalem: And it is as vain a fiction that this was an appeal to a general council, as if the apoſtles and elders at Jeruſalem had been a general council, when none of the biſhops of the Gentile churches were there, or called thither. It is notorious that it was an appeal to the apoſtles (taking in the elders) as thoſe that had the certaineſt notice of Chriſt's mind, having converſed with him, and being entruſted to teach all nations whatever he commanded them, and had the greateſt meaſure of the ſpirit: and alſo being Jews themſelves, were ſuch as the Judaizing chriſtians had no reaſon to ſuſpect or reject.

3. And being brought on their way by the church, they paſſed through Phenice, and Samaria, declaring the converſion of the Gentiles: and they cauſed great joy unto all the brethren.

3. NOTE, By the church that brought them on, is neither meant a dioceſe of churches, nor the mere clergy; but the chief men of the congregation of Antioch. 2. The Gentiles converſion was joyful news.

4. And when they were come to Jeruſalem, they were received of the church, and *of* the apoſtles and elders, and they declared all things that God hath done with them. 5. But there roſe up certain of the ſect of the Phariſees which believed, ſaying, That it was needful to circumciſe them, and to command *them* to keep the Law of Moſes.

4. They firſt told them of their ſucceſs on the Gentiles, and then of the doctrine of theſe chriſtian Phariſees.

NOTE, The error, as to the Jews, had a fair religious pretence; for Moſes's law was God's own law, and delivered by angels, and confirmed by miracles; and Chriſt had ſaid that he came not to deſtroy it, &c. Therefore had not apoſtolic teſtimony, and the authority of the Holy Ghoſt by miracles, proved the abrogation, it would more hardly have been believed by good men, than the ſubſtitute canons of biſhops that have no ſuch pretence. But the Gentiles were never under Moſes's law, as ſuch.

6. And the Apoſtles and elders came together for to conſider of this matter.

6. NOTE, God's inſpiration made not conſultation needleſs to themſelves, or to convince gainſayers.

7. And when there had been much diſputing, Peter roſe up, and ſaid unto them, Men *and* brethren, ye know how that a good while ago, God made choice among us that the Gentiles by my mouth ſhould hear the word of the goſpel, and believe. 8. And God which knoweth the hearts, bare them witneſs, giving them the Holy Ghoſt, even as *he did* unto us: 9. And put no difference between us and them, purifying their hearts by faith.

7. Thoſe of the Phariſees way that came with Paul and Barnabas, were heard diſputing for their cauſe, and then Peter ſaid, &c.

10. Now therefore why tempt ye God, to put a yoke upon the neck of the diſciples, which neither our fathers nor we were able to bear?

10. God never put this yoke on the Gentiles, and we Jews have found it a heavy burden.

11. But we believe that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved, even as they.

11. And it is not by the works of Moſes's law, that we Jews are juſtified and ſaved, but in the ſame way that is common to the Gentiles with us, even by the grace of Jeſus Chriſt.

12. Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

12. The miracles and converſion of the Gentiles, was God's approving teſtimony in the caſe.

13. And after they had held their peace, James anſwered, ſaying,

13. NOTE, They were not like the proud magiſterial talkers, ſo full of themſelves, that they have not patience to reſtrain their liſt of ſpeaking till another hath done, but ſtop and ſilence him by rude uncivil interruption, on pretence that he is too long.

13. Men *and* brethren, hearken unto me. 14. Simon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people.

people for his name. 15. And to this agree the words of the prophets; as it is written, 16. After this I will return, and will build again the tabernacle of David which is fallen down: and I will build again the ruins thereof, and I will ſet it up: 17. That the reſidue of men might ſeek after the Lord, and all the Gentiles upon whom my name is called, ſaith the Lord, who doeth all theſe things.

13, 14. NOTE, Some think James meaneth the prophecy of Simeon, *Luke* 2. 32. A light to lighten the Gentiles; but it is more likely (though not certain) that it is Peter here that he meaneth.

18. Known unto God are all his works from the beginning of the world.

18. God that hath propheſied of this calling of the Gentiles, decreed and foreknew it. They are his works as well as we, and he is merciful to all.

19. Wherefore my ſentence is, that we trouble not them, which from among the Gentiles are turned to God. 20. But that we write unto them, that they abſtain from pollutions of idols, and *from* fornication, and *from* things ſtrangled, and *from* blood.

19. NOTE, It is not agreed by expoſitors what theſe words mean, whether it be only things indifferent that are here determined (as Beza and ſome others think, and that only to avoid offence for a time: Or whether it be the precepts of Noah impoſed on the proſelytes of the gate, as ſuch, (as Dr. Hammond thought). They that go the firſt way, think, that by [*fornication*] here, is meant *idolatry*, that is, the countenancing of it by the uſe of things in themſelves indifferent: But moſt think, that by [*fornication*] is meant ſome controverted ſorts of it, (as marrying within ſome prohibited degrees, or uſing concubines, or ſecond wives, which the Jews ſcrupled not.) And others think that the ignorance of Jews and Gentiles of the evil of fornication, and ſome heretics pleading for it, made it, though not indifferent, joined with the reſt.

Thoſe that go the ſecond way, ſay, that to the proſelytes of the gate, the ſeven precepts of Noah were neceſſary, and therefore when they turned chriſtians, not to be caſt off: And by [*blood*] they think is meant [*bloodſhed* or *murder*:] ſo the two laſt precepts (ſaith Dr. Hammond) are, for worſhipping the true God: 2. And not idols: both theſe are included in [*abſtaining* from *meats* offered to *idols*.] 3. Abſtaining from *blood*, is the fifth of thoſe precepts againſt murder. 4. From things ſtrangled is the ſeventh. 5. From *fornication* was the fourth. 6. And many ancient Greek copies add here [*Thou ſhalt not do to another what thou wouldeſt not have done to thee*,] and that containeth that againſt theft and injuſtice, &c. Which ever of theſe be right, it maketh no difference as to our obligation. By *eating* things *ſtrangled* and *blood*, can be meant no more than ſuch beaſtly devouring, either of the blood itſelf, or the blood in the ſtrangled creature, which ſignified a bloody mind, and may harden men in cruelty, and more eaſily diſpoſe them to ſhed man's blood. And if there be any more that is ceremonious in it, it was temporary to avoid the Jews offence; But if any think any more to be unlawful, it is lawful to forbear it.

21. For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day.

21. As for the Jews, the law of Moſes belongs to them, and we leave them to it, till God ſhall diſſolve their ſtate and policy (it is preached by the reading of it in the ſynagogues every ſabbath-day.)

22. Then pleaſed it the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas ſurnamed Barſabas, and Silas, chief men among the brethren:

22. Though the apoſtles were the infallible deciders, the elders and the whole church were unanimous conſenters: and to ſhew the neceſſity of concord, and that even infallible and miraculous teachers yet guide only volunteers; they ſent ſome of their own company (of the college that guided the church at Jeruſalem; or as doctor Hammond thinketh biſhops of ſome ſingle congregation of Judea) that contending parties might not be the only reporters of their ſentence.

23. And they wrote letters by them after this manner, The apoſtles, and elders, and brethren, ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. 24. Foraſmuch as we have heard, that certain which went out from us have troubled you with words, ſubverting your

your ſouls, ſaying, *Ye muſt* be circumciſed, and keep the law; to whom we gave no *ſuch* commandment:

23, 24. NOTE, 1. If falſe teachers pretended apoſtolic authority or miſſion when they were near them, no wonder if they do it now when they are ſo eaſily confuted. 2. Tyrannical impoſitions on conſcience, do but trouble the church and ſubvert ſouls, by pious pretences.

25. It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul; 26. Men that have hazarded their lives for the name of our Lord Jeſus Chriſt. 27. We have ſent therefore Judas and Silas, who ſhall alſo tell *you* the ſame things by mouth.

25. Thus far their letters are credential, to tell them that they may believe the meſſengers.

28. For it ſeemeth good to the Holy Ghoſt and to us, to lay upon you no greater burden than theſe neceſſary things;

28. NOTE, 1. It is prophaneneſs for any biſhops or councils to uſe theſe words, who neither have aſſurance, nor can give any proof that the Holy Ghoſt guideth them. 2. The Holy Ghoſt is againſt impoſing unneceſſary things as neceſſary. Theſe things here impoſed were neceſſary, (at leaſt all to thoſe perſons, and at that time) and moſt (if not all) continually.

29. That ye abſtain from meats offered to Idols, and from blood, and from things ſtrangled, and from fornication: from which if ye keep yourſelves, ye ſhall do well. Fare ye well.

29 It is not Moſes's law that ye are bound to keep, but theſe commoner precepts. Do nothing that ſcandalouſly favoureth idolatry, or favoureth of cruelty and bloodineſs, not eating ſtrangled creatures in the gore blood, avoid defilement, by any ſort of forbidden fleſhly luſt and filthineſs.

30. So when they were diſmiſſed, they came to Antioch: and when they had gathered the multitude together, they delivered the epiſtle.

30. NOTE, The multitude was one aſſembly, not a dioceſe, nor only the clergy.

31. *Which* when they had read, they rejoiced for the conſolation.

31. NOTE, Liberty from toilſome ceremonies (though God firſt inſtituted them) was matter of joy to the churches; But alas few churches are allowed that joy, by their lordly paſtors!

32. And Judas and Silas, being prophets alſo themſelves, exhorted the brethren with many words, and confirmed *them*.

32. NOTE, By [prophets] is meant ſuch as were inſpired by the Holy Ghoſt, either by revelation of any new thing, or by ability to explain and apply known truth.

33. And after they had tarried there a ſpace, they were let go in peace from the brethren unto the apoſtles. 34. Notwithſtanding it pleaſed Silas to abide there ſtill. 35. Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.

33. NOTE, The church of Antioch had many excellent teachers, and it is not intimated, that any one was biſhop over the reſt, or that Paul, Barnabas, Silas, Simeon, Lucius, Manaen, &c. were ſubjects to any one.

36. And ſome days after, Paul ſaid unto Barnabas, Let us go again, and viſit our brethren, in every city where we have preached the word of the Lord, *and ſee* how they do.

36. NOTE, Converted ſouls and planted churches, muſt be further viſited, obſerved and watered.

37. And Barnabas determined to take with them John, whoſe ſurname was Mark. 38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39. And the contention was ſo ſharp between them, that they departed aſunder one from the other; and ſo Barnabas took Mark, and ſailed unto Cyprus; 40. And Paul choſe Silas, and departed, being recommended by the brethren unto the grace of God. 41. And he went through Syria and Cilicia, confirming the churches.

37. NOTE, Apoſtles were not infallible in all things, even about the fitneſs of their helpers. 2. Small differences even to ſharpen contention, may ſtand with chriſtian love and unity. 3. There was then no judge of ſuch controverſies, either biſhop or ſynod, to avoid and end them. 4 But God turned this to good, for the better ſpreading of the goſpel.

CHAP. XVI.

THEN came he to Derbe and Lyſtra: and behold, a certain diſciple was there, named Timotheus, the ſon of a certain woman which was a Jeweſs, and believed; but his father *was* a Greek: 2. Which was well reported of by the brethren that were at Lyſtra and Iconium. 3. Him would Paul have to go forth with him; and took and circumciſed him, becauſe of the Jews which were in thoſe quarters: for they knew all that his father was a Greek.

1. Timothy's mother being a Jew, he might be circumciſed, though his father was a Greek: And becauſe uncircumciſed, he might not be admitted to converſe with the Jews, he circumciſed him, the Jews being yet permitted to uſe the law of Moſes, which he would not have done, had both parents been Gentiles.

4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apoſtles and elders which were at Jeruſalem. 5. And ſo were the churches eſtabliſhed in the faith, and increaſed in number daily.

4, 5. They delivered them the apoſtles decrees, which freed the church from the doubts which the Judaizers had raiſed, and ſo they were quieted and ſettled in judgment, faith and concord, and daily increaſed.

6. Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghoſt to preach the word in Aſia.

6. Forbidden by ſome revelation or inſpiration.

7. After they were come to Myſia, they aſſayed to go into Bithynia: but the Spirit ſuffered them not. 8. And they paſſing by Myſia, came down to Troas.

7. The invitation or inſpiration of God's ſpirit diverted them.

9. And a viſion appeared to Paul in the night: There ſtood a man of Macedonia, and prayed him, ſaying, Come over into Macedonia, and help us.

9. NOTE, God's differencing grace plainly appeareth in ſending his goſpel to ſome countries rather than to others.

10. And after he had ſeen the viſion, immediately we endeavoured to go into Macedonia, aſſuredly gathering that the Lord had called us for to preach the goſpel unto them.

10. NOTE, It is the duty of miniſters to follow God's call; though all have not viſions, all have ſome notifications of God's will, by men's neceſſity, opportunity, invitation, &c.

11. Therefore looſing from Troas, we came with a ſtraight courſe to Samothracia, and the next *day* to Neapolis; 12. And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

11. NOTE, The apoſtles did chooſe populous cities to preach in, becauſe there was moſt matter to work on: It is beſt fiſhing in the ſea. Beſides that, the Jews ſynagogues were moſtly in ſuch places.

13. And on the ſabbath we went out of the city by a river-ſide, where prayer was wont to be made; and we ſat down and ſpake unto the women which reſorted *thither*.

13. NOTE, Whether here was an oratory or chapel, or only the open field, is uncertain: And whether the aſſemblies were proſelytes of the Jews, or Jews with ſuch, or the better ſort of Gentiles, is not certain: But the firſt is likely, becauſe they kept the ſabbath.

14. And a certain woman named Lydia, a ſeller of purple, of the city of Thyatira, which worſhipped God, heard *us:* whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul.

14. NOTE,

14. NOTE, 1. It is like ſhe was a proſelyte. 2. They that worſhip God are beſt prepared for further grace: 3. God opening the heart maketh the word effectual: 4. Diligent regardful attention to the word, is the beginning of converſion, or a great preparation.

15. And when ſhe was baptiſed and her houſhold, ſhe beſought *us*, ſaying, If ye have judged me to be faithful to the Lord, come into my houſe, and abide *there*. And ſhe conſtrained us.

15. NOTE, 1. It was the ordinary way of the apoſtles to baptize houſholds: Not that they could be ſure they were all true believers, or that the rulers could make them ſuch. But it was the rulers duty to devote all in their power to God; and therefore to do their beſt to perſwade them to a true conſent, and to rid their houſe of all unneceſſary perſons that refuſed: And God uſed to bleſs their endeavours, and their intereſt and power might do much.

2. Converted perſons have ſo much love to Chriſt's miniſters who converted them, that they greatly deſire their company and further help.

16. And it came to paſs as we went to prayer, a certain damſel poſſeſſed with a ſpirit of divination, met us, which brought her maſters much gain by ſoothſaying.

16. One poſſeſſed with a deluding foretelling devil, who thereby brought him gain for divination.

17. The ſame followed Paul and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.

17. NOTE, God conſtrained the devil to confeſs Chriſt againſt his will.

18. And this did ſhe many days. But Paul being grieved, turned and ſaid to the ſpirit, I command thee in the name of Jeſus Chriſt to come out of her. And he came out the ſame hour.

18. NOTE, 1. Satan muſt be diſpoſſeſſed of body, ſoul or nation, whenever Chriſt commandeth it.

19. And when her maſters ſaw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place, unto the rulers,

19. NOTE, It is like her maſters being more than one, were ſome heathen prieſts, however we ſee, the love of money is the root of perſecution and all evil.

20. And brought them to the magiſtrates, ſaying, Theſe men being Jews, do exceedingly trouble our city, 21. And teach cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans.

20, 21. They brought them to the Roman officers under whoſe government they were, and accuſed them as being Jews, of a contrary religion, and by their unlawful doctrines cauſing ſedition and diſturbing the public peace. NOTE, Covetous malignants uſe the accuſation of ſedition to hide their malice.

22. And the multitude roſe up together againſt them: and the magiſtrates rent off their clothes, and commanded to beat *them*. 23. And when they had laid many ſtripes upon them, they caſt *them* into priſon, charging the jailer to keep them ſafely. 24. Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

22, &c. NOTE, Rulers and rabble, and moſt, were for the devil againſt Chriſt and their own ſalvation: And the innocent ſervants of Chriſt are impriſoned and uſed as rogues, merely for ſeeking men's welfare.

25. And at midnight Paul and Silas prayed, and ſang praiſes unto God: and the priſoners heard them.

25. NOTE, Perſecution doth not diſoblige us from joyful praiſe to God, nor deſtroy believers comforts.

26. And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken: and immediately all the doors were opened, and every one's hands were looſed.

26. NOTE, Luke that wrote this, was one of their company in the city, when this was done: God's power is invincible.

27. And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon-doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing that

the priſoners had been fled. 28. But Paul cried with a loud voice, ſaying, Do thyſelf no harm; for we are all here.

27. He would have killed himſelf to prevent puniſhment, in the rage of his paſſion.

29. Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas; 30. And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

29. NOTE, When God's dreadful judgments and his grace join together, no heart can reſiſt them.

31. And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

31. NOTE, 1. He was reſolved to do whatever they required, knowing by this miracle that they were ſent by God. 2. Believing in Chriſt, includeth all the eſſentials of chriſtianity. 3. His houſe would not be ſaved for his faith, without any of their own. But it is ſuppoſed, that God would bleſs his endeavours to convert them.

32. And they ſpake unto him the word of the Lord, and to all that were in his houſe.

32. They inſtructed him and his houſehold, that they might indeed believe and be ſaved.

33. And he took them the ſame hour of the night, and waſhed *their* ſtripes; and was baptized, he and all his, ſtraightway.

33. He preſently ſhewed his repentance and faith: For he that had ſcourged them, waſhed their ſores to heal them; and he and all his houſhold were preſently baptized, as having profeſſed their reſolved faith in Chriſt.

NOTE, The apoſtles delayed not baptiſm, when ſerious profeſſion gave them right: but in doubtful caſes of ignorant or unreſolved men, it ought to be longer delayed.

34. And when he had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God, with all his houſe.

34. NOTE, 1. True converſion changeth men's thoughts of God's ſervants, and cauſeth men to love and honour them. 2. Converſion puts men into a joyful ſtate.

35. And when it was day, the magiſtrates ſent the ſergeants, ſaying, Let thoſe men go. 36. And the keeper of the priſon told this ſaying to Paul, The magiſtrates have ſent to let you go: now therefore depart, and go in peace. 37. But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon; and now do they thruſt us out privily? nay verily; but let them come themſelves and fetch us out.

37. NOTE, It is lawful to plead our right by law againſt unjuſt magiſtrates, Paul was a Roman by enfranchiſement (though a Jew).

38. And the ſergeants told theſe words unto the magiſtrates: and they feared when they heard that they were Romans.

38. NOTE, The Roman laws forbad all ſuch baſe uſage of any that were of Roman freedom.

39. And they came and beſought them, and brought *them* out, and deſired *them* to depart out of the city. 40. And they went out of the priſon, and entered into *the houſe of* Lydia: and when they had ſeen the brethren, they comforted them, and departed.

39. They ſpake them fair, for fear, and intreated them to depart. 40. They viſited, comforted and confirmed their converts.

CHAP. XVII.

NOW when they had paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews. 2. And Paul, as his manner was, went in unto them, and three ſabbath-days reaſoned with them out of the ſcriptures, 3. Opening and alledging that Chriſt muſt needs have ſuffered, and riſen again from the dead: and that this Jeſus whom I preach unto you, is Chriſt.

2, 3. NOTE, Paul began his preaching uſually in the Jews ſynagogue, becauſe they were moſt prepared by expectation of the Meſſiah, and underſtood his language: for it is not certain, that the miraculous gift of unlearned tongues, was it which he uſed in his ordinary preaching, and not only on extraordinary inſpirations.

4. And ſome of them believed, and

and comforted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

4. And being convinced by proof out of the Old Teſtament, that Chriſt muſt ſuffer and riſe again, many believed; ſome Jews, but more of the *proſelytes* and chief women.

5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

5. NOTE, The rabble are fit inſtruments for perſecution; for they have ſufficient ignorance and malignity, and will rage againſt reaſon: But it is legaliſts that incite them.

6. And when they found them not, they drew Jaſon, and certain brethren, unto the rulers of the city, crying, Theſe that have turned the world upſide down, are come hither alſo; 7. Whom Jaſon hath received: and theſe all do contrary to the decrees of Ceſar, ſaying, That there is another king, *one* Jeſus.

6, 7. NOTE, 1. Were it not for the falſe pretence of ſedition againſt rulers, to engage their ſafety, and honour, in jealouſy againſt Chriſt and religion, the devil would be poſed in his accuſation of the faithful. 2. The name of King Jeſus falſly expounded, is it that is uſed to engage princes againſt Chriſt.

8. And they troubled the people, and the rulers of the city, when they heard theſe things. 9. And when they had taken ſecurity of Jaſon, and of the other, they let them go.

8. NOTE, So ſolicitous are men of their own ſafety, from the rulers power, that all puts them into trouble, which ſeemeth to bring them into any danger. Fears raiſe commotions.

10. And the brethren immediately ſent away Paul and Silas by night unto Berea: who coming *thither*, went into the ſynagogue of the Jews.

10. NOTE, 1. It is good to reſerve perſecuted miniſters for further work, when Satan would deſtroy them. 2. Again the apoſtles make the Jews ſynagogue their preaching place.

11. Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.

11. Theſe were more ingenious, rational, ſober Jews, and did not meet the goſpel with rage, but thought it worthy their ſerious enquiry, whether the ſcriptures did foretel of the death and reſurrection of Chriſt, and whether Paul's proofs of chriſtianity were valid.

12. Therefore many of them believed; alſo of honourable women which were Greeks, and of men not a few.

12. This preparation of a ſober enquiry after truth, is a reaſon rendered, why many of them believed. As did many men and women of note.

13. But when the Jews of Theſſalonica had knowledge that the word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the people.

13. NOTE, Satan ſends about his meſſenger as Chriſt did his: To ſtir up the people.

14. And then immediately the brethren ſent away Paul, to go as it were to the ſea: but Silas and Timotheus abode there ſtill.

14. NOTE, Not becauſe Paul was more fearful than the reſt, but that he was more uſeful and more maliced.

15. And they that conducted Paul, brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all ſpeed, they departed.

15. Paul paſſing by many countries between, was conducted to Athens, the great ſeat or univerſity of philoſophy, to Greece and all the learned world.

16. Now while Paul waited for them at Athens, his ſpirit was ſtirred in him, when he ſaw the city wholly given to idolatry.

16. He was much moved, to ſee ſuch abundance

abundance of ſtatues, images, and altars, in the city.

17. Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that met with him.

17. Therefore he did not only diſpute for chriſtianity in the ſynagogue with the Jews, and devout worſhippers (who when converted, were uſually the firſt members of the churches) but alſo with the heathens where he met them, againſt their idolatry.

18 Then certain philoſophers of the Epicureans, and of the Stoicks encountered him: and ſome ſaid, What will this babbler ſay? other ſome, He ſeemeth to be a ſetter forth of ſtrange gods: becauſe he preached unto them Jeſus, and the reſurrection.

18. The Epicureans a looſe ſenſual ſect, and the Stoicks a ſtricter ſect, encountered him; and ſome of them deſpiſed him as an unlearned babbler: Others thought that he preached ſome God (by the name of Jeſus and the reſurrection) not known to them before. NOTE, The Athenians were not only for liberty for every one to worſhip what God he would, but thought it the height of religion to take in and worſhip the gods of all nations: And to pleaſe them all, and build them altars.

19. And they took him, and brought him unto Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, is? 20. For thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean.

19. They brought him to the court of judicature, who were to be judges, before any new God was to be received, that they might hear what God it was that he preached.

21. (For all the Athenians and ſtrangers which were there, ſpent their time in nothing elſe, but either to tell, or to hear ſome new thing.)

21. The very learning and daily buſineſs of the Athenian philoſophers, ſtudents, and ſojourners, was but to know news, and tell it, whether ſpeculative or hiſtorical: (And what elſe is all learning, that ſerveth not to holineſs and heaven).

22. Then Paul ſtood in the midſt of Mars-hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too ſuperſtitious.

22. Ye are on pretence of being very religious, addicted to worſhip multitudes of Gods.

23. For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worſhip, him declare I unto you.

23. Whatever was the occaſion of that inſcription, you confeſs you worſhip an unknown God, I would therefore make known to you that only God, whom you muſt worſhip.

24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: 25. Neither is worſhipped with men's hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things;

24, 25. Bring not down that God that made and owneth all the world, imaginarily to your temples and images, or think that he needeth, or you can give him any thing, who giveth us all things.

26. And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

26. And hath made all men of one human nature (propagated from one root) and ordered them into their ſeveral countries, and bounded habitations, determined by him.

27. That they ſhould ſeek the Lord, if haply they might feel after him, and find him.

27. Making it their duty to ſeek to know him as their maker by his works, and as their benefactor by his mercies, which palpably declare him, that they might ſerve, love, and worſhip him, as their God.

27. Though he be not far from every one of us: 28. For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his offſpring.

27, 28. He

27, 28. He is as near us as our ſouls are to our bodies; Being indeed more than a ſoul to all the world: For it is *in him* that we live and move and have our being: As your poet Aratus ſaith, For we are his offspring; for of him, and through him, and to him, are all things, and no parent ſo much cauſeth us as God doth, nor doth the ſoul ſo much to our life, motion, and being, as God doth.

29. Foraſmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone, graven by art and man's device.

29. Our ſouls being the beſt image of God our Maker, we muſt not ſo much debaſe him as to make images of him of gold, ſilver, or ſtone, as if he were like ſuch ſhapes.

30. And the times of this ignorance God winked at; but now commandeth all men every where to repent:

30. And as man ſeemeth by forbearance a while to connive at faults, ſo God hath not in the time of this ignorance, either puniſhed the world as they deſerved, nor ſent them from heaven that notice of his diſpleaſure, and that call to repent and amend, as now he doth, but left them moſtly to the light of nature, and the diſcoveries of his works and providence: But now in hatred of ſin and mercy to ſinners, he hath ſent a ſpecial meſſenger to the world, to call all to repentance, and offer them pardon thereupon.

31. Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by *that* man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

31. For he hath certainly determined to judge the world with righteouſneſs, by that man whom he hath ordained to be the Saviour of the faithful and the judge of all: which (though it ſeem incredible to moſt, that a man ſhould be ſo advanced to be king and judge of all the world, yet) God hath given certain proof of it, by evidence ſufficient to evince it to true reaſon, in that he hath raiſed him from death to life, (and taken him up to heaven.)

32. And when they heard of the reſurrection of the dead, ſome mocked: and others ſaid, We will hear thee again of this matter.

33. So Paul departed from among them.

12, 13. NOTE, The reſurrection ſeemed ſo incredible that ſome (Epicureans it is like) ſcoffed at it.

NOTE, Paul did wiſely in preaching the true God to them firſt, and reproving their idolatry, and only concluding with the notice of Chriſt. And yet no ſort of men more contemned his doctrine than the learned Athenians. Self-conceit and the prepoſſeſſion of their vain though extolled learning, moſt powerfully kept out the truth: And it did not pleaſe God there to work miracles to convince them.

34. Howbeit certain men cleave unto him, and believed: among the which *was* Dionyſius the Areopagite, and a woman named Damaris, and others with them.

34. This famous univerſity yielded few converts: But thoſe few were precious to God.

CHAP. XVIII.

AFTER theſe things Paul departed from Athens, and came to Corinth; 2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priſcilla (becauſe that Claudius had commanded all Jews to depart from Rome) and came unto them.

2. That Claudius baniſhed all Jews from Rome is certain; but the cauſe is uncertain. Suetonius ſaith, *It was their tumults by the inſtigation or imitation of Chriſt* (or ſome read it, of one Creſtus.) It is not unlike that the Jews rage at Rome againſt the goſpel made them tumultuous againſt chriſtians: and thereupon both ſorts were baniſhed under the name of Jews: And ſo there could then be no church left and tolerated at Rome, but Gentiles only. For it is doubtleſs that the chriſtian Jews were baniſhed.

3. And becauſe he was of the ſame craft, he abode with them, and wrought (for by their occupation they were tent-makers).

3. NOTE, Men ſeparated to the miniſtry of the goſpel, may labour for their living, if needful.

4. And he reaſoned in the ſynagogue every ſabbath, and perſuaded the Jews, and the Greeks.

4. NOTE, Still the Jews ſynagogue was his preaching place to gather the beginnings of a church.

4. And

5. And when Silas and Timotheus were come from Macedonia, Paul was preſſed in ſpirit, and teſtified to the Jews, that Jeſus was Chriſt.

5. He was extraordinarily moved in ſpirit, more openly and earneſtly to teſtify to the Jews that Jeſus is the Chriſt, to leave them without excuſe.

6. And when they oppoſed themſelves, and blaſphemed, he ſhook *his* raiment, and ſaid unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

6. And when they gainſayed and railed and blaſphemed Chriſt, he renounced and deſerted them by the ceremony of ſhaking off the duſt, as a witneſs that their deſtruction was of themſelves, and not by his neglect to convince them. And thenceforth he reſolved to leave their ſynagogue and teach the Gentiles.

7. And he departed thence, and entered into a certain man's houſe, named Juſtus, one that worſhipped God, whoſe houſe joined hard to the ſynagogue.

7. NOTE, It is like this Juſtus was a proſelyte; if not, he was one that had learned at leaſt to worſhip the true God.

8. And Criſpus the chief ruler of the ſynagogue, believed on the Lord with all his houſe: and many of the Corinthians hearing, believed and were baptized.

8. NOTE, 1. Still we ſee houſholds are converted and baptized together; the rulers power and God's bleſſing prevailing with them. 2. Though the ſynagogue drove againſt Paul, the ruler followed him.

9. Then ſpake the Lord to Paul in the night by a viſion, Be not afraid, but ſpeak, and hold not thy peace: 10 For I am with thee, and no man ſhall ſet on thee to hurt thee: for I have much people in this city.

9. NOTE, 1. It is an ungrounded expoſition of them that ſay that theſe were God's People, as pious men before, (though ſome proſelytes might be ſuch) or that God only foreknew their converſion, and did not decree to cauſe it: God had many there whom he decreed to convert; and therefore will have Paul to preach to them, and will ſecure him from perſecutions.

11. And he continued *there* a year and ſix months, teaching the word of God among them.

11. NOTE, 1. Great works muſt have anſwerable time and labour. 2. There is mention of Paul, Silas, Timothy, Aquila, Luke, and many other ſuch, at Corinth: but of no one that was ſole biſhop over the reſt.

12. And when Gallio was the deputy of Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him to the judgment-ſeat,

12. They carried him by force before the Roman proconſul to be judged.

13. Saying, This fellow perſuadeth men to worſhip God contrary to the law.

13. NOTE, Who would think but theſe men were very godly men themſelves, who were ſo zealous againſt worſhipping of God contrary to the law. And yet they were mere blind, ungodly, malignant perſecutors.

14. And when Paul was now about to open his mouth, Gallio ſaid unto the Jews, If it were a matter of wrong or wicked lewdneſs, O ye Jews, reaſon would that I ſhould bear with you: 15. But if it be a queſtion of words and names, and of your law, look ye *to it*; for I will be no judge of ſuch matters.

14, The Roman law enabled not Gallio to decide the Jewiſh controverſies, but to puniſh men that wronged one another, or committed any wicked lewdneſs.

NOTE, If chriſtian magiſtrates were all as wiſe as theſe heathens, and would not lend fiery legaliſts their ſwords, nor become the executioners of the fury of blind proud zealots, the buſineſs would be ſoon over, and be but a ſcuffle among themſelves.

16. And he drave them from the judgment-ſeat. 17. Then all the Greeks took Soſthenes, the chief ruler of the ſynagogue, and beat him before the judgment-ſeat: and Gallio cared for none of thoſe things.

16, 17. NOTE, It is like theſe Greeks were chriſtian converts: They did ill in exerciſing revenge.

18. And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and ſailed

ſailed thence into Syria, and with him Priſcilla and Aquila: having ſhorn *his* head in Cenchrea: for he had a vow.

18. NOTE, It is uncertain whether it was Paul or Aquila, that is ſaid to cut his hair: but it ſeemeth liker to be Aquila. The vow of Nazarites was not to cut their hair, ſometime during life, and ſometime for a certain time; when it was ended they cut their hair.

19. And he came to Epheſus, and left them there: but he himſelf entered into the ſynagogue, and reaſoned with the Jews.

19. NOTE, His renouncing the Jews at Corinth, was not a forſaking them elſewhere.

20. When they deſired *him* to tarry longer time with them, he conſented not: 21. But bade them farewel, ſaying, I muſt by all means keep this feaſt that cometh, in Jeruſalem: but I will return again unto you, if God will. And he ſailed from Epheſus. 22. And when he had landed at Ceſarea, and gone up, and ſaluted the church, he went down to Antioch.

22. He went up from Ceſarea to Jeruſalem and after returned to Antioch.

23. And after he had ſpent ſome time *there*, he departed, and went over all the country of Galatia and Phrygia in order, ſtrengthening all the diſciples.

23. To inſtruct and encourage thoſe before converted, as well as to gather more.

24. And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the ſcriptures, came to Epheſus. 25. This man was inſtructed in the way of the Lord; and being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord, knowing only the baptiſm of John.

24, 25. He was well acquainted with the ſcriptures, and believed ſo much of Chriſt as John had preached, and was baptized with his baptiſm, but wanted yet much of the further knowledge of Chriſt, and of the chriſtian baptiſm.

26. And he began to ſpeak boldly in the ſynagogue. Whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

26. NOTE, An eloquent teacher mighty in the ſciptures, yet diſdaineth not to be better inſtructed by a tent-maker and his wife.

27. And when he was diſpoſed to paſs into Achaia, the brethren wrote, exhorting the diſciples to receive him: who, when he was come, helped them much which had believed through grace.

27. They wrote to them to entertain and encourage him; who when he was come, proved a great helper to them that already by the grace of God were made believers.

28. For he mightily convinced the Jews, *and that* publicly, ſhewing by the ſcriptures, that Jeſus was Chriſt.

28. For by the advantage of great acquaintance with the ſcriptures, and his eloquence, he was too hard for the contradicting Jews, and clearly proved to them from the ſcriptures which they own, that Jeſus is the true Meſſiah or Chriſt.

CHAP. XIX.

AND it came to paſs, that while Apollos was at Corinth, Paul having paſſed through the upper coaſts, came to Epheſus: and finding certain diſciples, 2. He ſaid unto them, Have ye received the Holy Ghoſt ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be any Holy Ghoſt. 3. And he ſaid unto them, Unto what then were ye baptized? And they ſaid, unto John's baptiſm.

1. He found ſome that owned the chriſtian profeſſion. 2. NOTE, John's preaching was, that the Meſſiah is now come, and thoſe that repented and believed this, he baptized, though they knew not that Jeſus was he: But to many he alſo pointed to Jeſus and ſaid, this his he. and theſe diſciples it is like were ſuch: and had learned no more.

4. Then ſaid Paul, John verily baptized with the baptiſm of repentance, ſaying unto the people, That they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus. 5. When they

heard *this*, they were baptized in the name of the Lord Jeſus.

4. Paul ſaid, John baptized thoſe who profeſſed repentance and faith in the Meſſiah as juſt now at hand, who indeed was Jeſus Chriſt. When theſe diſciples heard that, they were expreſly baptized (again) into the name of the Lord Jeſus.

6. And when Paul had laid *his* hands upon them the Holy Ghoſt came on them; and they ſpake with tongues, and propheſied. 7. And all the men were about twelve.

6, 7. And the miraculous ſignal gift came on theſe men, when Paul had laid his hands on them.

NOTE, The opinion of Marnixius and Beza, that *verſe* 5, was the ſpeech of Paul, concerning John's converts, that they were baptized in the name of the Lord Jeſus. 1. Is forced, and therefore to be ſuſpected. 2 It is contrary to the context: For [*they*] in *verſe* 3, and *they* in *verſe* 5, and *them* in *verſe* 6, all plainly ſpeak of the ſame perſons. 3. It is contrary to the hiſtory of John's baptiſm, who baptized multitudes of the common people, ſoldiers, publicans and Phariſees, upon a mere profeſſion or repentance, and belief of the Meſſiah at hand, and is never ſaid to have baptized any into the name of the Lord Jeſus. 4. Their reaſon for it is contrary to the doctrine of chriſtianity, as if John's baptiſm were ſo much the ſame with Chriſt's, that it is not to be perfected by the latter. If any one then or now were baptized only by John's baptiſm, he ought to be baptized again. It is eſſential to Chriſtian baptiſm, to be baptized into the name of the Father and of the Son (as buried and riſen with him) and of the Holy Ghoſt. But John's baptiſm had not all this. Therefore it is not the (now) chriſtian baptiſm.

8. And he went into the ſynagogue, and ſpake boldly for the ſpace of three months, diſputing and perſuading the things concerning the kingdom of God.

8. NOTE, The goſpel is the doctrine of God's reign by the Meſſiah.

9. But when divers were hardened, and believed not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples, diſputing daily in the ſchool of one Tyrannus.

9. The ears of chriſtians being unfit to bear their reproaching and blaſpheming of Chriſt, he ſeparated the diſciples from the public ſynagogue of the Jews to a private ſchool.

10. And this continued by the ſpace of two years; ſo that all they which dwelt in Aſia, heard the word of the Lord Jeſus, both Jews and Greeks.

10. By two years teaching and diſputing, the Goſpel was ſpread through all Aſia proconſular.

11. And God wrought ſpecial miracles by the hands of Paul: 12. So that from his body were brought unto the ſick, handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.

11, 12. So many and great were the miracles and cures done by Paul's means, that his corporal preſence could not ſerve all, but by clothes ſent from his body they at a diſtance were cured.

13. Then certain of the vagabond Jews, exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom Paul preacheth. 14. And there were ſeven ſons of *one* Sceva a Jew, *and* chief of the prieſts, which did ſo.

13. Seven ſons of one of the Jew's chief prieſts, being vagabonds, exorciſts that pretended to conjure out devils, ſeeing Paul's miracles had (like Simon Magus) a deſire to do the like, and thought that ſaying the ſame words would ſerve without the ſame faith and grace (as hypocrites do in the matters of ſalvation.)

15. And the evil ſpirit anſwered and ſaid, Jeſus I know, and Paul I know; but who are ye? 16. And the man in whom the evil ſpirit was, leapt on them, and overcame them, and prevailed againſt them, ſo that they fled out of that houſe naked and wounded.

15. Words without faith would not work to caſt out devils, and Chriſt would not give power to his name uſed as a charm: but Satan ſtrengthened the man to wound and ſhame them.

17. And this was known to all the Jews and Greeks alſo dwelling at Epheſus; and fear fell on them all,

all, and the name of the Lord Jeſus was magnified.

17. This being commonly known, the name of Chriſt was more reverenced and honoured.

18. And many that believed came, and confeſſed, and ſhewed their deeds.

18. Many converts openly confeſſed their former evil deeds.

19. Many alſo of them which uſed curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thouſand *pieces* of ſilver. 20. So mightly grew the word of God, and prevailed.

19. To ſhew the truth of their repentance by the renunciation of their former deluſions, and that no men elſe might be hurt by their ill books, or make an ill uſe of them, they would not ſell but burn their books of magic and charms and idolatrous rites and divination; though the price amounted to a very great ſum (not pretending as Judas that this money might have been given to the poor.) This ſhewed the power of God's word and grace, which ſo prevailed againſt deluſions and the love of money.

21. After theſe things were ended, Paul purpoſed in the ſpirit, when he had paſſed through Macedonia, and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome. 22. So he ſent into Macedonia two of them that miniſtered unto him, Timotheus, and Eraſtus; *but* he himſelf ſtayed in Aſia for a ſeaſon.

21. Intending to go to Jeruſalem, he ſent two that were as ſervants to him in attending and helping him in his miniſtry.

23. And the ſame time there aroſe no ſmall ſtir about that way. 24. For a certain man named Demetrius, a ſilver-ſmith, which made ſilver ſhrines for Diana, brought no ſmall gain unto the craftſmen. 25. Whom he called together with the workmen of like occupation, and ſaid,

23, 24. One whoſe trade was to make either medals, that had the image of the temple of Diana, to ſell, or elſe little boxes in which the image of Diana in her temple was carried about in proceſſion by them.

Note, It is worldly intereſt and commodity, and love of money, that cauſeth enmity and perſecution againſt the ſervants of Chriſt, who muſt preach the goſpel contrary to this intereſt.

25. Sirs, ye know that by this craft we have our wealth: 26. Moreover, ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſuaded and turned away much people, ſaying, that they be no gods which are made with hands: 27. So that not only this our craft is in danger to be ſet at nought; but alſo that the temple of the great goddeſs Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia, and the world worſhippeth. 28. And when they heard *theſe ſayings*, they were full of wrath, and cried out, ſaying, Great *is* Diana of the Epheſians.

25, 26, 27. Note, Arguments from wealth and intereſt are unanſwerable with blinded worldlings, and raiſe the rage of the rabble againſt reformation. Here we may ſee what reſiſteth reformation in the church of Rome? Can it be hoped that any truth or reaſon ſhould perſuade the pope and cardinals, and all their worldly prelates, to give up their wealth, grandeur, power and dominion, and all their lay-chancellors to ſurrender with repentance their gainful uſurpation of the power of the keys? And all their courts (called) eccleſiaſtic, officials, commiſaries, ſurrogates, arch-deacons, and all the multitude of their ſub-officers, to become poor by giving over their trade of money-catching? and all their inquiſitors to vomit up their blood and gain? And all the crouds of jeſuits and friars to loſe their revenues and life of eaſe: and their worldly clergy who live in lazy ignorance and fleſhly eaſe and pleaſure, and railing at truth and ſerious Godlineſs, to become poor and baſe by renouncing their uſurpation, and their maintenances and domination, which they get by pretending to watch and rule for the ſaving of the people's ſouls. What power but God's can overcome all this?

29. And the whole city was filled with confuſion: and having caught Gaius and Ariſtarchus, men of Macedonia, Paul's companions in travel, they ruſhed with one accord

into the theatre. 30. And when Paul would have entered in unto the people, the diſciples ſuffered him not.

29. Intereſt cauſed rage and confuſion.

31. And certain of the chief of Aſia, which were his friends, ſent unto him, deſiring *him* that he would not adventure himſelf into the theatre.

31. The theatre was the place where they met to judge offenders and caſt them to wild beaſts: And ſome of the prieſts or heathen maſters of thoſe executions favoured Paul, and diſſuaded him from coming.

32. Some therefore cried one thing, and ſome another: for the aſſembly was confuſed, and the more part knew not wherefore they were come together.

32. Note, What reaſon or juſtice is to be expected where the ignorant rabble are up and rage?

33. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. 34. But when they knew that he was a Jew, all with one voice about the ſpace of two hours cried out, Great *is* Diana of the Epheſians.

33. Note, It is like, but not certain, that this Alexander was he that Paul tells Timothy did him much evil: Whether he were a Jew or a chriſtian by religion is uncerain.

35. And when the town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there that knoweth not how that the city of the Epheſians is a worſhipper of the great goddeſs Diana, and of the *image* which fell down from Jupiter? 36. Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly. 37. For ye have brought hither theſe men, which are neither robbers of churches, nor yet blaſphemers of your goddeſs.

35. Note, It is the office of rulers to appeaſe the rabble's rage by reaſon and authority. 2. It ſeems the chriſtians in wiſdom had aſſerted chriſtianity without ſaying much againſt Diana, which would have enraged the people againſt them.

38. Wherefore if Demetrius, and the craftſmen which are with him, have a matter againſt any man, the law is open, and there are deputies; let them implead one another.

38. If they have any action, let it be tried fairly at the *judicature by law*, and not thus by tumult.

39. But if ye enquire any thing concerning other matters, it ſhall be determined in a lawful aſſembly.

39. If beſide matters of wrong you have any accuſation of more public concern, it muſt be tried in a greater aſſembly and higher judicature. Note, The higher judicatures conſiſted of fuller aſſemblies than the lower.

40. For we are in danger to be called in queſtion for this day's uproar, there being no cauſe whereby we may give an account of this concourſe. 41. And when he had thus ſpoken, he diſmiſſed the aſſembly.

40. Our ſuperiors are juſtly jealous of tumults, and we are in danger to be queſtioned for this, and can give no juſt reaſon to excuſe it.

CHAP. XX.

AND after the uproar was ceaſed, Paul called unto him the diſciples, and embraced *them*, and departed for to go into Macedonia. 2. And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece, 3. And *there* abode three months:

1. Note, He ſpared no labour to ſave ſouls and gather churches.

3. And when the Jews laid wait for him, as he was about to ſail into Syria, he purpoſed to return through Macedonia. 4. And there accompanied him into Aſia, Sopater of Berea; and of the Theſſalonians, Ariſtarchus, and Secundus; and Gaius of Derbe, and Timotheus; and of Aſia, Tychicus and Trophimus. 5. Theſe going before, tarried for us at Troas.

3. Note,

3. NOTE, The Jews, though nearer in religion than the heathens, yet perſecuted the chriſtians, when the heathens gave them liberty of religion (till Nero's time) even as the papiſts do the reformed whom turks tolerate. 2. Timothy was not now fixed biſhop of Epheſus, who travelled with Paul.

6. And we ſailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode ſeven days. 7. And upon the firſt *day* of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight.

7. On the Lord's day when the chriſtians met as they uſed to do, to eat a ſupper together, and the Lord's ſupper after it, Paul being to depart on the morrow, was the longer in preaching to them even till midnight.

8. And there were many lights in the upper chamber where they were gathered together. 9. And there ſat in a window a certain young man, named Eutychus, being fallen into a deep ſleep: and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead. 10. And Paul went down, and fell on him, and embracing *him*, ſaid, Trouble not yourſelves; for his life is in him.

8. NOTE, This accident was to prepare for his delivery.

11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

11. NOTE, Grace with perſecution made chriſtians willing of long exerciſes of religion.

12. And they brought the young man alive, and were not a little comforted.

12. NOTE, Had he died, ſome would have ſaid, This is the effect of chriſtianity; Others, this is the fruit of conventicles, and night meetings; Others, this is the fruit of long and unſeaſonable preaching; and they would have been hardened by the ſcandal.

13. And we went before to ſhip, and ſailed unto Aſſos, there intending to take in Paul: for ſo had he appointed, minding himſelf to go afoot.

13. NOTE, It was theſe poor labouring foot preachers that planted the catholic church, and not mitred pompous princes and lords, or the worldly crew.

14. And when he met with us at Aſſos, we took him in, and came to Mitylene. 15. And we ſailed thence, and came the next *day* over againſt Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16. For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia: for he haſtened, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt. 17. And from Miletus he ſent to Epheſus, and called the elders of the church.

17. NOTE, They that tell us that by the elders of the church is meant all the dioceſan biſhops of Aſia, ſhould tell us, 1. Why Luke would not tell us ſo? 2. Why all Aſia is called a *church* in the ſingular number, when we never find the churches of Judea, Galatia, or any other country, ſo called one church? 3. Why the churches of all Aſia are ſummoned as the church of Epheſus? 4. What proof there is of Metropolitan churches ſingularly named in thoſe days? 5. How it would ſtand with Paul's great haſte to congregate all the biſhops of Aſia; and whether it was done in a day or two: 6. Whether Paul that ſtayed two or three years at Epheſus did preach through all Aſia from houſe to houſe, warning every one night and day with tears: 7. Whether this be not good evidence of many elders then at Epheſus alone: 8. Why there is no word of making ſome one the ruler of all the reſt, as their biſhop?

18. And when they were come to him, he ſaid unto them, Ye know, from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons, 19. Serving the Lord with all humility of mind, and with many tears and temptations which befel me by the lying in wait of the Jews:

18. Ye know at what rates of danger and ſuffering

ſuffering I have ſerved God for your ſalvation, humbly bearing all, &c.

20. *And* how I kept back nothing that was profitable *unto you*, but have ſhewed you, and have taught you publicly, and from houſe to houſe,

20, Not fraudulently concealing any thing profitable to you, nor teaching unprofitable things, but inſtructing you both in the public aſſemblies, and from houſe to houſe, as I had opportunity.

21. Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

21. The ſum of my preaching hath been to draw all men to repent, and turn from ſin and vanity to God, as their God, by a lively faith in our Lord Jeſus Chriſt, as the way to the Father.

22. And now behold, I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befal me there: 23. Save that the Holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions abide me.

22. And now I am going to Jeruſalem, by the miſſion of God's ſpirit, who directeth my way in expectation of bonds, not knowing juſt what and how I ſhall ſuffer, but that wherever I come, the Holy Ghoſt in others that are prophets tells me, that bonds and afflictions muſt befal me.

24. But none of theſe things move me, neither count I my life dear unto myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus to teſtify the goſpel of the grace of God.

24. But the expectation of ſuffering, ſhaketh not my faith or reſolution: For it can but amount to their taking away my life: And I account not my life dear, if I may lay it down in ſo good a cauſe, and for ſo great a benefit, as is the finiſhing of the race or courſe of life, which God hath aſſigned me to, with joy, as one that is paſt danger and ready to recieve the crown, and the full performance of the commiſſion which I have received of the Lord, to proclaim and teſtify the goſpel of grace for the gathering of the church and ſaving of ſouls.

NOTE, 1. Suffering muſt not ſhake the truſt or reſolution of a chriſtian, eſpecially a miniſter of Chriſt. 2. We ſhould not only endeavour to finiſh our courſe of chriſtianity and miniſtry with fidelity, but alſo with joy. 3. Good beginnings are not enough without well finiſhing our courſe 4. Life muſt not be thought too dear to lay down for ſo deſirable an end. 5. Martyrs may end their courſe with joy.

Qu. How ſhould we finiſh our courſe with joy? *Anſw.* 1. Take God and heavenly glory for your all or only happineſs, and believe it firmly. 2. Give up yourſelves wholly to his love and ſervice without reſerve. Live on the meditation of Chriſt by faith.

25. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more.

25. NOTE, O hear your teachers, as thoſe that ſhortly ſhall ſee their faces on earth no more.

26. Wherefore I take you to record this day, that I am pure from the blood of all men. 27. For I have not ſhunned to declare unto you all the counſel of God.

26. You are my witneſſes, that if any periſh it is not long of me, for want of teaching; for I have not concealed from you any truth neceſſary to your ſalvation committed to my truſt.

28. Take heed therefore unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood.

28. Uſe your greateſt care and watchfulneſs and labour, firſt about yourſelves (that your judgments may be ſound, your hearts holy, and your lives exemplary) and then for all the flock (that one flock at Epheſus) over which the Holy Ghoſt, by his inward qualifying and exciting you, and by his outward call, by the flock and the ordainers, hath made you ſo many biſhops or overſeers: ſpare for no diligence to feed and guide this church of God, which Chriſt the Son of God hath ſo much loved, as to purchaſe it with his own blood.

NOTE, 1. The work of the miniſtry is not imperiouſneſs and idleneſs, but a great care and labour for our own ſouls and all the flock, whoſe great danger and neceſſities require it. O, woe, woe, woe, to idle, worldly, ungodly treacherous biſhops and miniſters: 2. He is no true miniſter as to his own conſcience and ſalvation, who is not made ſuch by the Holy Ghoſt, though his acts may be valued to the guilty people. 3. Chriſt's blood hath purchaſed the church in

in a fuller ſenſe than he is ſaid to die for all. 4. The blood of Chriſt may be called the blood of God. 5. The reaſons before mentioned make me think that it is the one church of Epheſus, and not all in Aſia that had all theſe biſhops. It is called here the [flock and the church] in the ſingular number, and I remember not that any church under the goſpel is ſo called, ſave only a ſingle church, and the univerſal church, and not a collection of many churches.

29. For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.

29. I foreknow that dangerous heretics and tyranical domineerers will enter, who as wolves, may be known by the miſchiefs which they do to the flock.

30. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.

30. Even out of your own church (if not of you biſhops that hear me) ſhall ſome ariſe, that ſhall vend unſound and novel doctrines, purpoſely to draw diſciples to admire and follow them: O then, what church can be ſecure from ſuch hurtful miniſters and corruptions?

31. Therefore watch, and remember that by the ſpace of three years, I ceaſed not to warn every one night and day with tears.

31. Remember my example and imitate it, leſt it condemn you, &c. NOTE, Did Paul warn every one night and day with tears, in a diocese of many hundred pariſh churches.

32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

32. And now brethren, I have no greater benediction for you, nor counſel to you, but that God may be your God, your all, your guide, protector and reward, and the word of his grace may be your rule, your employment and your truſt; which is ſufficient in its kind, by the help of the ſpirit, to build you yet higher in faith, love and comfort, and to ſecure you of the inheritance among the ſanctified which it promiſeth.

33. I have coveted no man's ſilver, or gold, or apparel.

33. NOTE, The worldly ſelf-ſeekers that cannot ſay this, are not ſuch as Chriſt will own or bleſs.

34. Yea, you yourſelves know, that theſe hands have miniſtered unto my neceſſities, and to them that were with me.

34. NOTE, Worldly labour for worldly love is ſordid in a miniſter, but in neceſſity it is laudable.

35. I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

35. NOTE, This labouring of Paul is exemplary to miniſters when neceſſary. 2. If miniſters muſt labour to have to give to the relief of others, how much more others that have not ſuch avocation as the miniſterial work? They live wickedly like Sodomites that live idly without any labour profitable to others, merely becauſe they are rich and in no need themſelves.

3. It is uncertain whether Paul cite this ſaying of Chriſt as verbally told him, though not written, or whether he ſpake it only as the ſenſe and not the words which are recorded. 4. To be a giver is more honourable than to be a receiver.

36. And when he had thus ſpoken, he kneeled down, and prayed with them all.

36. NOTE, Prayer is a meet way of parting with our friends, and ſhewing our love to them, commending them to God. All things are ſanctified by it.

37. And they all wept ſore, and fell on Paul's neck, and kiſſed him, 38. Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him to the ſhip.

37. NOTE, Thus love cauſeth ſorrow here, and thus we part at laſt with our friends with tears and grief with whom we lived with joy. But we ſhall meet again with greater joy, and never part.

CHAP. XXI.

AND it came to paſs, that after we were gotten from them, and had launched, we came with a ſtraight courſe unto Coos, and the *day* following unto Rhodes, and from thence unto Patara. 2. And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth. 3. Now when we had diſcovered

covered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre: for there the ſhip was to unlade her burden. 4. And finding diſciples, we tarried there ſeven days: who ſaid to Paul through the Spirit, that he ſhould not go up to Jeruſalem.

4. NOTE, Was the ſpirit in Paul and in them contrary? No, but the ſpirit in them told them in what danger he would be at Jeruſalem, and then they in kindneſs as men, diſſuaded him, but not that the ſpirit forbid him but carried him on to it, and therefore he went on.

5. And when we had accompliſhed thoſe days, we departed, and went our way, and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the ſhore, and prayed.

5. NOTE, The loving communion of ſaints and prayer, are the mark of true diſciples. Beza conjectureth that they are called diſciples as mere chriſtians, not ordered into a particular church ſtate: And that they are called the brethren, when aſſociated in church order.

6. And when we had taken our leave one of another, we took ſhip; and they returned home again. 7. And when we had finiſhed *our* courſe from Tyre, we came to Ptolemais, and ſaluted the brethren, and abode with them one day. 8. And the next *day* we that were of Paul's company departed, and came unto Ceſarea; and we entered into the houſe of Philip the evangeliſt, (which was *one* of the ſeven) and abode with him.

6. NOTE, Luke who was one of Paul's ordinary company makes no mention of himſelf and his own actions and labours, as if he were no body.

9. And the ſame man had four daughters, virgins, which did propheſy.

9. NOTE, Though women were not to ſpeak as teachers in the aſſemblies, they might have the extraordinary gifts of the ſpirit, and ſpeak by inſpiration and prediction.

10. And as we tarried *there* many days, there came down from Judea a certain prophet named Agabus. 11. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and ſaid, Thus ſaith the Holy Ghoſt, So ſhall the Jews at Jeruſalem bind the man that owneth this girdle, and ſhall deliver *him* into the hands of the Gentiles.

11. NOTE, God foretelleth his ſervants ſufferings, not as bidding them avoid them, but as warning them to prepare.

12. And when we heard theſe things, both we and they of that place, beſought him not to go up to Jeruſalem.

12. NOTE, As men, they perſuaded him to avoid the danger.

13. Then Paul anſwered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus.

13. You do but become yourſelves the authors of my ſufferings: What are bonds and what is life, that I ſhould not cheerfully entertain them for the name of Jeſus my Lord?

NOTE, The condolance and temptations of compaſſionate friends, are oft more grievous than perſecution.

14. And when he would not be perſuaded, we ceaſed, ſaying, The will of the Lord be done.

14. We ſaw by his reſolution and unperſuadableneſs that it was God's will, and we ſubmitted to it.

15. And after thoſe days we took up our carriages, and went up to Jeruſalem. 16. There went with us alſo *certain* of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge. 17. And when we were come to Jeruſalem, the brethren received us gladly.

15. Mnaſon lodged us, and the church gladly owned us.

18. And the *day* following Paul went in with us unto James; and all the elders were preſent.

18. NOTE, They that ſay, all the elders were all the biſhops of Judea, do without proof,

proof, ſeign Paul to have ſent word before of his coming, and deſired a council to be gathered to entertain him; or elſe they take all the biſhops of Judea to be very groſs nonreſidents, that were all found the firſt day, ſo far from their flocks.

19. And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſtry. 20. And when they heard *it*, they glorified the Lord,

19. They rejoiced and thanked God for the ſucceſs of the goſpel on the Gentiles, and the ſcattered Jews abroad.

20. And ſaid unto him, Thou ſeeſt, brother, how many thouſands of Jews there are which believe, and they are all zealous of the law. 21. And they are informed of thee that thou teacheſt all the Jews which are among the Gentiles, to forſake Moſes, ſaying, that they ought not to circumciſe *their* children, neither to walk after the cuſtoms.

20, 21. They are told, that thou teacheſt not only the Gentiles, but the Jews, to forſake circumciſion, and Moſes's law and the cuſtoms.

22. What is it therefore? the multitude muſt needs come together: for they will hear that thou art come. 23. Do therefore this that we ſay to thee: we have four men which have a vow on them: 24. Then take, and purify thyſelf with them, and be at charges with them, that they may ſhave *their* heads: and all may know, that thoſe things whereof they were informed concerning thee, are nothing, but *that* thou thyſelf alſo walkeſt orderly, and keepeſt the law.

22. The multitude of chriſtian Jews will hear of thy coming, deliver them thus from this offence; we have four men that made the Nazarites vow to abſtain from ſome things a certain time, which is now expired, and they are to ſhave themſelves ceremoniouſly in the temples: Go thou with them, and perform there the legal ceremonies of purification, and be at the coſt of this ſolemnity on them, that the people may know that the report of thee is not true, but that thou being a Jew doſt thyſelf keep the law.

NOTE, The law was by Chriſt abrogated as to the uſe of the types and ceremonies, as ſignifying him that was to come. The political part ceaſed when their policy was diſſolved by their ruin: And the moral natural part Chriſt continued as his law. And the abrogation of the reſt was not fully made known at firſt, but by degrees; and the exerciſe of it long tolerated to the Jews.

25. As touching the Gentiles which believe, we have written and concluded, that they obſerve no ſuch thing, ſave only that they keep themſelves from things offered to idols, and from blood, and from ſtrangled, and from fornication.

25. We intend not this for the Gentiles, nor would bring them under the yoke of Moſes's law, &c.

26. Then Paul took the men, and the next day purifying himſelf with them, entered into the temple, to ſignify the accompliſhment of the days of purification, until that an offering ſhould be offered for every one of them.

26. Paul did as they adviſed him, and performed all the ceremonies required, and came to the temple to make it known, that the days of purification were accompliſhed, till they were to offer.

27. And when the ſeven days were almoſt ended, the Jews which were of Aſia, when they ſaw him in the temple, ſtirred up all the people, and laid hands on him, 28. Crying out, Men of Iſrael, help: this is the man that teacheth all men every where againſt the people, and the law, and this place: and farther, brought Greeks alſo into the temple, and hath polluted this holy place. 29. (For they had ſeen before with him in the city, Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the temple).

27. NOTE, Some think that God let out this affliction on Paul, for complying ſo far to pleaſe the people; as if it had been carnal counſel which he followed. But that is not to be ſuppoſed, that both the apoſtles and elders, and he himſelf, who was guided by the ſpirit, ſhould herein err and be miſled: This would leave us uncertain of the

truth of their writings. But it was the way of fulfilling God's decree; and tells us what a task it is to have to do with such men: Whether they be pleased or not, we must suffer by them.

30. And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

30. In blind rage they dragged him out of the temple as a profaner of it.

31. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

31. This sort of zeal maketh men think it no sin but a serving God, to murder the best of saints, as a sacrifice to their holy temple and ceremonies.

32. Who immediately took soldiers, and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

32. NOTE, 1. Even a heathen government is better than the popular rage of blind ceremonious superstitious zealots. 2. Heathens are oft the protectors of christians against the blind rage of those that profess devotion to the same God.

33. Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done. 34. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

33, 34. A heathen would hear the cause before he judges it, when superstitious zealots execute before they try or hear.

35. And when he came upon the stairs, so it was, that he was borne of the soldiers, for the violence of the people. 36. For the multitude of the people followed after, crying, Away with him.

35. The heathen soldiers were fain by force, to carry and guard him from these hypocrites.

37. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? 38. Art not thou that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

37, 38. The tumult about him made him suspect him to be an incendiary that had lately raised sedition.

39. But Paul said, I am a man which am a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people. 40. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

39, 40. When he had given him leave to speak, and procured silence and audience by his authority, which else the multitude of legal zealots would not have granted him, he spake to them in the Chaldee tongue then called the Hebrew, because it was understood by a greater number than the Greek. This sheweth that Greek was not then most common.

CHAP. XXII.

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you. 2. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) 3. I am verily a man which am a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city, at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

3. I am a Jew, brought up a disciple of Gamaliel, under the same laws and customs, and as zealous for God in your way, as you now are.

4. And I persecuted this way unto the death, binding and delivering into prisons both men and women.

4. And as you are affected with zealous cruelty now against Christians, so was I then,

then, and perſecuted them even to death, binding and delivering them into priſon, both men and women.

5. As alſo the high prieſt doth bear me witneſs, and all the eſtate of the elders: from whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there, bound unto Jeruſalem, for to be puniſhed.

5. The high prieſt and all the council of elders (called the Sanhedrim) know this, from whom I had letters authorizing me to bring them priſoners to Jeruſalem to be puniſhed.

6. And it came to paſs, that as I made my journey, and was come nigh unto Damaſcus about noon, ſuddenly there ſhone from heaven a great light round about me. 7. And I fell unto the ground, and heard a voice ſaying unto me, Saul, Saul, why perſecuteſt thou me?

6, 7. I ſaw a light, and heard a voice, &c.

NOTE, When Chriſt will ſpeak in power and terror, he will caſt down the proudeſt perſecutor. 2. Chriſt taketh the perſecuting of his ſervants, and ſtriving againſt his goſpel, as perſecuting himſelf, it being againſt his friends and for his cauſe.

8. And I anſwered, Who art thou, Lord? And he ſaid unto me, I am Jeſus of Nazareth whom thou perſecuteſt.

8. NOTE, Did perſecutors know Chriſt aright, and know that it is him in his ſervants whom they perſecute, they durſt not, they would not do it.

9. And they that were with me, ſaw indeed the light, and were afraid; but they heard not the voice of him that ſpake to me.

9. They ſaw the light, and heard the ſound (like thunder) but ſaw no man, nor heard the voice and words that were ſpoken to me, and which I heard.

10. And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there it ſhall be told thee of all things which are appointed for thee to do.

10. I will not this way by voice from heaven, tell thee thy duty, I have eſtabliſhed the way of notifying it by my miniſters and ſpirit: Go to Damaſcus, and I will ſend thee a teacher.

NOTE, Souls duly humbled are ready to do any thing that God would have them do.

11. And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus.

11. NOTE, God made the light itſelf to blind him, as an emblem of his perſecuting blindneſs.

12. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, 13. Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame hour I looked up upon him.

12. Ananias a zealous Jew, though a Chriſtian, well ſpoken of by the Jews themſelves, was ſent to reſtore my ſight, &c.

14. And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldeſt know his will, and ſee that Juſt One, and ſhouldeſt hear the voice of his mouth. 15. For thou ſhalt be his witneſs unto all men, of what thou haſt ſeen and heard.

14, 15. It is the free grace and will of God that hath choſen thee to ſee Chriſt, (whom thou perſecuteſt) and to hear his voice from heaven, and to be his witneſs of what thou haſt ſeen and heard.

NOTE, Paul is a full inſtance of God's ſpecial electing grace.

16. And now why tarrieſt thou? ariſe, and be baptized, and waſh away thy ſins, calling on the name of the Lord.

16. Delay not, but preſently repent and believe in Chriſt, and give up thyſelf to him in his baptiſmal covenant, and as the water waſheth this body, his pardoning grace, through the merits of his blood and righteouſneſs, ſhall waſh away the guilt of thy ſins: and call on the Lord for mercy and for his ſpirit.

17. And it came to paſs that when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance; 18. And ſaw him, ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.

17. NOTE, God that foreknew that the Jews would obſtinately reject Paul, directed his miniſtry from them elſewhere.

19. And I ſaid, Lord, they know that I impriſoned, and beat in every ſynagogue, them that believed on thee. 20. And when the blood of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that ſlew him.

19, 20. Lord, Sure they will not hear me without prejudice, who have as hotly perſecuted thy ſervants, as they do.

21. And he ſaid unto me, Depart: for I will ſend thee far hence unto the Gentiles.

21. I have other work for thee to do elſewhere with more ſucceſs.

22. And they gave him audience unto this word, and *then* lift up their voices, and ſaid, Away with ſuch a fellow from the earth: for it is not fit that he ſhould live.

22. NOTE, 1. Of how little credit is the judgment of blinded wicked men, of God's ſervants? When they judge them unfit to live on earth, it ſignifieth no guilt in them, but their own madneſs.

23. And as they cried out, and caſt off *their* clothes, and threw duſt into the air. 24. The chief captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging: that he might know wherefore they cried ſo againſt him.

23,24. NOTE, What uſage God's ſervants muſt look for in the world: The legaliſts rage as the devils bedlams, and the heathen judge who was juſt, and preſerved him, yet would ſcourge him on preſumption before he heard his cauſe, but there is at hand a final judgment, where all theſe bedlams and tyrants ſhall be caſt.

25. And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, is it lawful for you to ſcourge a man that is a Roman, and uncondemned?

25. As they prepared his body to be ſcourged, he ſaid, Is it not againſt your law to ſcourge a man uncondemned, who is a denizon of the Roman privileges.

26. When the centurion heard *that*, he went and told the chief captain, ſaying, Take heed what thou doeſt; for this man is a Roman. 27. Then the chief captain came, and ſaid unto him, Tell me, art thou a Roman? He ſaid, Yea. 28. And the chief captain anſwered, With a great ſum obtained I this freedom. And Paul ſaid, But I was *free*-born.

26. Art thou a Roman denizon! NOTE, Tarſus was a city that was enfranchiſed with the Roman privileges.

29. Then ſtraightway they departed from him which ſhould have examined him: and the chief captain alſo was afraid after he knew that he was a Roman, and becauſe he had bound him.

29. NOTE, The fear of man's laws hath more power with worldly men, than the fear of God.

30. On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from *his* bands, and commanded the chief prieſts and all their council to appear, and brought Paul down, and ſet him before them.

30. He would hear him and them together.

CHAP. XXIII.

AND Paul earneſtly beholding the council, ſaid, Men *and* brethren, I have lived in all good conſcience before God, until this day.

1. *Queſt.* Did Paul perſecute with a good conſcience? *Anſw.* He went according to his conſcience, though in ſinful ignorance.

2. And the high prieſt Ananias commanded them that ſtood by him, to ſmite him on the mouth.

2. NOTE, The uſual juſtice of proud archprieſts, whoſe will is inſtead of reaſon and equity.

3. Then ſaid Paul unto him, God ſhall ſmite thee, thou whited wall: for ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten contrary to the law? 4. And they that ſtood by, ſaid, Revileſt thou God's high prieſt?

3. NOTE,

3. NOTE, The groſs injuſtice of the arch-prieſt is not blamed by them, but Paul taken as criminal for reproving it.

5. Then ſaid Paul, I wiſt not, brethren, that he was the high prieſt: For it is written, Thou ſhalt not ſpeak evil of the ruler of thy people.

5. NOTE, Some think that Paul confeſſeth himſelf guilty of raſhneſs or paſſion: But others rather think that he ſpake but ironically, Ananias being indeed no high prieſt but an uſurper; but yet it was not prudence for Paul openly to ſay ſo: *q. d.* [I knew not that he was the true high prieſt, for he was not; and I confeſs it a ſin to revile rulers, for it is forbidden:] But it is no ſin to vindicate innocency, and declare the unrighteouſneſs of oppreſſors, and propheticaſly to foretel God's judgments againſt them. Chriſt ſaid more who never ſinned, and was made under the law, rulers are not unreproveable.

6. But when Paul perceived that the one part were Sadducees, and the other Phariſees, he cried out in the council, Men *and* brethren, I am a Phariſee, the ſon of a Phariſee: of the hope and reſurrection of the dead, I am called in queſtion.

6. He took the advantage of their own differences, to draw the phariſees to favour him, and to turn their oppoſition againſt each other. He ſpake nothing but the truth, but he left out one half of the truth, and ſo it was a ſort of equivocation; which is a ſpeaking part of the truth and concealing another part, knowing that the hearer will thence miſunderſtand it: This is a fault when we are obliged to declare the whole, or when it is injurious to the hearers or to the truth, but by concealment to occaſion other mens error or deceit, is not always a ſin.

7. And when he had ſo ſaid, there aroſe a diſſention between the Phariſees and the Sadducees; and the multitude was divided. 8. For the Sadducees ſay, that there is no reſurrection, neither angel nor ſpirit; but the Phariſees confeſs both.

8. How bad a ſtate was the Jewiſh church in, when men that believed no life but this, had equal power with the reſt in prieſthood and government! 2. What hypocrites were theſe Phariſees that could thus embody with damnable heretics, and yet could not endure chriſtians, but ſilenced and murdered them, like the papiſt prelates, who can endure Jews and atheiſts, while they burn or ſilence proteſtants.

9. And there aroſe a great cry: and the ſcribes *that were* of the Phariſees part aroſe, and ſtrove, ſaying, We find no evil in this man: but if a ſpirit or an angel hath ſpoken to him, let us not fight againſt God.

9. NOTE, See how partiality will change mens judgment according to the intereſt of a party or faction.

10. And when there aroſe a great diſſenſion, the chief captain fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſoldiers to go down, and take him by force from among them, and to bring him into the caſtle. 11. And the night following, the Lord ſtood by him, and ſaid, Be of good cheer, Paul; for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

11. NOTE, God's encouragements accompany his commands and faithful ſevice.

12. And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, that they would neither eat nor drink till they had killed Paul.

12. NOTE, Seeing the Phariſees now ſpake for him, it ſeems all or moſt of theſe furious men were Sadducees; who were then the ſtrongeſt party. And even to this day, thoſe that believe no life to come are the moſt cruel enemies of believers; And what ſhould deter ſuch from bloody vows, conſpiracies and perjuries, when yet only deviliſh malice doth provoke them?

13. And they were more than forty which had made this conſpiracy. 14. And they came to the chief prieſts and elders, and ſaid, We have bound ourſelves under a great curſe, that we will eat nothing, until we have ſlain Paul. 15. Now therefore ye with the council, ſignify to the chief captain, that he bring him down unto you to-morrow, as though ye would enquire ſomething more perfectly concerning him: and we, or ever he come near, are ready to kill him.

13. O what

13. O what a clergy was this, that muſt head a confederacy of murdering Sadducees.

16. And when Paul's ſiſter's ſon heard of their lying in wait, he went and entered into the caſtle, and told Paul. 17. Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him. 18. So he took him, and brought him to the chief captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee. 19. Then the chief captain took him by the hand, and went *with him* aſide privately, and aſked *him*, What is that thou haſt to tell me? 20. And he ſaid, The Jews have agreed to deſire thee, that thou wouldeſt bring down Paul to-morrow into the council, as though they would enquire ſomewhat of him more perfectly. 21. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promiſe from thee.

16. NOTE, 1. No conſpiracies are kept ſecret from God, who can detect and fruſtrate them. 2. No doubt but theſe men that could vow to ſatisfy rage, did break it rather than famiſh.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou haſt ſhewed theſe things to me. 23. And he called unto him two centurions, ſaying, Make ready two hundred ſoldiers to go to Ceſarea, and horſemen threeſcore and ten, and ſpearmen two hundred, at the third hour of the night. 24. And provide *them* beaſts, that they may ſet Paul on, and bring *him* ſafe unto Felix the governor.

NOTE, Thus God raiſed forces of heathens to defend his ſervant.

25. And he wrote a letter after this manner: 26. Claudius Lyſias, unto the moſt excellent governor Felix, *ſendeth* greeting. 27 This man was taken of the Jews, and ſhould have been killed of them: then came I with an army, and reſcued him, having underſtood that he was a Roman. 28. And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their council: 29. Whom I perceived to be accuſed of queſtions of their law, but to have nothing laid to his charge worthy of death or of bonds. 30. And when it was told me, how that the Jews laid wait for the man, I ſent him ſtraightway to thee, and gave commandment to his accuſers alſo, to ſay before thee what *they had* againſt him. Farewel.

NOTE, This Colonel, that by a band of ſoldiers reſcued him, judgeth him guiltleſs as to the Roman law.

31. Then the ſoldiers, as it was commanded them, took Paul and brought *him* by night to Antipatris. 32. On the morrow they left the horſemen to go with him, and returned to the caſtle. 33. Who when they came to Ceſarea, and delivered the epiſtle to the governor, preſented Paul alſo before him. 34. And when the governor had read *the letter*, he aſked of what province he was. And when he underſtood that he was of Cilicia; 35. I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be kept in Herod's judgment-hall.

35. NOTE, A place called Herod's Hall. Not that he was there. Thus God carried on Paul toward Rome to fulfil his will and word.

CHAP. XXIV.

AND after five days, Ananias the high prieſt deſcended with the elders, and *with* a certain

tain orator *named* Tertullus, who informed the governor againſt Paul.

1. Note, Tertullus was the malignant lawyer or orator, who was to plead their charge againſt Paul, if not of mere malice, at leaſt for his fee. The accuſation is given in, and hotly perſecuted by the high prieſt and elders: Dr. Hammond thought that the word [elders] in the Chriſtian church never ſignified any but biſhops (ſuch as we now call dioceſan.) And it is undoubted that the church borrowed that title from the Jews elders, and therefore meant ſome ſimilitude of offices (allowing the difference of materials and law.) And then it would follow that the Jews elders that made their council, were the Jewiſh biſhops of ſeveral diſtant cities gathered together at Jeruſalem: And ſo, that it was the Jews archbiſhop and all the biſhops under him, that were theſe malignant diabolical accuſers and perſecutors: But the Jewiſh elders were not ſuch city biſhops, but a conjunction of laymen and prieſts in a ſupreme council at Jeruſalem, and inferior councils in cities, where were ſynagogues,

2. And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seeing that by thee we enjoy great quietneſs, and that very worthy deeds are done unto this nation by thy providence. 3. We accept *it* always, and in all places, moſt noble Felix, with all thankfulneſs.

2, 3. To win the judge by flattery, hath ever by falſe accuſers, been taken for the ſureſt way for ſucceſs.

4. Notwithſtanding, that I be not further tedious unto thee, I pray thee, that thou wouldeſt hear us of thy clemency a few words. 5. For we have found this man a peſtilent fellow, and a mover of ſedition among all the Jews throughout the world, and a ringleader of the ſect of the Nazarenes:

5. We have found this man a very plague, &c.

Note, This part of the accuſation is, 1. In general that he was a very walking peſtilence: O what diaboliſm is it to judge thus of the preachers of love, and mercy, and ſalvation? 2. Particularly, 1. A mover of ſedition among all the Jews through the Roman empire: So Chriſtian reformation muſt be called ſedition, to ſtir up rulers againſt it, as defenders of the common peace: And this to Felix was a potent argument, for he had been put to conquer and deſtroy one Eleazar, that came out of Egypt as a pretended prophet, and gathered an army of ſeditious cut-throats that endangered the peace. 2 The ſecond accuſation was, that he was a leader of a ſect or ſchiſm, calling the Chriſtians Nazarenes in ſcorn, from Nazareth where Chriſt dwelt.

6. Who alſo hath gone about to profane the temple: whom we took, and would have judged according to our law.

6. The third part of the accuſation was prophaning the temple: Note, Would not theſe infidels be thought holy men: They were zealous for temple, law and ceremonies, againſt Chriſtianity, holineſs, innocency, and the lives of the beſt of men.

7. But the chief captain Lyſias came upon us, and with great violence took *him* away out of our hands,

7. Note, To ſave the innocent from the violence of wicked prieſts, is accuſed as violence even in a governor.

8. Commanding his accuſers to come unto thee: by examining of whom, thyſelf mayeſt take knowledge of all theſe things, whereof we accuſe him. 9. And the Jews alſo aſſented, ſaying, that theſe things were ſo.

8, 9. Note, Seeing the judgments of men are ſo contrary, that he is a ſeditious plague and ſectary to one, that is one of the beſt on earth to another: Alas, how ſhall the people know who to believe? The hiſtories of liars are ſtuffed with lies: And how can ſtrangers and poſterity know who were the liars? This is a great ſhake to the credit of moſt hiſtory. But the haters of holineſs are ſeldom to be believed.

10. Then Paul, after that the governor had beckoned unto him to ſpeak, anſwered, Foraſmuch as I know that thou haſt been of many years a judge unto this nation, I do the more chearfully anſwer for myſelf: 11. Becauſe that thou mayeſt underſtand, that there are yet but twelve days ſince I went up to Jeruſalem for to worſhip.

10. Thou knoweſt their cuſtoms, had I been ſuch a one as they accuſe me to be, what ſhould move me to come ſo far from other countries, but twelve days ago, to keep the feaſt of penticoſt, and to worſhip at Jeruſalem.

12. And

12. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13. Neither can they prove the things whereof they now accuse me.

12. I was only worshipping in the temple, and deny that I did any thing to move sedition, as they accuse me.

14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets.

14. I am not ashamed to own it, that I worship God as a Christian, in the way that they call a heresy or sect, for I believe the law and the prophets who teach it me.

15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

15. The resurrection of Christ confirmeth my belief of the resurrection of the dead, &c.

NOTE, 1. The doctrine of a resurrection of the just only, was not then owned by the Jews. 2. It seems by this time the Pharisees joined in his persecution, though before they excused him in contention with the Sadducees.

16. And herein do I exercise myself to have always a conscience void of offence toward God, and toward men.

16. And in this hope of a resurrection and the Christian faith, my daily care and exercise is, to keep myself from offending God or man by any sin, that my conscience may not be my accuser.

17. Now after many years, I came to bring alms to my nation, and offerings.

17. To bring alms and offerings is no prophaneness or sedition, &c.

18. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult: 19. Who ought to have been here before thee, and object, if they had ought against me.

18, 19. These Asian Jews falsly thought that I had brought Trophimus into the temple: And it being they that are the first accusers and witnesses, they should have been here.

20. Or else let these same *here* say, if they have found any evildoing in me, while I stood before the council, 21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead, I am called in question by you this day.

20. As to any thing that I did in the council let them witness what they can against me: They have nothing to charge me with, but that I said, touching the resurrection of the dead, I am accused: I meant Christ's resurrection as the cause and pledge of ours.

NOTE, Some think that Paul here confesseth it a fault, that he equivocated to set them together by the ears, as being an act of carnal wisdom, and an obscuring of his confession of Christ. But most expositors rather think that he spake this ironically, as if he had said, unless they will make it a fault, that I said, I am called in question about the resurrection, they can charge me with none there.

22. And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

22. He said, when I have got a more perfect knowledge of this way of Christianity, and how far it is against your law, and when I have spoke with Colonel Lysias of the tumults, I will judge the cause, which yet I cannot do.

23. And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

23. To secure him as a prisoner at large.

24. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee.

24, 25. NOTE,

24, 25. NOTE, Felix is noted by the hiſtorians of thoſe times to be ſpecially guilty of two crimes; injuſtice through covetouſneſs, and incontinence, taking another man's wife: (This Druſilla the niece of Anthony and Cleopatra.) And ſo the ſubject moved his conſcience to make him tremble.

NOTE, O the ſtrength of ſin that will live, even when men tremble for fear of judgment.

26. He hoped alſo that money ſhould have been given him of Paul, that he might looſe him; wherefore he ſent for him the oftner, and communed with him.

26. NOTE, All his trembling overcame not the love of money. Money is the worldlings great mediator.

27. But after two years, Porcius Feſtus came into Felix room: and Felix willing to ſhew the Jews a pleaſure, left Paul bound.

27. His carnal reſpects to man and fame, and to pleaſe the malicious Jews, prevailed againſt his conſcience, and he leaves Paul a priſoner to be judged by Feſtus his ſucceſſor, when Paul had been two years kept a priſoner.

CHAP. XXV.

NOW when Feſtus was come into the province, after three days he aſcended from Ceſarea to Jeruſalem. 2. Then the high prieſt, and the chief of the Jews, informed him againſt Paul, and beſought him, 3. And deſired favour againſt him, that he would ſend for him to Jeruſalem, laying wait in the way to kill him.

1, 2, 3. The malicious prieſts and rulers continue their murderous deſign, and cannot get a heathen ruler to be ſo bad as they.

4. But Feſtus anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelf would depart ſhortly *thither*. 5. Let them therefore, ſaid he, which among you are able, go down with *me*, and accuſe this man, if there be any wickedneſs in him. 6. And when he had tarried among them more than ten days, he went down unto Ceſarea, and the next day ſitting in the judgment-ſeat, commanded Paul to be brought.

4. After ten days he went down and they with him.

7. And when he was come, the Jews which came down from Jeruſalem, ſtood round about, and laid many and grievous complaints againſt Paul, which they could not prove; 8. While he anſwered for himſelf, Neither againſt the law of the Jews, neither againſt the temple, nor yet againſt Ceſar, have I offended any thing at all.

7. The diaboliſts did pretend that he broke their law, profaned their holy temple, and diſturbed the peace, as a ſeditious breaker of Ceſar's law: All which he denied, and they could not prove.

NOTE, It is ſtrange that the devil had not attained to what he hath done in this age, to enable them to prove any thing by perjured witneſſes.

9. But Feſtus willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

9. The pleaſing of the prieſts and multitude being more to the ruler's carnal intereſt, than doing juſtice for one poor man, he would thus have ſacrificed him to them.

10. Then ſaid Paul, I ſtand at Ceſar's judgment-ſeat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knoweſt. 11. For if I be an offender, or have committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Ceſar.

10. NOTE, Having the Roman privileges, he might appeal to the Roman laws, which then had not condemned Chriſtianity. But doubtleſs the Jews would call this heatheniſh, for him to chooſe rather to be ſaved by heathens, than to be murdered by Jews. As at this day he that had rather be ſaved from murder by a Mahometan than murdered or tormented by a papiſt, ſhall be ſaid to be for Mahometiſm. And here let them that grudge at Chriſt, for requiring us to deny our lives for him, and for the heavenly reward, conſider that even church-tyrants require as much, and that for nothing, without any ſuch reward: If under their inquiſitions, or other perſecutions, men do but, as every living creature will do,

ſtrive to eſcape their malice and live, and do not die without any reluctancy, they call them rebels; yea, if they do but groan and complain, it goeth for ſedition to feel when they are hurt; when it is the holy church that doth it: Chriſt doth not thus condemn ſenſe and natural love of life, in his hardeſt laws of ſelf-denial.

12. Then Feſtus when he had conferred with the council, anſwered, Haſt thou appealed unto Ceſar? unto Ceſar ſhalt thou go.

12. NOTE, They might have conſtrained him to be judged there: but God overruled it, to ſpread abroad the goſpel.

13. And after certain days, king Agrippa and Bernice came unto Ceſarea to ſalute Feſtus. 14. And when they had been there many days, Feſtus declared Paul's cauſe unto the king, ſaying, There is a certain man left in bonds by Felix: 15. About whom, when I was at Jeruſalem, the chief prieſts and the elders of the Jews informed *me*, deſiring *to have* judgment againſt him.

13. NOTE, This Agrippa was the ſon of that Herod that was eaten to death by worms, and Bernice was his ſiſter, the wife of Polemon king of Cilicia, who left her huſband and lived with this brother.

16. To whom I anſwered, It is not the manner of the Romans to deliver any man to die before that he which is accuſed, have the accuſers face to face, and have licence to anſwer for himſelf concerning the crime laid againſt him.

16. The Jewiſh religious tyrants had overcome and caſt off this law of nature, which the heathens kept.

17. Therefore when they were come hither, without any delay on the morrow I ſat on the judgment-ſeat, and I commanded the man to be brought forth. 18. Againſt whom when the accuſers ſtood up, they brought none accuſation of ſuch things as I ſuppoſed: 19. But had certain queſtions againſt him of their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.

17, 18, 19. NOTE, Theſe things he made light of, as not underſtanding them.

20. And becauſe I doubted of ſuch manner of queſtions, I aſked *him* whether he would go to Jeruſalem, and there be judged of theſe matters. 21. But when Paul had appealed to be reſerved unto the hearing of Auguſtus, I commanded him to be kept till I might ſend him to Ceſar.

20. I would have had him tried by the Jews, who underſtood their own law, &c.

22. Then Agrippa ſaid unto Feſtus, I would alſo hear the man myſelf. To morrow, ſaid he, thou ſhalt hear him. 23. And on the morrow when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Feſtus commandment Paul was brought forth. 24. And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the Jews have dealt with me, both at Jeruſalem, and alſo here, crying that he ought not to live any longer.

24. NOTE, The lives of God's beſt ſervants are a grief to the malignants.

25. But when I found that he had committed nothing worthy of death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him.

25. NOTE, What an odious ſcandal did theſe prieſts caſt on God's law, to make it ſeem worſe than heathens laws!

26. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and ſpecially before thee, O king Agrippa, that after examination had, I might have ſomewhat to write. 27. For it ſeemeth to me unreaſonable to ſend a priſoner, and not withal to ſignify the crimes *laid* againſt him.

26. NOTE, Juſtice is a part of the law of nature known to all.

CHAP.

CHAP. XXVI.

THEN Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thyſelf. Then Paul ſtretched forth the hand, and anſwered for himſelf.

1. NOTE, It was the cuſtom by the motion of the hand to give notice when one was beginning to ſpeak, to procure ſilent audience.

2. I think myſelf happy, king Agrippa, becauſe I ſhall anſwer for myſelf this day before thee, touching all the things whereof I am accuſed of the Jews: 3. Eſpecially, becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews: wherefore I beſeech thee to hear me patiently.

2. It is a great favour for great men ſo much as to hear an innocent good man ſpeak for himſelf.

4. My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jews, 5. Which knew me from the beginning, (if they would teſtify) that after the moſt ſtricteſt ſect of our religion, I lived a Phariſee. 6. And now I ſtand and am judged for the hope of the promiſe made of God unto our fathers: 7. Unto which *promiſe* our twelve tribes inſtantly ſerving *God* day and night, hope to come: for which hope's ſake, king Agrippa, I am accuſed of the Jews.

4. NOTE, He ſuppoſeth Agrippa acquainted with the Jewiſh affairs, of their expectation of the Meſſiah, and the preaching of Chriſtianity, and the ſtirs about it. And if the hopes of a Meſſiah be ſedition, all the Jews are guilty of it, that pray for it continually. *Qu.* Did the ten tribes pray for it, who were carried away by the Aſſyrians, and idolaters put in their country? *Anſw.* 1. In ſuch captivating tranſplantation, they never carry away all the poor people that muſt till the ground, but the rulers, ſoldiers, great men and men of note; elſe it would be the conquerors loſs: So it hath been here, at the conqueſts made by the Romans, Saxons, and Danes, and Normans: The greater number of the country people ſtill ſtaid as tenants or ſervants to the conquerors. 2. The neighbourhood of the Jews, did by degrees ſhame away much of the idolatry of the Iſraelites: As Joſiah's power extended to pull down their idols and altars, and burn mens bones on them. 3. And afterward the Iſraelites country wanting ſome inhabitants, the Jews by degrees poſſeſſed much of their country. And the ſpeech of the Samaritan woman, *John* 4. Sheweth that they commonly expected Chriſt to come, and tell them all things.

8. Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?

8. The great point of our controverſy now is, Whether Chriſt roſe from the dead? And why ſhould this ſeem an incredible thing to you? Is it too hard for God who upholdeth all the world, and giveth life to all that live.

9. I verily thought with myſelf that I ought to do many things contrary to the name of Jeſus of Nazareth.

9. I once was of your mind, and did not only ſet light by the name of Jeſus, but thought I ought to ſet myſelf againſt it, and oppoſe them that preached and profeſſed it.

10. Which thing I alſo did in Jeruſalem: and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts; and when they were put to death, I gave my voice againſt *them*.

10. In this blindneſs I was a perſecutor of the ſaints.

11. And I puniſhed them oft in every ſynagogue, and compelled *them* to blaſpheme; and being exceedingly mad againſt them, I perſecuted *them* even unto ſtrange cities.

11. NOTE, Whether Paul prevailed with any to blaſpheme Chriſt through fear, or only endeavoured it, is uncertain. 2. He now knew that his perſecution was from *exceeding madneſs*, when yet before he took it for his duty! So blind are perſecutors judgments.

12. Whereupon as I went to Damaſcus, with authority and commiſſion from the chief prieſts, 13. At mid day, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me, and them which journeyed with me. 14. And

when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *It is* hard for thee to kick againſt the pricks.

12. I was convinced by this miracle and voice from heaven ..... Ignorant man? Doſt thou know whom thou perſecuteſt and why? It will prove to thee but like ſpurning at thorns with thy bare feet.

NOTE, Here we find that all Paul's company fell to the ground with him, which is not mentioned, *Chap.* 9. or 22.

15. And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

15. It is me in my cauſe and ſervants that thou perſecuteſt.

16. But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;

16. My appearing to thee is to make thee a preacher of that thou haſt perſecuted, to witneſs what thou now haſt ſeen, and what I ſhall further tell thee by my ſpirit and works.

17. Delivering thee from the people, and *from* the Gentiles, unto whom now I ſend thee, 18. To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

17, 18. Delivering thee both from the Jews and Gentiles, to whom now I command thee to preach; to open the eyes that are blinded in groſs ignorance and idolatry, and to turn them from that darkneſs to the light of the ſaving knowledge of God and their Redeemer; from the power of Satan whom they ſerve by ſin, to the belief, love, and obedience of God; that they may hereupon receive the forgiveneſs of all their paſt ſins, and right to the inheritance among the ſanctified: Which is here begun in holineſs and communion with God and his ſaints, and hereafter perfected in glory; and all this by believing, truſting and obeying me, and my goſpel, (or by being Chriſtians.)

NOTE, Theſe words were omitted by *Luke*, in *chap.* 9. and 22. Here is a promiſe to be truſted, and a command to be obeyed.

19. Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

19. I did not, I durſt not, rebel againſt ſuch a viſion, and a command from heaven.

20. But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

20. And the goſpel which I preached at Damaſcus, &c. is, That men ſhould repent and turn to God, and ſhew the ſincerity of their repentance by a holy, righteous, charitable and ſober life, (and all this in hope of glory, purchaſed and promiſed by Chriſt who thus ſent me.)

21. For theſe cauſes the Jews caught me in the temple, and went about to kill *me*.

21. This is the true cauſe why the Jews would have killed me, as croſſing their unbelief.

22. Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come: 23. That Chriſt ſhould ſuffer, *and* that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles.

22. God hath kept me through many dangers to this day, while I teſtify this goſpel to all, which is but what was propheſied that Chriſt ſhould die for our ſins, and riſe from death and convert the Gentiles.

24. And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul, thou art beſide thyſelf: much learning doth make thee mad.

24. Thou art a crazed fanatic: much learning or bookiſhneſs hath diſtracted thee.

25. But he ſaid, I am not mad, moſt noble Feſtus; but ſpeak forth the words of truth and ſoberneſs. 26. For the king knoweth of theſe things,

things, before whom alſo I ſpeak freely: for I am perſuaded that none of theſe things are hidden from him; for this thing was not done in a corner.

25, 26. I am not mad, but ſoberly ſpeak that truth which I ſuppoſe the king knoweth; I do not think that the fame of Chriſt's miracles, death and reſurrection, no nor of this viſion of mine, is unknown to him, being things openly done and famed abroad.

27. King Agrippa, believeſt thou the prophets? I know that thou believeſt.

27. If thou believe the prophets, thou mayeſt ſee that they propheſied this of Chriſt.

28. Then Agrippa ſaid unto Paul, Almoſt thou perſuadeſt me to be a Chriſtian.

28. A little thou perſuadeſt, &c.

NOTE, It is uncertain whether he ſpake this ſeriouſly as inclining to believe in Chriſt; Or in contempt. Thou would perſuade me that I am almoſt a Chriſtian.

29. And Paul ſaid, I would to God, that not only thou, but alſo all that hear me this day, were both almoſt, and altogether, ſuch as I am, except theſe bonds.

29. NOTE, True miniſters thirſt for mens converſion and ſalvation.

30. And when he had thus ſpoken, the king roſe up, and the governor, and Bernice, and they that ſat with them. 31. And when they were gone aſide, they talked between themſelves, ſaying, This man doeth nothing worthy of death, or of bonds. 32. Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Ceſar.

30. They acquit him, but diſcharge him not.

CHAP. XXVII.

AND when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners, unto one named Julius, a centurion of Auguſtus band. 2. And entering into a ſhip of Adramyttium, we launched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus a Macedonian of Theſſalonica, being with us. 3. And the next *day* we touched at Sidon. And Julius courteouſly entreated Paul, and gave *him* liberty to go unto his friends to refreſh himſelf.

3. Heathen ſoldiers are leſs cruel than Jewiſh ſuperſtitious prieſts and hypocrites.

4. And when we had launched from thence, we ſailed unto Cyprus, becauſe the winds were contrary. 5. And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra *a city* of Lycia. 6. And there the centurion found a ſhip of Alexandria ſailing into Italy; and he put us therein. 7. And when we had ſailed ſlowly many days, and ſcarce were come over againſt Cnidus, the wind not ſuffering us, we ſailed under Crete, over againſt Salmone: 8. And hardly paſſing it, came unto a place which is called, The fair havens, nigh whereunto was the city *of* Laſea.

NOTE, God cauſed theſe difficulties to manifeſt his merciful providence.

9. Now when much time was ſpent, and when ſailing was now dangerous, becauſe the faſt was now already paſt, Paul admoniſhed *them*, 10. And ſaid unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ſhip, but alſo of our lives.

9. At the time of the Jews yearly faſt of expiation, which was in part of our October, ſailing uſed to be very dangerous on thoſe ſeas.

11. Nevertheleſs, the centurion believed the maſter and the owner of the ſhip, more than thoſe things which were ſpoken by Paul. 12. And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, *and there* to winter; which is an haven of Crete, and lieth toward the ſouth-weſt, and north-weſt.

12. NOTE,

12. NOTE, Phœnice a haven-town is described, to distinguish it from the country called Phœnice.

13. And when the south-wind blew softly, supposing that they had obtained *their* purpose, loosing *thence* they sailed close by Crete. 14. But not long after there arose against it a tempestuous wind, called Euroclydon. 15 And when the ship was caught, and could not bear up into the wind, we let *her* drive. 16. And running under a certain Island which is called Clauda, we had much work to come by the boat: 17. Which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven. 18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship; 19. And the third *day* we cast out with our own hands the tackling of the ship.

NOTE, They cast away all to save themselves: All that a man hath will he give for his life. And yet the ungodly sell their souls for nothing.

20. And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved, was then taken away.

20. All hope that could be grounded on visible probability.

21. But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

21. To have escaped this loss.

22. And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. 23. For there stood by me this night the angel of God, whose I am, and whom I serve, 24 Saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee.

23. NOTE, 1. God useth his angel for the safety and comfort of his servants. 2. Paul mentioneth God in his relations to us; 1. He is our *owner*, *whose we are*? 2. Our ruler, *whom we serve*; and it is implied, *our father*, and protector, *in whom we trust*.

3. Many bad men fare the better, for *one good man* that is among them.

25. Wherefore Sirs, be of good cheer: for I believe God, that it shall be even as it was told me. 26. Howbeit we must be cast upon a certain Island.

25. I trust my God and would have you trust him.

27. But when the fourteenth night was come, as we were driven up and down in Adria about midnight, the shipmen deemed that they drew near to some country: 28. And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. 29. Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

29. They stopped the ship and durst go no further.

30. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, 31. Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.

30. NOTE, God that decreed that they should not perish, decreed also that the skilful seamen should abide in the ship. Means and end are in the same decree.

32. Then the soldiers cut off the ropes of the boat, and let her fall off. 33. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing. 34. Wherefore I pray you to take *some* meat; for this is for your health: for there shall not an hair fall from the head of any of you.

33. NOTE,

33. NOTE, Not that they had eat nothing in fourteen days; But ſay ſome expoſitors, no ſet meal, or ſo little as was next to nothing; but others more probably ſay, [you have eaten nothing all this (one) day, expecting the fourteenth day as critical.]

35 And when he had thus ſpoken he took bread, and gave thanks to God in preſence of them all, and when he had broken *it*, he began to eat.

35. NOTE, If thoſe in England that ſcorn at open thankſgiving to God, even at noble tables and great feaſts, and think it deſerveth a priſon for more than four to be preſent at ſuch a religious exerciſe, had been in this ſhip, or in Jonas's, fear might have taught them better.

36. Then were they all of good cheer, and they alſo took *ſome* meat.

37. And we were in all in the ſhip, two hundred threeſcore and ſixteen ſouls.

37. NOTE, And though Paul preached to them, the honeſt heathens accuſed him not for a conventicle; what ſhall we think the prieſts would have done had they been now among them.

38. And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the ſea.

38. NOTE, Even future proviſion is caſt away to ſave life at preſent. That is a duty in ſuch a caſe of neceſſity, which in other caſes would have been a great ſin.

39. And when it was day, they knew not the land: but they diſcovered a certain creek with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip. 40. And when they had taken up the anchors, they committed *themſelves* unto the ſea, and looſed the rudder-bands, and hoiſed up the main-ſail to the wind, and made toward ſhore. 41. And falling into a place where two ſeas met, they ran the ſhip aground; and the forepart ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves.

39. This was a ſhallow near a neck of land called an Iſthmus, where the ſea is on both ſides of it. The Malthaſſes call it to this day St. Paul's landing place.

42. And the ſoldiers counſel was to kill the priſoners. leſt any of them ſhould ſwim out and eſcape.

42. NOTE, Leſt they ſhould have been puniſhed for letting them eſcape, they would have killed them.

43. But the centurion willing to ſave Paul, kept them from *their* purpoſe, and commanded that they which could ſwim, ſhould caſt *themſelves* firſt into the ſea, and get to land: 44. And the reſt, ſome on boards, and ſome on *broken pieces* of the ſhip: And ſo it came to paſs, that they eſcaped all ſafe to land.

43. NOTE, God gave them their lives for a prey.

CHAP. XXVIII.

AND when they were eſcaped, then they knew that the Iſland was called Melita, 2. And the barbarous people ſhewed us no little kindneſs: for they kindled a fire, and received us every one, becauſe of the preſent rain, and becauſe of the cold.

1. NOTE, There are two Iſlands of this name: And it is a controverſy which is meant: But Beza and others ſhew great probability that it is that called Maltha, now poſſeſſed by Chriſtians, as a fort againſt the Turks.

3. And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and faſtened on his hand.

3. NOTE, Not that Paul carried the Adder or Viper among the ſticks into a chimney; but they made the fire in ſome open place where the Adder lay, and was forced out by the heat.

4. And when the barbarians ſaw the venomous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murderer, whom though he hath eſcaped the ſea, yet vengeance ſuffereth not to live.

4. NOTE, Even theſe barbarians believed God to be the revenger of murder: And yet the prieſts took the murder of Chriſt and his diſciples

diſciples for a meritorious work, and zealouſly purſued it.

5. And he ſhook off the beaſt into the fire, and felt no harm. 6. Howbeit they looked when he ſhould have ſwollen, or fallen down dead ſuddenly: but after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a god.

5. NOTE, So mutable is vulgar judgment.

7. In the ſame quarters were poſſeſſions of the chief man of the Iſland, whoſe name was Publius, who received us and lodged us three days courteouſly. 8. And it came to paſs that the father of Publius lay ſick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. 9. So when this was done, others alſo which had diſeaſes in the Iſland, came, and were healed: 10. Who alſo honoured us with many honours, and when we departed, they laded *us* with ſuch things as were neceſſary.

7. NOTE, If we could pray as Paul did, and heal all the ſick by it; *Qu.* Whether men would impriſon us for it? *Anſw.* The ſick or the healed would not, but it is not unlike that Jewiſh prieſts would do it; for ſo they did.

11. And after three months we departed in a ſhip of Alexandria, which had wintered in the iſle, whoſe ſign was Caſtor and Pollux. 12. And landing at Syracuſe, we tarried *there* three days. 13. And from thence we ſet a compaſs, and came to Rhegium: and after one day the ſouth-wind blew, and we came the next day to Puteoli: 14. Where we found brethren, and were deſired to tarry with them ſeven days: and ſo we went toward Rome.

14. NOTE, It appeareth by this that the goſpel had been received before Paul's coming thither, in the Italian country about Rome. Whether theſe brethren entertained all the ſoldiers and priſoners ſeven days, or Paul and his company only, as truſted by the centurion to come after him, is uncertain.

15. And from thence, when the brethren heard of us, they came to meet us as far as Appiforum, and the Three taverns: whom when Paul ſaw, he thanked God, and took courage.

15. NOTE, By this it appeareth alſo that Paul found a church in Rome. No doubt theſe brethren lived not without aſſembling to worſhip God, being then not forbidden. But who firſt brought Chriſtianity thither, or planted a church, or was their firſt paſtor, no hiſtory tells us; but it is moſt probable that it was neither Peter nor Paul. Circumſtances have perſuaded me, that Chriſtianity came firſt into England by Chriſtian ſoldiers that were in the Roman army, (ſuch as built the church called St. Martin's near Canterbury, which Beda mentioneth.) And it is more probable that ſuch as Cornelius being converted in Judea, and having their dependance on Rome, and buſineſs there, were like to be the firſt introducers of Chriſtianity there. (As ſuch were in Helvetia.)

16. And when we came to Rome, the centurion delivered the priſoners to the captain of the guard: but Paul was ſuffered to dwell by himſelf, with a ſoldier that kept him.

16. One ſoldier was his guard.

17. And it came to paſs, that after three days, Paul called the chief of the Jews together. And when they were come together, he ſaid unto them, Men *and* brethren, though I have committed nothing againſt the people, or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans. 18. Who when they had examined me, would have let *me* go, becauſe there was no cauſe of death in me. 19. But when the Jews ſpake againſt *it*, I was conſtrained to appeal unto Ceſar; not that I had ought to accuſe my nation of.

17. NOTE, Though Paul preached againſt the Gentiles ſubjection to Moſes's law, yet to the Jews he only ſpake againſt the impoſing it as neceſſary on others, and againſt its juſtifying power without Chriſt. 19. I

appeared

appealed in my own neceſſary defence, and not as an accuſer of the Jews.

20. For this cauſe therefore have I called for you, to ſee *you*, and to ſpeak with *you*: becauſe that for the hope of Iſrael I am bound with this chain.

20. It is for preaching that Meſſiah who hath long been expected and prayed for, as the hope of Iſrael, that I am come hither a priſoner in this chain.

21. And they ſaid unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, ſhewed or ſpake any harm of thee. 22. But we deſire to hear of thee what thou thinkeſt: for as concerning this ſect, we know that every where it is ſpoken againſt.

21 We have had no accuſation of thee: but that we may be able to judge of thee, we would hear thee ourſelves, what it is that thou holdeſt and teacheſt. For Chriſtians are every where ſpoken againſt, as an evil ſect.

NOTE, He that would know how far to regard common fame againſt any man or party, muſt know what ſort of people they be that report it, whether men of truth, ſobriety and conſcience, or debauched, ungodly, malignant ſcoundrels; And by what motives they are ſet on work, whether by God's word and will, or by carnal intereſts, and flattery of great and ungodly worldlings, or enmity to holy doctrine and practice: And what evidence they give to prove their accuſations.

23. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and teſtified the kingdom of God, perſuading them concerning Jeſus, both out of the law of Moſes, and *out of* the prophets, from morning till evening.

23. He proved to them out of the law and prophets, that Chriſt was the Meſſiah, whoſe kingdom is ſpiritual, and is now begun, as foretold, upon his reſurrection and aſcenſion, and gathering an univerſal church by the miracles, gifts and grace of the Holy Ghoſt.

24. And ſome believed the things which were ſpoken, and ſome believed not. 25. And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the Holy Ghoſt by Eſaias the prophet, unto our fathers, 26. Saying, Go unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive. 27. For the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed; leſt they ſhould ſee with *their* eyes, and hear with *their* ears, and underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

26. You verify the words of the prophets, being like your fore-fathers, of whom Iſaiah ſaith, that though they have their natural faculties of ſeeing, hearing and underſtanding, yet they have wilfully ſo indiſpoſed and corrupted them, that as to the knowledge and obedience of God, they are as if they had neither eyes, ears or underſtanding, from whence it is that my reſiſted and rejected grace doth not convert and heal them.

28. Be it known therefore unto you, that the ſalvation of God is ſent unto the Gentiles, and *that* they will hear it.

28. Be it known to you that the Chriſt whom you reject ſhall be preached to the Gentiles, and they will believe in him, and receive him for their Saviour: And Chriſt will ſet up among them the catholic church, and kingdom of God, which you reject, and which ſhall therefore be none of yours, that boaſted in your expectation of it.

29. And when he had ſaid theſe words, the Jews departed, and had great reaſoning among themſelves.

29. NOTE, But ſo many of them believed at Rome, Jeruſalem, and many countries, as were a conſiderable part of the Chriſtian church at that time: And within four hundred years, Chriſtianity was the profeſſed national religion in Judea.

30. And Paul dwelt two whole years in his own hired houſe, and received all that came in unto him, 31. Preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt,

with all confidence, no man forbidding him.

30. And Paul was so free a prisoner, that he was allowed to live in his own hired house, and there for two years received all, how many soever, great or small, who came to him, preaching even in imperious Rome the kingdom of God, as ruling souls to salvation by the Redeemer, teaching all the doctrines and practices of Christianity, (the history of Christ, his person, office, acts, grace, and glory) and this with all boldness and freedom, NO MAN FORBIDDING HIM, silencing him, or condemning them for conventicles, or any way hindering him, even in proud, powerful, heathen Rome: When the religious Jewish priests and rulers, hunted Christ's ministers as bloodhounds, forbidding them to preach to the Gentiles that they might be saved, and so wrath is come upon them to the uttermost, as it will in due time on all that imitate them.

NOTE, 1. What Paul preached: not vain jangling, or envious railing, but the kingdom of God, and the things concerning Jesus Christ and his salvation.

2. Where: in Rome, and in his own hired house.

3. To whom: To all that come to him.

4. How long: Two years, at that time.

5. How: with all confidence, openness, and boldness.

6. How tolerated: No man, emperor, or senate, or inferior officer, soldiers, or magistrates, priests, or people, hindering or forbidding him, in the capital heathen city of the world, which yet was devoted to idolatry, and captivated the church of God both Jews and Gentiles. But had Paul preached immorality, rebellion, abusive injury to others, no doubt they would have punished him: And verily many preachers whose doctrine is tolerable, are so abusive in false reviling application, that we may say, some orthodox churches have need of church justices to keep the peace.

THE

THE EPISTLE OF PAUL THE APOSTLE, to the ROMANS.

INTRODUCTION.

FOR the underſtanding of Paul's Epiſtle to the Romans, it is neceſſary, I. To underſtand his main deſign and ſubject. II. To that end, to know what parties he had to do with. III. And what their ſeveral errors were, or their temptations to error. IV. And by what arguments he oppoſed them, and what he granteth them.

I. Paul's great deſign is to eſtabliſh the Roman Chriſtians in the faith of the goſpel, and in holineſs of life, and in mutual love and concord againſt all the temptations which then aſſaulted them.

II. The adverſaries of their ſtability, and his deſign, whom he noteth, are, 1. The Roman heathens, eſpecially the learned ſort. 2. Eſpecially the Jews, and the Judaizing Chriſtians. 3. Some erroneous heretical Chriſtians, who were inclined both to libertiniſm, and to diviſions.

III. The errors oppoſed by him were, I. The heathens, who while they ſcorned the faith of a crucified Chriſt, ſhewed how little they were to be regarded, by their ſins againſt the light of nature.

II. The Jews had all theſe following errors: 1. Becauſe God had made them a peculiar people, by ſpecial privileges and promiſes, they were over-proud of it, as if they had been the only ſervants that God had in the world, and that none but Jews and their proſelytes were ſaved. 2. And ſo, that their law was to be received by all the world.

3. That this law, given to, and by Moſes, for their government as a peculiar republic, was ſo excellent, becauſe thus divine, that the keeping of it was the ſufficient and only way of ſalvation. 4. Herein they overlooked the promiſe which was before the law, and preſuppoſed in the law, as its foundation, and its very life; both the common promiſe made to lapſed mankind in Adam and Noah, and the ſpiritual part of the ſpecial promiſe made to Abraham. 2. And they overlooked the ſignification of their types and ceremonies; and looked at the law merely as a law of works, rewarding or puniſhing for the doing or not doing it.

5. Therefore they miſtook the promiſed Meſſiah to be a king of

David's line, who was to reſtore their commonwealth, and ſubdue the nations to it, and rule them in earthly glory by that law; and ſo made him ſubſervient to Moſes's law, as to be reſtored by him.

6. And ſo they thought that this law muſt endure for ever, and that to talk of its abrogation was blaſphemy againſt God.

III. The Judaizing Chriſtians conjoined Chriſtianity and the law, and thought, that though Chriſt's miracles, reſurrection, and ſpirit, proved him to be the Meſſiah, who died for their ſins, yet he came not to change their law, but to eſtabliſh it: And firſt, they were long before they could be convinced, that it was not neceſſary to the Gentiles to be proſelytes to it: And when they were forced to grant that they ſtill held, that it was neceſſary to all the Jews. And therefore they kept up their ceremonies, and ſeparated too far from the Gentile Chriſtians: And the Gentile Chriſtians too much deſpiſed theſe.

IV. Beſides theſe, there were ſome that heretically took it to be a part of their extraordinary knowledge, to hold, That Chriſtianity delivered men not only from the Jews law, but from ſubjection to men, and from neceſſary ſtrictneſs in outward actions: And they made a party for theſe opinions.

V. The Apoſtle, I. Dealeth but briefly with the heathens, and argueth againſt them from their own errors and crimes; 1. Telling them of the light of nature, and then of their odious ſins againſt it; that the Chriſtians might not be moved by the ſcorns and oppoſition of ſuch a blinded incapable ſort of adverſaries.

II. But the chief work of his epiſtle is to confute the Jews and Judaizers, and to eſtabliſh the Gentile Chriſtians againſt their errors and oppoſition. To which end, he proveth all theſe things;

1. That the Gentiles are not bound to receive the law of Moſes, and become Jews. 2. That they may be juſtified and ſaved by the faith of Chriſt, as well as the Jews. 3. That God foretold their calling by the prophets, and the promiſe to Abraham extended to them, as the ſpiritual believing ſeed or children. 4. That if this were not true, none could be juſtified or ſaved; becauſe by the deeds of the law, as ſuch, no man can be juſtified. The Jews themſelves muſt be juſtified by faith, or not at all. 5. That the law of Moſes, as ſuch, came long after the promiſe, and the juſtification of Abraham by faith, and therefore could not null that promiſe, or way of life. 6. That the law required ſuch a degree of works, or ſtrict obedience, as no man kept; and therefore none could be juſtified by it. 7. That the law was given but to the Jews, and God is not only the God and governor of the Jews, but of the Gentiles alſo. 8. That the law forbiddeth ſin, and curſeth the ſinner, and condemneth him, and therefore doth not juſtify him. 9. That the law, as ſuch, giveth not grace and ſtrength to keep it, but ſuppoſeth ability: But the grace and ſpirit of Chriſt enableth. 10. That the law by accident irritateth luſt, and increaſeth it, and doth not mortify and overcome it. 11. That the law was given to another end, than to juſtify the ſinner by its bare works; even to convince men of ſin, and the need of grace, and as a ſchoolmaſter to lead them to Chriſt, who is the end of the law. 12. That pardon, juſtification, and ſalvation muſt needs be God's free gift to the guilty and condemned, and not the reward of meritorious works of the law; nor can any pretend the title of innocency or debt. 13. That Chriſt

is deſigned to gather a more large and excellent church than the Jewiſh nation, even a catholic church through all the world, and that more ſpiritual and holy; into which the Jews, if they will believe, ſhall be all grafted, which will be to them a higher privilege than to live under the Moſaic polity. 14. That the Jewiſh law was ſo ſtrict, ſhadowy, burdenſome, and terrible, that it is part of the office of a Saviour to deliver men from it, and to bring them under a far better law and covenant of grace.

By many ſuch arguments he confuteth the Jews, and Judaizing Chriſtians.

III. How he confuteth the cenſorious dividers, who agreed in the eſſentials of Chriſtianity, but differed about ſome Jewiſh rites; and alſo the erroneous, that inclined to licentiouſneſs, and unjuſt ſeparation from the orthodox, will be ſufficiently ſhewn in the particular expoſitions.

IV. But the apoſtle denieth none of theſe following truths, but implieth ſome, and expreſſly aſſerteth others of them, as conceſſions:

1. According to the promiſe made to Abraham, the Iſraelites were a holy nation, and a peculiar people, ſeparated to God out of all the world.

2. God's government firſt ſettled over them was eminently a theocracy, the ſupremacy being exerciſed by extraordinary revelation, by angelical or ſignal notices, and by prophecy.

3. Their law was eminently divine, the law of God; their princes being but executioners, and not having power of legiſlation, to add, abrogate, or diminiſh.

4. This law was wholly political; that is, The rule of the ſubjects obedience, and the rewards and puniſhments, to be exerciſed by God as ſupreme, and by magiſtrates as his officers, in the government of that people, as a holy commonwealth. Even the decalogue and ceremonies were ſuch laws of polity.

5. But this law ſuppoſed the law of nature, and the antecedent law of mercy made to fallen mankind in Adam and Noah, and the ſpecial promiſe made to Abraham, and all the nations of the earth in his ſeed: And the Jews ought not to have ſeparated any part of their law from theſe, which were as its very life and ſoul, and principally reſpected things ſpiritual, and heavenly, and everlaſting.

6. The law preſuppoſing theſe, and being given to men that had immortal ſouls, and bound to know ſo much, doth not much mention ſuch matters of the life to come, as being preſuppoſed; and Moſes adding ſpecially the diſtinguiſhing laws of Jewiſh government.

7. The breach even of a political law, where God was the legiſlator, deſerved future everlaſting puniſhment, though as men were the official executioners, it was but corporal puniſhment that it inflicted.

8. The ſacrifices were obſignations of that law of grace which was elder than Moſes, and ſo they ſhould have been underſtood.

9. The ſincere keeping of that law, while it was in force, was the material part of the Jews obedience as they were under the law of grace.

10. Even the decalogue itſelf, as Moſaical and political, delivered in ſtone to the Jews only, is done away with all the reſt by Chriſt, their peculiar commonwealth being ended: But as it is, 1. The law of nature, 2. And the law of Chriſt, it ſtill continueth.

There

There are three controverſies that I will here briefly ſpeak to, rather than by inſerted annotations afterwards. I. Whom Paul deſcribeth in the firſt and ſecond chapters. II. What law it is that he ſpeaketh of. III. How he meaneth, that faith is imputed to righteouſneſs and juſtification.

I. A late writer hath laboured hard to perſuade us, that *Rom.* 1. and a great part of the epiſtles ſpeak of the Gnoſtics, which have uſually been otherwiſe expounded. Of this chapter I think otherwiſe, (and of many other texts) becauſe, 1. The philoſophers, and other heathens, were ſo much more potent, numerous, and famous adverſaries to Chriſtianity, that we have great reaſon to ſuſpect, that Paul doth not ſo much paſs them by, to pelt at a few heretics, as this writer imagined.

2. The text agreeth more to the heathens. It was to them that the goſpel was a matter of ſhame, and counted fooliſhneſs. It was not by the works of creation chiefly, that the Gnoſtics pretended to know God, or ſhould have known him; but this was the only book to the heathens. The Gnoſtics were unexcuſable, as profeſſors of faith; but it was the heathens that were left without excuſe by the mere works of God's creation. The heathen philoſophers were they that profeſſed the greateſt wiſdom, deriding all Chriſtians as fools. It was the heathens that were the authors of all that imagery and idolatry, named *verſe* 23. The Gnoſtics were but for involuntary compliance in caſe of danger: They renounced worſhipping the creature more than the creator. The ſodomy, and all the other ſins by which they are deſcribed, belong far more to the heathens than to the Gnoſtics. *Chap.* 2. Paul diſtributeth them that he ſpeaks of, into [*Jews* and *Gentiles*] and ſo doth the whole ſcope of his diſcourſe, 1 *Cor.* 1. & 2. It is the ſame ſort that he there ſpeaketh of, as the wiſe, and great, and noble of the world, who counted the wiſdom of the goſpel fooliſhneſs, and whoſe wiſdom was fooliſhneſs, which God would confound and bring to nought, &c. which is the plain deſcription of the philoſophical heathens. A great deal more ſuch evidence is at hand.

3. The writers of church-hiſtory and hereſies, tell us of many ſorts of heretics in the beginning, that went before thoſe called Gnoſtics; yet none of theſe are named in ſcripture, but the Nicolaitans, and the woman Jezebel, *Rev.* 2. & 3. And why ſhould we think then that the Gnoſtics are meant more than they?

4. Thoſe that Paul oft ſingleth out, ſeem to be them mentioned *Acts* 15. againſt whom he reaſoneth to the Galatians, &c. Had he meant others, as their crimes were greater, he would have as plainly notified them. Indeed, 2 *Pet.* 2. and *Jude*, ſeem to mean the Nicolaitans as much like the Gnoſtics; but Paul had much more to do with the heathen oppoſition.

II. Some have thought that it is the *law of innocency* made firſt to Adam, which Paul meaneth, when he ſpeaks againſt juſtification by the works of the law. Their chief reaſons are, 1. Becauſe it ſaith, *Curſed is he that doth not all things written, &c.* And hence they gather, That the Jews law was of the ſame tenor. 2. But others give this reaſon, Becauſe the Jews law was a covenant of grace, and therefore could not be that here deſcribed.

But it is evident all along, that it was Moſes's law that Paul here meaneth. It would be tedious to cite the proofs all along viſible. And

as

as to the reaſons for the contrary, 1. It is certain, that the law of innocency was not then in being and force, but ceaſed with man's innocency, upon Adam's fall; not by mutability in God, but in man. God's law is the preſent obligation of his will to duty or puniſhment. Shall we imagine God to ſay to the ſinful world, 1. *I command thee, that art a guilty ſinner, to be ſinleſs?* (contrary to the hypothetical neceſſity of exiſtence.) 2. And, *thou ſhalt be rewarded, if thou be innocent*, (when he is guilty already?) 3. And, *if thou be a ſinner, thou ſhalt die*, (when he is a ſinner already, and the *conditional* is become *abſolute*, and paſt into a ſentence of judgment?)

2. The law of Moſes granteth ſacrifice and pardon for many ſins; but the law of innocency pardoneth none.

3. The meaning of [*Curſed be he that doth not all things*] is not, *Curſed be he that hath any ſin*; but, *he that keepeth not all this law:* (And only the Jews were under that law, and its curſe.) And this law of Moſes was ſo ſtrict, that no man did perfectly fulfil it: And if they had, it would not procure their pardon for the common ſin of nature, nor merit any thing of God, by the benefit he received by their works.

4. And as to the other objectors, It is true, that Moſes's law was given to them as a material peculiar part of the law of grace. But thoſe, that Paul diſputed againſt, had in conceit ſeparated the law, as ſuch, from the promiſe or covenant of free grace, and thought to be juſtified by the merit of their obedience to it.

III. Perverſe engagement againſt one anothers opinions, as dangerous, hath made Paul's doctrine of faith and juſtification ſeem much more difficult than it is. 1. It is certain, That by [*faith*] he meaneth no one ſingle act only, as is [The believing that Chriſt's righteouſneſs is imputed to us] as if we were not juſtified by believing in God the Father, or the Holy Ghoſt, or truſting the promiſe of glory, or believing that Chriſt died for our ſins, roſe, aſcended, intercedeth, reigneth, and will judge us, and glorify us, or by conſenting to his covenant of grace, accepting offered mercy, &c. Faith is a moral act, containing many phyſical acts of underſtanding and will; like a covenant-conſent to a king, a huſband, a phyſician, &c. It is all that is eſſentially required in baptiſm, to the collation of the grace there given. It is Chriſtianity in conſent.

2. This faith is commanded by God, and grace and glory promiſed to them that by believing obey this command: which maketh it the condition, or moral receptive qualification for this gift. And though God's grace cauſe men to believe, yet the command and conditional promiſe are the means by which God worketh this effect. And that the *promiſe* be *conditional*, joined with *threatning* to diſobedience, is no more needleſs than the *command* or *preaching* is.

3. Hence men may claim *pardon* upon *believing*; but none can claim *faith* by virtue of any abſolute promiſe of God, before he have it.

4. Though no creature can *merit* of God in *commutative juſtice*, as giving him a benefit, yet they may merit of him as in *governing juſtice*, or *diſtributive:* But this is various, as the governing law is.

According to the law of *innocency* no man meriteth; nor juſtification according to the law of Moſes; ſave Chriſt alone. Chriſt's merit was in the fulfilling the undertaken mediatorſhip, which was fulfilling the law of innocency, (which he only was capable of) and Moſes's law,

and

and the peculiar acts of a mediator: This merit of Chriſt is the valuable, procuring, meritorious cauſe of all our deliverance, (pardon, juſtification, adoption, &c.) of which our own habits or acts are no parts, nor are at all to be judged to be inſtead of any part of the office of Chriſt.

5. But we are not *lawleſs*, but under a *pardoning* and *juſtifying law*, or *covenant* of *grace*, which giveth grace and glory (as is ſaid) to them that believe and repent; that is, pardoneth them, and giveth them the in-dwelling ſpirit of love, and right to life, if they ſincerely truſt Chriſt's mediation and promiſe for it, and give up themſelves for that end to God their reconciled Father, to Chriſt as their Saviour, and his Spirit as their Sanctifier.

And becauſe God will not give us the free gift of Chriſt, and life with him, but as firſt qualified by this condition of faith, therefore faith is ſaid to be imputed to us for righteouſneſs: that is, This acceptance of his free gift in Chriſt, is all that the law of grace, by which we ſhall be judged, requireth of us that we may be accounted righteous, without innocency, or the works of Moſes's law, or any that make not the gift of pardon and life to be of free grace. To have *righteouſneſs imputed*, is to be *accounted righteous*.

6. To call faith a *juſtifying inſtrument*, is an unapt ſpeech of man's vain invention; but may be tolerated, if they mean but [*A moral receptive diſpoſition*] unfitly called, *A receptive inſtrument*: But not in proper ſenſe.

7. But though Chriſt is our ſurety, and *vicarius pœnæ* in ſome ſenſe, and properly a ſacrifice for our ſin, and merited all that we have, by his righteouſneſs; yet it ſubverteth the goſpel and Chriſtianity, to teach, as ſome do, That Chriſt did ſo properly perſonate every one of the elect, that in the ſenſe of God and the law (though not phyſically) they all perfectly fulfilled the law of innocency in and by him, and ſo are juſtified by that law, as imputatively being ſinleſs: As if that law had ſaid, [*Thou or thy ſurety ſhall die, if thou ſin*] and we are juſtified by the ſame law that condemned us; and no death, or ſuffering, or permitted ſin were any penalties on us: And as if we were at once reputed ſinleſs from birth to death, and yet muſt have a Chriſt to die for our ſin, and muſt daily beg forgiveneſs of it.

CHAP. I.

PAUL a ſervant of Jeſus Chriſt, called *to be* an Apoſtle, ſeparated unto the Goſpel of God;

1. By an immediate appearance of Chriſt from heaven, by voice and inſpiration, ſent to publiſh the glad tidings of redemption and ſalvation by Chriſt.

2. (Which he had promiſed afore by his prophets in the holy ſcriptures) 3. Concerning his Son Jeſus Chriſt our Lord, which was made of the ſeed of David according to the fleſh, 4. And declared *to be* the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead:

3. Having his human nature from his mother of David's line.

4. But the power of God which owned him, by the ſpirit of holineſs, and his reſurrection from the dead, did demonſtrate that he was not a mere man, but God's own ſon, ſent from heaven, and miraculouſly incarnate.

5. By whom we have received grace

grace and apoſtleſhip, for obedience to the faith among all nations for his name:

5. By whoſe own heavenly miſſion I received this favour and honour, to be his ſpecial meſſenger, ſent to call all nations to believe and obey the goſpel, and proclaim the glory of his name.

6. Among whom are ye alſo the called of Jeſus Chriſt.

6. Of whom God hath vouchſafed you to be a part, being the called followers of Jeſus Chriſt

7. To all that be in Rome, beloved of God, called *to be* ſaints: Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

7. To all in Rome that are the beloved of God, called out of the world, into the holy Chriſtian ſtate, I ſalute you by this benediction and prayer, That the grace of God, our Father, and the Lord Jeſus Chriſt, and that true peace and welfare which is its ſpecial fruit, may be yet more upon you.

8. Firſt, I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world.

8. And firſt, I thank my God through Jeſus Chriſt, that (as you dwell in that city which is moſt eminent in the world, which is an advantage to the luſtre and communication of your faith, ſo) your profeſſion of that faith is ſo illuſtrious, as to be famous throughout the world.

9. For God is my witneſs, whom I ſerve with my ſpirit in the goſpel of his Son, that without ceaſing I make mention of you always in my prayers, 10. Making requeſt (if by any means now at length I might have a proſperous journey by the will of God) to come unto you.

9. For God, whom I ſerve with a devoted ſoul, doth know, that this your honourable profeſſion of the Chriſtian faith, doth make me the more conſtantly remember you in my prayers.

10. And requeſt of God, if it ſeem good to him, that I may come to you, for the furtherance of my joy, and your edification.

11. For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end you may be eſtabliſhed; 12. That is, that I may be comforted together with you, by the mutual faith both of you and me.

11, 12. For I long to ſee you, that by communicating to you what God hath given to me, you may be further eſtabliſhed, and you and I may be comforted in the mutual manifeſtation of our concordant faith.

13. Now I would not have you ignorant, brethren, that oftentimes I purpoſed to come unto you (but was led hitherto) that I might have ſome fruit among you alſo, even as among other Gentiles.

13. I would have you know, that as God hath called me to be an apoſtle to the Gentiles, I oft purpoſed to come to you, (though hitherto hindred) that I might reap ſome fruit of that my office among you, as well as among other Gentiles.

14. I am debter both to the Greeks, and to the barbarians, both to the wiſe, and to the unwiſe.

14. By this my miſſion and office, it is my duty to preach the goſpel, both to the learned Greeks and Romans, and to unlearned barbarous nations.

15. So, as much as in me is, I am ready to preach the goſpel to you that are at Rome alſo.

15. Therefore, if it be the will of God, that I ſhall come unto you, I am ready, as the apoſtle to the Gentiles, to exerciſe mine office, by preaching to you, as I have done to others.

16. For I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greeks.

16. For though a crucified Chriſt be to the Jews a ſtumbling block, and to the Gentiles fooliſhneſs, I am not aſhamed moſt openly to own and preach this goſpel: For the power of God, by this called weakneſs and fooliſhneſs by men, is manifeſted in it, and by it, in the converſion, comfort and ſalvation of every true believer, whether Jews, with whom it began, or Greeks, to whom it is now preached.

17. For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.

17. For that ſort of righteouſneſs which God hath made the neceſſary and acceptable way to ſalvation, is therein revealed to the world; even righteouſneſs by faith, is re-

vealed to beget faith in men; by which it is that men muſt be juſtified and ſaved, as was foretold.

18. For the wrath of God is revealed from heaven againſt all ungodlineſs, and unrighteouſneſs of men, who hold the truth in unrighteouſneſs.

18. For that goſpel which pardoneth penitent believers, doth reveal God's wrath againſt the impenitent and unbelievers, who by the love of ſin, reſiſt and reject the truth, and continue in ungodlineſs and unrighteouſneſs.

19. Becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed *it* unto them.

19. For they may know much of the nature and attributes of God, as manifeſted by the light of nature in them, and by the providence of God among them; by which God ſheweth it unto them.

20. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, *even* his eternal power and Godhead; ſo that they are without excuſe:

20. For though God and heavenly things be inviſible, even his eternal power, and his Godhead, yet are they clearly to be ſeen in the glaſs of his works; ſo that *their ſin againſt God, thus revealed, leaveth them without all juſt excuſe.*

21. Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkened 22. Profeſſing themſelves to be wiſe, they became fools: 23. And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things.

21. Becauſe, when by his works, and the light of nature, they were forced to confeſs the divine perfections, they yet lived, not to his glory, or in holy thankfulneſs to the God whom they acknowledged, but diſhonoured him, and corrupted their minds by vain imaginations, and their fooliſh hearts were darkened by groſs errors. 22. And profeſſing themſelves to be the learned philoſophers, and wiſe men of the world, and contemning others as ignorant and barbarous, they ſhewed by their practice that they were fools. 23. For when their tongues acknowledged the glory of the incorruptible God, they worſhipped him as in and by the images of corruptible men, and of birds, beaſts, and creeping things; as if God had been like theſe.

24. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies between themſelves: 25. Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

24. Wherefore, as a juſt puniſhment for their wilful ſins, God left them to the luſts of the fleſh, to baſe unnatural uncleanneſs. 25. Seeing they confeſſing the perfections of the true God, yet repreſented him in the image of vain ſhadows and creatures, and ſo offered their worſhip to ſuch creatures, and to the ſtars, rather than to the true and bleſſed Creator whom they acknowledged.

26. For this cauſe God gave them up unto vile affections: for even their women did change the natural uſe into that which is againſt nature: 27. And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another, men with men working that which is unſeemly, and receiving in themſelves that recompence of their error which was meet.

26, 27. For this ſin, God gave them to baſe luſts againſt nature, who in their religion ſinned againſt the light of nature; both women and men burning in worſe than beaſtly unnatural luſts towards thoſe of their own ſex, and by being left to that unnatural filthineſs, were juſtly puniſhed for their unnatural idolatry.

28. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient:

28. And as their wicked hearts refuſed to obey and honour God practically, though they did in words acknowledge him; God gave them over to a reprobate mind, to do thoſe things which the light of nature and common reaſon do condemn.

29. Being

29. Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity, whiſperers, 30. Backbiters, haters of God, deſpiteful, proud, boaſters, inventers of evil things, diſobedient to parents. 31. Without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful.

29. So far is their learning and arts from making them juſt and happy, that they abound with all manner of odious ſhameful ſin (here named).

32. Who knowing the judgment of God, that they which commit ſuch things are worthy of death, not only do the ſame, but have pleaſure in them that do them.

32. And all their knowledge (of good and evil) is ſo far from juſtifying or ſanctifying them, that they live in the practice of that which they know God doth condemn, and in their ſocieties and converſation make it their delight.

CHAP. II.

THEREFORE thou art inexcuſable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thyſelf; for thou that judgeſt, doeſt the ſame things.

1. Therefore thou that thinkeſt highly of thyſelf, for thy knowledge, and baſely of others, as ignorant or barbarous, art ſo far from being juſtified by this, that it aggravateth thy ſin, and leaveth thee without excuſe: For thou liveſt in as great ſin, as thoſe whom thou condemneſt as ignorant.

2. But we are ſure that the judgment of God is according to truth, againſt them which commit ſuch things.

2. But we know that God will judge all men in truth and righteouſneſs, according to their works; and will condemn evil doers, whatever their knowledge and profeſſion be.

3. And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgment of God?

3. Is it not then thy manifeſt error, to think that thy knowledge, and condemning ſin in others will juſtify and ſave thee, that liveſt in ſin?

4. Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long ſuffering, not knowing that the goodneſs of God leadeth thee to repentance? 5. But after thy hardneſs and impenitent heart, treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God; 6. Who will render to every man according to his deeds.

4, 5, 6. While thou boaſteſt of wiſdom, and liveſt in wickedneſs, thou ſheweſt the more contempt of God, even of the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing practically, that the goodneſs of God which thou doſt acknowledge in words, ſhould lead thee to repentance, and forſaking of ſin. 5. But thy heart being hardened in impenitency, by ſin againſt knowledge, thou doſt but treaſure up certain puniſhment againſt the day when God will ſhew his righteouſneſs by his judgment; 6. And will judge and uſe men according to their deeds.

7. To them, who by patient continuance in well-doing, ſeek for glory, and honour, and immortality; eternal life:

7. To them, who by a life of true obedience, and patient waiting for his reward, do ſeek firſt for future glory and honour, and immortal happineſs, he will give eternal life.

8. But to them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation, and wrath; 9. Tribulation and anguiſh upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the Gentile.

8, 9. But to them that reſiſt the light, and contend againſt the revealed truth, and obey it not, but live in the practice of unrighteouſneſs, while they boaſt of knowledge, God will pour forth his indignation and wrath, tribulation and anguiſh, even on every one that liveth in ſin and wickedneſs, firſt on the Jews, who ſin under their boaſting of their peculiarity, law, and Jewiſh knowledge; and the Greeks and Romans, who ſin under their boaſting of learning and philoſophy, and conceited wiſdom.

10. But glory, honour, and peace to every man that worketh good,

to the Jew firſt, and alſo to the Gentile. 11. For there is no reſpect of perſons with God.

10, 11. But glory, honour and peace, to every man that liveth a life of true obedience and well-doing; to the Jew firſt, according to their covenant-prerogative, and alſo to the Gentiles, as being in the ſame covenant of grace, for God ſaveth not men partially, for their outward privileges, or their barren knowledge and profeſſion.

12. For as many as have ſinned without law, ſhall alſo periſh without law: and as many as have ſinned in the law, ſhall be judged by the law,

12. For all men ſhall be judged according to the obligations which they were under. They that ſinned againſt the law of nature and common mercies, and were never under the Moſaical law, or ſupernatural revelation, ſhall be condemned by the law which they ſinned againſt, and not by that which was never given them. But the Jews that ſinned under Moſes's law, ſhall be judged by it.

13. (For not the hearers of the law *are* juſt before God, but the doers of the law ſhall be juſtified.

13. For no law of God doth juſtify men merely for having it, and hearing it, but for doing it, ſo far as they do it.

14. For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves: 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and *their* thoughts the mean while accuſing, or elſe excuſing one another)

14, 15. For when the Gentiles, which have not the Jewiſh, or any written law of God, do by nature that which that law commandeth, theſe having not that ſupernatural written law, have God's law of nature in themſelves; and ſhew the effects of this natural revelation written in their hearts, their conſcience naturally having ſome conviction of God's ſovereign government and man's duty, tells them, as a witneſs, whether they do well or ill; and their reaſon accuſing or defending them accordingly.

16. In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel.

16. I mean not by any miſtaken ſelf-judging in this world; but even at the bar of Chriſt, when God ſhall open all men's ſecret acts, and rectify all miſtaken judgings, as I have preached in foretelling that judgment of Chriſt.

17. Behold, thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God: 18. And knoweſt *his* will, and approveſt the things that are more excellent, being inſtructed out of the law. 19. And art confident that thou thyſelf art a guide of the blind, a light of them which are in darkneſs, 20. An inſtructor of the fooliſh, a teacher of babes, which haſt the form of knowledge, and of the truth in the law.

17, 18, &c. And that you may know that the law will juſtify no man for having or knowing it, but for doing it, conſider that it is but ſelf-deceit to think that thou ſhalt be juſtified for being called a Jew, and reſting in the divineneſs and perfection of your law, and boaſting that you are God's peculiar people, and that his will and excellent things are known by you, which the world knoweth not; and that it is you that by that law, muſt be the lights and guides of the dark and ignorant, to whom all others as children ſhould come to ſchool, becauſe you have the only true knowledge by the means of your law.

21. Thou therefore which teacheſt another, teacheſt thou not thyſelf? thou that preacheſt a man ſhould not ſteal, doſt thou ſteal? 22. Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacrilege? 23. Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God?

21, 22, 23. Will the law juſtify thee, that condemneſt thyſelf by breaking it, while thou boaſteſt of it? Will teaching others juſtify thee, who teacheſt not thyſelf? Will it juſtify a thief to preach againſt ſtealing, or an adulterer to preach againſt adultery, or the ſacrilegious to abhor idols?

24. For the name of God is blaſphemed among the Gentiles through you, as it is written.

24. For

24. For as the prophets truly told your forefathers, I may tell you, that you are ſo far from keeping your law to juſtification, that the ſcandal of your ſin occaſioneth the Gentiles to ſpeak evil of your law, and blaſpheme God that made it.

25. For circumciſion verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumciſion is made uncircumciſion.

25. Indeed God made not the law in vain: To keep it is required of the Jews, as the matter of their obedience: And if you keep it as the covenant of circumciſion obligeth you, you ſhall not loſe the promiſed reward. But if you are breakers of the law, you will be no more juſtified than the uncircumciſed, but more condemned for violating your duty and covenant with God.

26. Therefore, if the uncircumciſion keep the righteouſneſs of the law, ſhall not his uncircumciſion be counted for circumciſion? 27. And ſhall not uncircumciſion which is by nature, if it fulfil the law, judge thee, who by the letter and circumciſion doſt tranſgreſs the law?

26, 27. Therefore it being performance which the law requireth, if uncircumciſed perſons do that good which the law requireth, it is them that the law will ſo far juſtify; and ſuch obedient uncircumciſed perſons, that by obeying the law of nature, perform the matter of your laws, ſhall condemn thoſe that have the letter of the law, and are by circumciſion engaged to keep it, and yet tranſgreſs it.

28. For he is not a Jew, which is one outwardly; neither *is that* circumciſion, which is outward in the fleſh: 29. But he *is* a Jew, which is one inwardly; and circumciſion *is that* of the heart, in the ſpirit, *and* not in the letter, whoſe praiſe *is* not of men but of God.

28, 29. But the Jew that God will accept and juſtify as the ſeed of believing Abraham, and that anſwered the end of the law, is not he that is only viſibly one in the outward ceremony; nor is that the acceptable circumciſion, which is only outward in the fleſh: But he is the accepted perſon with God, as his peculiar, who is ſuch at the heart as the law required Jews to be; and that is the acceptable circumciſion, which cleanſeth and ſanctifieth the heart in ſpirituality, and not only in outward letter, form and ceremony: which is approved of the moſt holy heart-ſearching God, and not that which is but approved of men.

CHAP. III.

WHAT advantage then hath the Jew? or what profit *is there* of circumciſion? 2. Much every way: chiefly, becauſe that unto them were committed the oracles of God.

1, 2. You will ſay, If this be ſo, what advantage hath the Jew above the Gentile, or what profit doth circumciſion afford them? I anſwer, Much every way: As firſt, That God committed his oracles of ſupernatural revelation principally to them; (and from them it is that others have received them.)

3 For what if ſome did not believe? ſhall their unbelief make the faith of God without effect?

3. It is true, that the moſt of the preſent Jews do not believe in Chriſt, nor yield to the perſuaſions of the goſpel. But ſtill God's word is ſure and true, and his fidelity will perform all his promiſes.

4. God forbid: yea, let God be true, but every man a liar; as it is written, That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged.

4. Far be it from us to think that God is untruſty, or can lie: All men are untruſty, and may deceive by lies; but God's fidelity is his perfection, which cannot fail. As David ſaith, His word ſhall be juſtified, and all be ſilenced that dare accuſe him of untruſtineſs or lying.

5. But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? *Is* God unrighteous who taketh vengeance? (I ſpeak as a man)

5. But if all our ſin do but occaſion the manifeſtation of God's righteouſneſs, and ſo his honour and end is ſecured, is it not unjuſt for God to puniſh and deſtroy men for unbelief and ſin? I object as a man.

6. God forbid: for then how ſhall God judge the world?

6. Far be it from us ſo to think: For ſure the judge of all the world is righteous, and will righteouſly judge.

7. For if the truth of God hath more

more abounded through my lie unto his glory, why yet am I alſo judged as a ſinner? 8. And not *rather*, as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil, that good may come? whoſe damnation is juſt.

7, 8. But, ſay they, If my falſhood and ſin do occaſion the glorifying of God and his truth, why ſhould I be judged a ſinner againſt God, who is glorified by all that I do; and not rather conclude (as ſome falſly ſay we do) that we ſhould never fear ſinning, ſeeing the effect is always good? But juſt is the damnation of ſuch, that pretend God's glory to embolden them in ſin.

9. What then? are we better *than they?* No, in no wiſe; for we have before proved both Jews and Gentiles, that they are all under ſin;

9. What ſhall we then conclude from this unbelief and puniſhment of the Jews? Is it, that we who are Chriſtians, Jews and Gentiles, were ſo much better antecedently than the unbelieving part, that God therefore gave us his grace for our better deſerts? No, in no wiſe: For we have before proved, that the Jews and Gentiles are all under the guilt and reign of ſin, till grace recover them.

10. As it is written, There is none righteous, no not one: 11. There is none that underſtandeth, there is none that ſeeketh after God. 12. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. 13. Their throat *is* an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps *is* under their lips; 14. Whoſe mouth is full of curſing and bitterneſs. 15. Their feet *are* ſwift to ſhed blood. 16. Deſtruction and miſery *are* in their ways: 17. And the way of peace have they not known. 18. There is no fear of God before their eyes.

10, 11, &c. David truly deſcribeth the ſtate of corrupted nature, and of all men till grace reſtrain or change them, in *Pſa.* 14. and 53. &c. that, There is not one of them that are righteous men: They underſtand not practically the matters of true wiſdom, and chief concerns, but are a blind and ſottiſh generation; and therefore they ſeek not ſeriouſly to know God, or to pleaſe him, and enjoy his love. They are turned from the way of truth and obedience and happineſs: They are all but hurtful, or unprofitable in the world, and none of them that ſet themſelves to a life that may do good to themſelves or others, or to pleaſe God. They are ſo like Satan, who ſeeketh whom he may devour, that their throat is like an open ſepulchre, greedily gaping to devour the juſt and godly; their tongues ſerve the father of lies, in ſlandering God's truth, and ſervants; and their words are like adders poiſon, that tends to do miſchief, and deſtroy the good and innocent. Curſing and falſe deceitful words, are the fruit of their lips. They are ready to ſhed the blood of the godly and innocent: The way of their life is deſtruction and miſery to the faithful, and to the ſocieties where they live, and finally to themſelves. Nature and cuſtom may teach them to talk for peace, and unity, and love; but they do not, and will not know the true nature of them, or the way by which they muſt be attained: For they are not governed by the law and fear of God, but by their carnal deceived wit, and worldly intereſt, which God condemneth.

19. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world may become guilty before God.

19. All this is written in the Jews laws, and therefore is ſpoken to and of the Jews as well as others; for the law ſpeaketh to none but thoſe that are ſubjects, and obliged by it: So that neither Jew nor Gentile can be juſtified as innocent; but all ſuch ſelf-juſtifiers will be confuted, and all the world proved guilty of ſin and puniſhment before God when he ſhall judge them.

20. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law *is* the knowledge of ſin.

20. By all this therefore it is clear, that ſeeing all that are under Moſes's law, are ſinners againſt the law, and none are innocent, no fleſh ſhall be juſtified in God's ſight by that law: For as they are ſinners, ſo it is the law which notifieth their ſin, and condemneth them for it.

21. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets; 22. Even the righteouſneſs

righteouſneſs of God *which is* by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference:

21. But there is another way of righteouſneſs ordained of God for our juſtification, and the glory of his grace and juſtice, without the keeping of Moſes's law, or being juſtified by it. 22. Even the righteouſneſs preſcribed by God, and given by his grace, which is by the way of faith in Chriſt, even our believing truſt in him, and adhering to him; and this is preſcribed and given to, and found in all true believers, without difference.

23. For all have ſinned, and come ſhort of the glory of God; 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.

23, 24. For all men are ſinners, and therefore have come ſhort of obtaining the glory which God had appointed to the innocent that never brake his law; and cannot be ſaved or juſtified by the law which they have broken: but muſt be juſtified by his free grace, forgiving their ſin, and giving and accepting their ſincere faith and repentance, through the redemption of loſt ſinners, which Jeſus Chriſt hath wrought for them and in them.

25. Whom God hath ſet forth *to be* a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; 26. To declare, *I ſay*, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus.

25, 26. Whom God hath by his unſearchable counſel, decree, and ordination, ſet forth to be the great reconciler and propitiation, by the way and means of faith in his blood as a propitiatory ſacrifice, and the ſeal of his truth and love; and this was (as well as by juſtifying the innocent) to demonſtrate that he is a holy, juſt, and merciful God, and no friend to ſin, but a lover of holineſs and truth, in pardoning to ſuch believers all their paſt ſins, to which his forbearance and reprieve was a preparation. I ſay, to declare that he is (as merciful, ſo) juſt, while he will have ſo precious a ſacrifice for ſin, and by pardon and grace doth *make*, and *judge* the *faithful righteous*, which is it that is now fully declared by our preaching the goſpel.

27. Where *is* boaſting then? It is excluded. By what law? of works? Nay: but by the law of faith.

27. Grace therefore muſt have the glory of our juſtification: For who can boaſt that he hath it by innocency? becauſe he deſerved not death by ſin? No, this is utterly ſhut out: By what law? Is it by the law of Moſes, or any law which juſtifieth men becauſe they ſinned not againſt it, nor deſerved death! No; but by another law, even the law of faith, which grace hath brought us under, which pardoneth and ſaveth true penitent believers.

28. Therefore we conclude, that a man is juſtified by faith without the deeds of the law.

28. Therefore againſt the Jews and all ſelf-juſticiaries, we conclude, that the law of Moſes, (much leſs the firſt law of pure innocency) is ſo far from being neceſſary to the Gentiles for juſtification and ſalvation, that no man, Jew or Gentile, is otherwiſe juſtified by God, but by his free grace given through Jeſus Chriſt, to all true believers, who accept it as a free gift.

29. *Is he* the God of the Jews only? *is he* not alſo of the Gentiles? Yes, of the Gentiles alſo:

29. And how abſurd is it to think that God is a God, that is, a merciful governor, to no more in the world, than that little ſorry people of the Jews! Doth not his actual mercies, and his government, obliging all the world to the uſe of ſome means for recovery, pardon and ſalvation, confute this, and ſhew that he is the God and merciful governor alſo of the Gentiles?

30. Seeing *it is* one God, which ſhall juſtify the circumciſion by faith, and uncircumciſion through faith.

30. It is the ſame God who will juſtify circumciſed believers, and uncircumciſed believers, by one and the ſame way: Even by the way of grace and faith.

31. Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law.

31. Can the Jews then ſay that we diſhonour, and make void their law, as if God had given it in vain, and they had not been bound to keep it: Far be this from us, yea, by the doctrine of chriſtianity, we ſet the law in its proper place, (as conſequent and ſubordinate to the promiſe and law of grace that went before it, and as preparatory to the fuller edition of the law of grace which cometh after it. And ſo we aſſign it its due office and honour, and end, that God may

may have the glory of making it; though the Jews miſunderſtand it.)

CHAP. IV.

WHAT ſhall we ſay then, that Abraham our father, as pertaining to the fleſh, hath found?

1. Let it conſider Abraham's caſe, the father of the Iſraelites according to the fleſh: For ſure his prerogative muſt be as great as theirs that claim it as his fleſhly ſeed.

2. For if Abraham were juſtified by works, he hath *whereof* to glory, but not before God.

2. If Abraham was juſtified by the merit of his righteouſneſs, as having never deſerved death by ſin, then he may boaſt that life and impunity was his due on that account, though yet even that did not merit by any benefit to God: (Or, But towards God, he could have no matter to boaſt of, as his own.)

3. For what ſaith the ſcripture? Abraham believed God, and it was counted unto him for righteouſneſs.

3. For what account doth the Scripture give us of his righteouſneſs? Abraham believed God, (*viz.* That he would perform his free promiſe of grace and peculiarity made to him and his ſeed, and all nations of the earth in him,) and it was counted to him for righteouſneſs. And though God made his promiſes to him alſo for his obedience, *Becauſe he ſpared not his only ſon*, yet this was not becauſe he never deſerved death by any ſin, but as it was a work of faith, and ſo a conſequent part of the righteouſneſs of a believer, accepted, though imperfect, through the merits and righteouſneſs of Chriſt, forgiving his ſin, and freely adopting him an heir of life.

4. Now to him that worketh, is the reward not reckoned of grace, but of debt.

4. Now to him that meriteth by the perfection of his obedience, or that never deſerved death by ſin, (much more to him that benefiteth another by his work) the reward is not reckoned to be the free gift of a benefactor, but the juſt giving a man that which is his deſerved due (in the firſt caſe by governing juſtice; and in the ſecond by commutative juſtice.)

5. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.

5. But to him that hath no ſuch meritorious work for the value of which the reward ſhould be his due, but truſteth wholly to his free grace, who firſt *maketh* and then *judgeth* them *juſt*, that were *before ungodly* and unjuſt, (or, who juſtifieth them that by ſin have deſerved death, and never merited life by the worth of their good works) his faith is counted for righteouſneſs, by the covenant of gace; that is, God accepteth it as the qualification or condition, which muſt be found in him, (without ſuch meritorious works) to make him partaker of that pardon, adoption, and ſalvation, freely given by grace, upon the conſideration of the meritorious righteouſneſs of Chriſt. (Indeed faith, repentance, prayer, confeſſion, love, &c. are acts that may be called *works* in another ſenſe; But it is works deſerving life for their perfection, or not deſerving puniſhment by the law, which are here ſpoken of.)

6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works, 7. *Saying*, Bleſſed *are* they whoſe iniquities are forgiven, and whoſe ſins are covered. 8. Bleſſed *is* the man to whom the Lord will not impute ſin.

6, 7, 8. So David alſo deſcribeth the qualification of a bleſſed man (which is a man juſtified) not that he hath no ſin, which deſerved death, but that God doth not impute his ſin to him for his condemnation, but forgiveth and covereth it, and imputeth righteouſneſs to him; that is, judgeth and uſeth him as one that is not obliged to puniſhment, but hath right to ſalvation: and this, not becauſe his works deſerved not death but life; but becauſe he forgiveth him, and freely ſaveth him for the righteouſneſs and interceſſion of Chriſt; and uſeth him not as he deſerved.

9. *Cometh* this bleſſedneſs then upon the circumciſion *only*, or upon the uncircumciſion alſo? For we ſay that faith was reckoned to Abraham for righteouſneſs.

9. And are none pardoned and ſaved but the circumciſed? Are not the uncircumciſed pardoned and bleſſed alſo? If faith was imputed for righteouſneſs to Abraham, will it not be ſo to all that have it?

10. How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion.

10. And the time when this was ſaid of Abraham will clear up all this; for it was

not

not after he was circumciſed, but before; even uncircumciſed, as the Gentile chriſtians be.

11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which *he had yet* being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo:

11. And he after received the ſign of circumciſion, not as a legally juſtifying ſign, but as a ſeal of that righteouſneſs which God before imputed to him as a believer; that ſo he might be, by promiſe and example, the father, not only of his carnal and circumciſed ſeed, but of all them that believe, throughout the world, that ſo, righteouſneſs might be imputed to them as believers, as it was to him.

12. And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which *he had* being *yet* uncircumciſed.

12. And might be the father of the ends; and ſpiritual benefits of circumciſion, conveyed to them who are not of the circumciſion only, but alſo to them that walk in the ſteps of that faith of our father Abraham, which he had, being yet uncircumciſed as they are.

13. For the promiſe that he ſhould be the heir of the world, *was* not to Abraham or to his ſeed through the law, but through the righteouſneſs of faith.

13. For the promiſe to Abraham and his ſeed, That he ſhould be heir of the world, was not made to him by the law, which was long after, nor for the keeping of it; but upon his believing God's merciful promiſe, and truſting him, for which he was accounted and pronounced righteous.

14. For if they which are of the law *be* heirs, faith is made void, and the promiſe made of none effect.

14. For if this great promiſe of inheritance was made to men for keeping Moſes's law, as ſuch, (and ſo only to them) then it was null to Abraham, and it is of no effect to any.

15. Becauſe the law worketh wrath: for where no law is, *there is* no tranſgreſſion.

15. Becauſe, as the law is made to forbid and condemn ſin, ſo it obligeth ſinners to undergo the puniſhment; which were no obligation, were there no obliging law: And Abraham was not under Moſes's law, and ſo tranſgreſſed it not.

16. Therefore *it is* of faith, that *it might be* by grace; to the end the promiſe might be ſure to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all,

16. Therefore this great promiſe and bleſſing is made to believers, as ſuch, that it may be free, and of mere grace, that ſo it may be ſure and firm to all the ſeed or children of promiſe; not only to the Jews that had the law, and were the natural ſeed, but to the Gentiles alſo, who have Abraham's faith, and ſo are his ſpiritual ſeed, who is the father of all believers.

17. (As it is written, I have made thee a father of many nations) before him whom he believed, *even* God who quickeneth the dead, and calleth thoſe things which be not, as though they were:

17. As it is written, I have made thee a father of many nations, and not of the Iſraelitiſh nation only: So that though the Gentiles were not then called, as now they are, by the goſpel, yet that God who promiſed this to Abraham, when his body and Sarah's were naturally paſt generation, and to Iſaac when he was unborn; and again, when God demanded him as an offering, and thence, as it were, raiſed him from the dead; that God, I ſay, did decree the calling of the Gentiles, and ſpake of that in promiſe which was long after to be done.

18. Who againſt hope believed in hope, that he might become the father of many nations; according to that which was ſpoken, So ſhall thy ſeed be.

18. This was the meaning of God's promiſe to Abraham, who againſt all natural probability, truſted God's promiſe, and believed and hoped that accordingly he ſhould become the father of many nations: And that, as he was promiſed, his ſeed ſhould be as the ſtars in heaven.

19. And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred year old, neither yet the deadneſs of Sarah's womb.

19. And his faith was not weak and ſhaken with the conſideration that his aged body was almoſt dead, and unfit for procreation, or that Sarah's womb was ſo alſo.

20. He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God: 21. And being fully perſuaded, that what he had promiſed, he was alſo able to perform.

20, 21. He was not ſtaggered by unbelief into a diſtruſtful doubting: but was ſtrong in faith, whereby he gave God the glory of his power, wiſdom, love and truth, being fully perſuaded, that though nature ſhewed no probability of it in ſecond cauſes, the Almighty God could perform all that he had promiſed.

22. And therefore it was imputed to him for righteouſneſs.

22. And therefore this way of glorifying God by the truſting belief of his free promiſe, was ſo ſuitable to God's end and honour, that he accepted it as righteouſneſs, or a ſufficient qualification of him that ſhould partake of his free-given mercy, though Abraham had no ſinleſs innocency, nor could ſay that he never deſerved death.

23. Now it was not written for his ſake alone, that it was imputed to him; 24. But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead.

23. And certainly, God did not leave this on record for Abraham's ſake only; as if there had been a righteouſneſs and right to life, which he only muſt have, and belonged to no other, and he muſt be juſtified by ſome odd way proper to himſelf. 24. But this is written alſo for all us, to tell us what righteouſneſs God requireth and accepteth to our ſalvation; and that if we believe with truſt on his power, truth and mercy, who raiſed up our Lord from the dead, this faith ſhall be imputed to us for righteouſneſs, and we ſhall be ſaved by the ſacrifice, merits, and mediation of Chriſt, though our ſins deſerved death, and neither the law of innocency, or of Moſes, juſtify us.

25. Who was delivered for our offences, and was raiſed again for our juſtification.

25. Even our faith in God by Chriſt and in him, who for our ſins was made a propitiatory ſacrifice, to procure us free forgiveneſs of them, and was raiſed again to cauſe our juſtification, by uniting us to himſelf, and pardoning our ſin, and giving us his ſpirit and right to impunity and ſalvation, and juſtifying this right and us as our advocate, and by his ſentence as our judge.

CHAP. V.

THEREFORE being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.

1. Therefore I may conclude, that being *conſtituted, accounted of God*, and *judged righteous* by *faith*, we have peace with and towards God, as reconciled and adopted through our Lord Jeſus Chriſt, (notwithſtanding we are not juſtifiable as fulfillers of the law.)

2. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God.

2. By whoſe mediation it is that we came or had acceſs by faith, into this bleſſed ſtate of grace and God's favour wherein we now are; and greatly rejoice in hope of the promiſed glory of God.

3. And not only *ſo*, but we glory in tribulations alſo, knowing that tribulation worketh patience; 4. And patience, experience; and experience, hope: 5. And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the Holy Ghoſt, which is given unto us.

3, 4, 5. Yea, more than ſo, but alſo in all our tribulations which we undergo in the world for Chriſt and righteouſneſs, we exult with glorying and joy; knowing that this tribulation doth by exerciſe increaſe our patience, and being tried, our patient and conſtant ſuffering maketh us the more certain by experience that our faith is ſound, and giveth us experience of God's ſupporting grace. And this experience much confirmeth our hope of God's acceptance, and our ſalvation, which we ſhould be apt to doubt of, if our faith and God's grace had not been thus tried; it being eaſy by ſelf-flattery to think untried faith is better than it is. And this confirmed hope will never leave us to ſhame by diſappointment, for it is accompanied and ſealed by that ſpecial gift of the Holy Ghoſt, which ſheddeth abroad in our hearts the effects and ſenſe of the love of God through Chriſt, and ſo repleniſheth us with reflecting love to God, (even as the ſummer rains and ſun-

ſhine

ſhine moiſten and warm the earth, and repleniſh it with pleaſant fruits.)

6. For when we were yet without ſtrength, in due time Chriſt died for the ungodly.

6. For when we were worthleſs, helpleſs, loſt and miſerable, in the fitteſt ſeaſon, Chriſt died even for the ungodly, guilty ſinners; to recover them to God, and ſave them.

7. For ſcarcely for a righteous man will one die: yet peradventure for a good man ſome would even dare to die.

7. For among men, few (or ſcarce any one) would die for an innocent man; though perhaps ſome few of rare charity and ſelf-denial, would venture on death for a man of eminent worth and goodneſs.

8. But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.

8. But the love of God to us was ſo tranſcendantly declared and magnified, that while we were yet ſinners againſt his law and him, Chriſt died to reconcile and ſave us.

9. Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him.

9. And if he loved us ſo far, as to give his ſon to die for us when we were mere guilty ſinners, we may be ſure that now he hath *made* and *accepted* us as righteous, pardoning all all our ſin for the ſacrifice of the blood of Chriſt, he will certainly ſave us from damnation.

10. For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life.

10. For if God reconciled us to himſelf by his ſon's death, when we were his enemies, doubtleſs he will ſave them that are now reconciled, and pardoned believers, by the interceſſion of him that liveth in glory, and is now our head, the Lord of life, by giving us his ſpirit, and juſtifying us at laſt, and receiving us to himſelf in glory. He that loved his enemies, will not damn his beloved children.

11. And not only *ſo*, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement.

11. And now moreover, through this reconciliation by Chriſt, which we have received upon our believing, God is ſo far from being our terrifying, avenging judge, that he is become our greateſt glorying and joy; he being our God and we his people, and he being our father, and all-ſufficient portion and felicity.

12. Wherefore as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

12. In all this we have notice of this great myſtery, that as Adam was the root or firſt cauſe of man's ſin and death, and by that one man ſin entered into the world, and death by ſin, and ſo all being ſinners, death paſſed upon all, even temporal death actually, and eternal death by the ſentence of the violated law, as being our due.

13. For until the law ſin was in the world: but ſin is not imputed when there is no law. 14. Nevertheleſs, death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the figure of him that was to come:

13, 14. For it it is certain that ſin was in the world before Moſes's law, even from Adam's fall: And whereas that is no ſin, nor imputed to guilt and puniſhment, which is againſt no law; yet death reigned from Adam's fall till Moſes; and therefore all were under ſome law, ſin being ſo far imputed to them: though they ſinned not themſelves as Adam did, againſt an expreſs particular command and penal threatening by ſupernatural revelation from heaven, nor all that died (*e. g.* Infants) did actually and perſonally tranſgreſs: Therefore it was from him as his vitiated guilty ſeed, that they derived original ſin, and by this vitious nature they at age ſinned actually, againſt that law which they were under, and by both were the children of death; ſo that we may compare Adam as the root of ſin and death to all, with Chriſt, who is to all true chriſtians the root of holineſs and life.

15. But not as the offence, alſo *is* the free gift. For if through the offence of one many be dea much more the grace of God, a the gift by grace, *which is* by c man, Jeſus Chriſt, hath abound unto many.

15. But the diſparity muſt be noted: Fo if the ſin of one man had ſuch malignant power and pernicious efficacy as to procure the guilt and death of many, we may be

ſure that the grace and mercy of God, and the gift of that ſaving grace which is from the merits, interceſſion and ſpirit of Chriſt, ſhall be more effectual to the life of many.

16. And not as *it was* by one that ſinned, *ſo is* the gift: for the judgment *was* by one to condemnation; but the free gift *is* of many offences unto juſtification.

16. And there is this further difference, that Adam, one man by one ſin, brought the ſentence of death on all the world, which had not paſſed elſe upon us. But it is many ſins, of many men, which Chriſt doth deliver us from in the free gift of our juſtification.

17. For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt.

17. For if one offence of one man made all men ſubjects to death by that one; much more powerfully and effectually, they which receive from one Redeemer abundance of grace, and the gift of righteouſneſs, in the healing and pardoning of all their ſins, ſhall certainly reign in the purchaſed and promiſed life of glory, by that one Saviour Jeſus Chriſt.

18. Therefore as by the offence of one, *judgment came* upon all men to condemnation; even ſo by the righteouſneſs of one, *the free gift came* upon all men unto juſtification of life.

18. Therefore, as by the offence of one the ſentence of death was paſſed upon all his poſterity; ſo alſo by the righteouſneſs of one, as the meritorious and procuring cauſe, the free gift came on all men, for juſtification and life: That is, a free gift is made and offered promiſcuouſly to all, on condition of believing, ſuitable acceptance, and actually juſtifieth all to life, who ſo believingly accept it, and unthankfully reject it not.

19. For as by one man's diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous.

19. For as by one, Adam's diſobedience, all men, as receiving their nature from him, are made guilty and corrupt, and puniſhable as ſinners, ſo by the procuring meritorious obedience of one (in performing all that was required of him as our Redeemer, in perfect holineſs of ſoul and life, fulfilling the law of innocency, and of Moſes, and the peculiar law of mediation, being obedient to the death on the croſs) ſhall the many that by faith receive him, be *conſtituted righteous*, and ſo *accounted* and *judged* of God, even reconciled, pardoned, adopted, and made the heirs of life.

20. Moreover, the law entered, that the offence might abound: But where ſin abounded, grace did much more abound:

20. And Moſes's law, which came in afterward, was made to increaſe men's obligation againſt ſin, and more expreſſly and terribly forbid it, that if the Jews would ſin, their guilt and puniſhment ſhould be the greater (as alas, they did even to abundance:) But when guilt was increaſed (and ſin by men's abuſe of the law) grace did ſuperabound, being victorious againſt ſin and guilt, and the curſe, in all true believers, and extending to many more than Moſes's law did, even to all the called nations of the world.

21. That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

21. That as ſin hath had its reign and ſad effects in the death and miſeries of the ſons of Adam, even ſo ſhall grace have its more victorious dominion, and reign by the meritorious righteouſneſs of Chriſt, in making all his members or ſpiritual offſpring righteous, by his pardoning, adopting, ſanctifying mercy, and bringing them to eternal life, by the power and efficacy of Jeſus their redeemer.

CHAP. VI.

WHAT ſhall we ſay then? Shall we continue in ſin, that grace may abound?

1. Perhaps ſome may gather from all this, that we preach a doctrine of licentiouſneſs; and ſeeing grace abounded, where ſin abounded, that we infer that men may continue in ſin that grace may abound.

2. God forbid: how ſhall we that are dead to ſin, live any longer therein?

2. Far be it from us ſo to think: For though Chriſt came to ſave ſinners, it was not to favour ſin, but to deſtroy it, and ſave men from it. And therefore as he died for ſin, he cauſeth us to die to ſin; and how then ſhall we live in it that are dead to it?

3. Know

3. Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?

3. Know ye not, that when men are baptized, they are by vow, covenant, and profeſſion, liſted into the belief of a crucified Saviour, who died for ſin to ſave us from it, and do profeſs that repentance by which we renounce it, as dead to it for the time to come?

4. Therefore we are buried with him by baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

4. Therefore in our baptiſm we are dipped under the water, as ſignifying our covenant-profeſſion, that as he was buried for ſin, we are dead and buried to ſin, that as the glorious power of God raiſed him from the dead, ſo we ſhould riſe up to live to him in newneſs and holineſs of life.

5. For if we have been planted together in the likeneſs of his death: we ſhall be alſo *in the likeneſs* of *his* reſurrection:

5. For as we have covenanted and profeſſed our belief in him and conformity to him as dead, ſo we have covenanted and profeſſed, and muſt practiſe our conformity to his reſurrection, or elſe it is not true baptiſm, and Chriſtianity, and conformity to Chriſt.

6. Knowing this, that our old man is crucified with *him*, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

6. Knowing that as his body was crucified for ſin, ſo we have herein covenanted and profeſſed to be, as our old diſpoſitions and ſinful converſations, as it were crucified with him, that the body of ſin, that is, our fleſhly corrupt diſpoſition and converſation, might be deſtroyed, that henceforth we ſhould not ſerve ſin, but be as dead to it.

7. For he that is dead, is freed from ſin.

7. For as a dead man is abſolved from all ſervile obligations to his maſter, ſo he that is by the death of ſin conformed to the death of Chriſt, is freed from the dominion of ſin.

8. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him:

8. And if we be indeed what we are by baptiſmal profeſſion, conformed thus to Chriſt's death, we have cauſe to believe that we muſt and ſhall be conformed to his reſurrection and life.

9. Knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. 10. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. 11. Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin; but alive unto God through Jeſus Chriſt our Lord.

9, 10, 11. For as we know that Chriſt being raiſed from the dead, dieth no more. His death for ſin was but once, but he being riſen, liveth to God for ever; ſo muſt you reckon that you are by converſion from ſin to God, once dead to ſin by covenant, conſent, and profeſſion, that you may ever after live to God, by the mediation, ſpirit, and grace of Chriſt.

12. Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof.

12. Therefore, unleſs you will renounce your baptiſm and Chriſtianity, you muſt not let ſin reign in thoſe bodies, which as they die for ſin, ſo are profeſſedly dead to ſin: Its luſts may tempt and trouble you, but muſt not be obeyed.

13. Neither yield ye your members *as* inſtruments of unrighteouſneſs unto ſin: but yield yourſelves unto God, as thoſe that are alive from the dead; and your members *as* inſtruments of righteouſneſs unto God.

13. Nor muſt you yield the members of your bodies, as inſtruments of unrighteouſneſs unto ſin, though you ſhould pretend that you keep your hearts clean to God; but give up yourſelves to the government and will of God, as thoſe that are riſen and alive from your dead ſtate of ſin, that you may live to him, and ſo give up the members of your bodies as the ſoul's inſtruments of righteouſneſs in ſerving God.

14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

14. For ſin muſt not, and ſhall not have dominion over you, to rule you or condemn you; for you are not under the law which merely forbad it, and condemned the ſinner, but under grace which mortifieth and forgiveth it.

15. What

15. What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid.

15. What then? ſhall we turn this argument of our deliverance from ſin to encourage us in ſin, and be the bolder to ſin, becauſe we are not under the law that condemneth ſinners, but under grace that pardoneth them. Far be it from us.

16. Know ye not, that to whom ye yield yourſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs?

16. Know ye not, that as your engagement to be ſervants of Chriſt bindeth you to obey him; ſo your obedience will ſhew whoſe ſervants you are indeed; whether you obey ſin, which is the way of death, or obey Chriſt unto righteouſneſs and life.

17. But God be thanked, that ye were the ſervants of ſin; but ye have obeyed from the heart that form of doctrine which was delivered you.

17. But God be thanked for your change and deliverance; that though you were formerly the ſervants of ſin, you have obeyed, not only bodily, but from the heart, that form of Chriſtian doctrine, which was delivered to you, and to which you did conſent.

18. Being then made free from ſin, ye became the ſervants of righteouſneſs.

18. In your converſion and baptiſm you being delivered from the ſervitude and guilt of ſin, you then by conſent and covenant became Chriſt's ſervants for the way and works of righteouſneſs.

19. I ſpeak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs.

19. I uſe this familiar ſpeech by ſimilitude and allegory, as fitted to your capacity: As you did formerly uſe your bodies in uncleanneſs and iniquity, as ſervants of iniquity; ſo now uſe your bodies as ſervants of righteouſneſs, devoted to God, and ſanctified to obey him.

20. For when ye were the ſervants of ſin, ye were free from righteouſneſs.

20. For when you lived in the ſervitude of ſin, you were not the ſervants of God and righteouſneſs, you lived not a life of holineſs and obedience to God.

21. What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things *is* death.

21. Review now thoſe works, and think what you got by them, you are juſtly now aſhamed of them and of their fruits: For whatever ſin ſeem in the committing, miſery and death is the end and fruit of it, where grace doth not recover and forgive.

22. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

22. But now having by converſion changed your maſter and life, and being delivered from the ſlavery of ſin, and become the ſervants of God, the fruit is a life of holineſs here, and hereafter at the end everlaſting happineſs.

23. For the wages of ſin *is* death: but the gift of God *is* eternal life, through Jeſus Chriſt our Lord.

23. For the ſervice of ſin is rewarded with death, and this the law obligeth the ſinner to; but the free gift of God through the mediation of Chriſt is eternal life: And this is it which in the goſpel covenant is proclaimed and beſtowed: And do you not now ſee both how neceſſary it is to have a Saviour, and a better covenant and way of life than Moſes's mere law or man's own meritorious works; and that our goſpel is ſo far from favouring ſin, that it declareth the only way to be delivered, both from the guilt and power of it, and to be made holy here and happy for ever.

CHAP. VII.

KNOW ye not, brethren, (for I ſpeak to them that know the law) how that the law hath dominion over a man as long as he liveth?

1. I have uſed the ſimilitudes of a dead man, and one raiſed from death, and of a ſervant, and one ſet free and under another maſter: I will now add the ſimilitude of a married woman and a dead huſband. You know (who know the law) that the law of ſuperiority, which giveth one power over another, obligeth only until death.

2. For the woman which hath an huſband, is bound by the law to *her* huſband ſo long as he liveth: but if

if the husband be dead, she is loosed from the law of *her* husband.

2. The law bindeth a wife to be a subject to her husband till he die; but then she is thereby no longer bound to him.

3. So then if while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

3. So that though she be an adulteress who marrieth another, while her husband liveth, yet when her husband is dead, she is free from that obligation, and is no adulteress for marrying with another.

4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

4. So death hath separated the law and the believing Jews. The law being abrogated by the coming, and death, and grace of Christ, is dead to it; that so you should be married to him that caused this by his death, and is raised from the dead, and hath raised you from the death of sin and guilt, and legal condemnation to a new and holy life, that regeneration may cause you to generate the holy fruit of love and good works, and live hereafter unto God.

5. For when we were in the flesh, the motions of sin which were by the law, did work in our members to bring forth fruit unto death.

5. For when we were in our mere corrupted nature, and only under a forbidding and condemning law, without the gospel and its grace, the law did but irritate and shew our carnal lusts, and cause our guilt and condemnation, and did not either heal or pardon us.

6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

6. But now we are delivered from that law, and so from its manifold difficult impositions, all which we could not fulfil, and also from its curse of those that fulfil it not: For it is abolished, and bindeth us no more. That now we may serve God with new hearts, and lives, by the spirit of Christ, according to the law of grace, and not carnally in the bondage and terror of the old law.

7. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

7. But think not by this that we infer, that the law is bad or culpable, or the cause of sin: Far be it from us, so far am I from such a thought, that I testify that the law is the forbidder, and discoverer and condemner of sin: For I had not known my heart's inordinate desires or lusts to be so bad, if the law had not said, Thou shalt not covet; For corrupt nature hardly discerneth the evil of its own inclination, so be it break not out into act, but is ready to think it is blameless becaufe it is natural.

8. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

8. But my own soul hath sinful inclinations and imperfections, by original corruption and the evil habits increased by actual sin. And by these I am so backward to good and prone to evil that a law of such a multitude of difficult, positive precepts and prohibitions, making me so much work, and so hard, is become morally impossible for me perfectly to fulfil: Had I been only under the law made to fallen Adam and Noah, and all mankind, a great number of legal positives and ceremonials had never obliged me; but this law being made, and all these things laid upon me which my corrupt nature could not fulfil, presently my badness and disability appeared in a great number of acts, which now became forbidden sin, and in the omission of things commanded: even as if you command ignorant, weak, and ill disposed men, a multitude of such particulars as none but the wise and well disposed will keep, it will occasion them to be guilty of a multitude of sins, which without those canons or laws would have been no sin; so my sinful nature made this law of works, an occasion of my guilt of a multitude of actual sins; which without the law would have been no sin, or not so culpable. Besides that the prohibition stirred up my ill inclination, and also that I sinned against more knowledge.

9. For I was alive without the law once: but when the commandment

mandment came, sin revived, and I died.

9. For if you suppose me only under the common law made to Noah and all mankind, and the promise made to him and to Abraham, before the law of Moses was made, I had not then been under either that sentence of a temporal or an eternal death, which by Moses's law are the wages of many sins, not before forbidden: But when I am under all those laws which curse or cut off all that do not the numerous tasks and ceremonies there imposed, I am then become a dead man in law, and the law and sin rise up in power against me, and condemn me.

10. And the commandment which *was ordained* to life, I found *to be* unto death.

10. And the commandment which promised life to them that keep it, proved the occasion of death to me.

11. For sin taking occasion by the commandment, deceived me, and by it slew me.

11. For my sinful nature called out to so much duty, and forbidden so many things, being unable to do the duties, and prone to the things forbidden, by occasion of this law, became the guilty cause of many actual sins of omission and commission; and as ill humours stirred by a purge oft rage the more, so did the pravity of my nature, and so I was made guilty of death.

12. Wherefore the law *is* holy; and the commandment holy, and just, and good.

12. Wherefore I testify that the law is pure and holy, and just, and good: God justly made it: His wisdom and holiness shine forth in it: If men be bad and ill disposed, God may justly give them such laws as their badness is averse to keep. And he had good and gracious ends in giving it: He made it indeed very operous, somewhat like the law of innocency to Adam, though not that same, but yet conjunct and subordinate to the law and promise of grace; which the Jews should have noted, and used it accordingly.

13. Was then that which is good, made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

13. What then? Is the law guilty of my sin and death? By no means: But the inward pravity of my soul, which else would have been more latent, unknown, and not have brought forth so much actual sin and death, did by the good law of God appear in its proper evil nature, and shew how pregnant it was of actual sin, and how averse to full obedience, and so by producing these actual sins, appeared and became exceeding sinful.

14. For we know that the law is spiritual: but I am carnal, sold under sin.

14. For we all confess that the law being God's own law, is divine, spiritual and pure. And the reason why I do not fulfil it, and so cannot be justified by it, is in myself, who in my corrupt nature am carnal, and under a moral necessity of sinning against it; predominantly before grace, and in part after.

15. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

15. I may well call a captivity, or a kind of necessity, when my knowledge and unfeigned (though imperfect) willingness and desire and my hatred of the sin, yet will not enable me to be so free from sin; and fulfil the law, as to be justified by it (much less will the uneffectual convictions and wishes of the unregenerate do this.) For though I do not in judgment approve my sin; and I have a desire perfectly to fulfil the law of God, and I would be freed from all sin, yet I attain not this perfection which I desire.

16. If then I do that which I would not, I consent unto the law, that *it is* good.

16. Now if I did not justify the law as good, I should not thus condemn myself for breaking it, nor desire thus perfectly to keep it.

17. Now then it is no more I that do it, but sin that dwelleth in me.

17. And because the understanding and will are the highest faculties, and a man is in God's account what he truly would be, therefore I may say, that (though it be my sin to have so inordinate a sensitive inclination, and so imperfect a mind and will which should better rule it,) yet it is not such a sin as sheweth the predominant disposition of my soul, and denominateth the man, but is contrary to the resolved bent of my heart and life; and therefore the Lord of Grace will not judge me according to that which is but my imperfection, and which I more hate than love, and would unfeignedly be rid of, for it is no reigning sin that I confess.

18. For

18. For I know that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but *how* to perform that which is good, I find not.

18. For I know that ſo far as I have any corruption and carnality, I am prone to evil and not to good: For by the grace of God I do truly deſire perfection itſelf; but I am not able to attain my deſire, and to be perfect in my obedience.

19. For the good that I would, I do not: but the evil which I would not, that I do.

19. For my nature being corrupt, and my will but imperfectly renewed, though ſincere, I cannot be as good as I would be, nor do all the good which I would do, nor avoid all the evil which I would avoid, and ſo cannot be ſinleſs and perfectly obedient.

20. Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me.

20. Now ſeeing the main bent of my mind and will is for perfect obedience, and againſt all ſin, and it is by the inſtigation of the remnant of carnality, that I am not ſinleſs and free from all culpable infirmities, God will not impute that to me which I hate, and is contrary to the bent of my heart and life, ſo much as that which I love and live for.

21. I find then a law, that when I would do good, evil is preſent with me.

21. I find then in my carnal part, an inclination, which is a contradicting law, which ſtriveth ſo much againſt the law of God, that I oft ſin contrary to my predominant will, and when I would be ſinleſs and perfect, yet I cannot.

22. For I delight in the law of God, after the inward man. 23. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

22, 23. For I delight in the law of God, after the inward man, which is the bent of my mind and will. But my corrupt ſenſual inclination is like a contrary law, which warreth againſt my judgment and will, and like a captive I am brought by it under a neceſſity of ſinning, ſo far as that my obedience is imperfect, and ſo unjuſtifiable by the law of works, (as in the unregenerate ſin doth reign.)

24. O wretched man that I am, who ſhall deliver me from the body of this death!

24. So far am I then from being juſtified by this law, that while it calleth for more perfect obedience to its hard and numerous precepts than my ſinful ſoul can perform, and ſo condemneth me, it doth but ſhew me how bad and miſerable I am, and make me cry out, O wretched man, who ſhall deliver me from this ſinning deadly fleſh?

25. I thank God, through Jeſus Chriſt our Lord. So then with the mind I myſelf ſerve the law of God; but with the fleſh the law of ſin.

25. But as I have told you of my miſery by nature, under the law, I will tell you of my remedy: I rejoice in thankfulneſs to God that hath abrogated the law, and ſanctified my nature by Jeſus Chriſt: And ſo I conclude, that my renewed mind and will ſo deſireth perfection, that I would be ſinleſs, and keep all the law which God ſhall impoſe and continue; but my fleſhly inclination maketh this ſinleſs perfection too hard for my attainment, and therefore I cannot be juſtified by ſo hard and rigorous a law.

ANNOTATIONS.

THOUGH expoſitors are much diſagreed whether St. Paul here deſcribe a man unregenerate under the mere law, or an imperfect man, how ſincere ſoever; yet no ſuch doctrinal controverſy dependeth on this difference, as the ignorant and contentious do imagine. For they that think that he deſcribeth the caſe of a carnal legaliſt, or Jew, ſuppoſe that he ſpeaketh of their committing againſt knowledge, and uneffectual wiſhes, the reigning ſins called mortal, and live an ungodly life; and that [*It is not I, but ſin*] ſignifieth only [my ſuperior faculties have ſome uneffectual reluctancy, and are convinced that the law is good;] and that by [*Captivity to the law of ſin*] is meant, a ſlaviſh life of predominant ſenſuality. And doubtleſs ſuch there are, of whom all this is true.

And thoſe that think that he ſpeaketh of himſelf even in his regenerate ſtate, and ſo of all men, do think that it is not a life of wickedneſs, or mortal ſin, that he deſcribeth, nor a captivity to it, but unavoidable imperfection, called venial ſin; to the ſame ſenſe as St. John ſaith, *If we ſay that we have no ſin there is no truth in us.* And that [*It is not I, but*

ſin] ſignifieth but that a man ſhall be accounted and judged by God according to what is predominant in his mind, will and life.

And I moſt incline to this expoſition, 1. Becauſe the other ſeemeth forced, which muſt not be received without neceſſity. 2. Becauſe the apoſtle is not only proving that the law will not juſtify an unregenerate legal Jew, but that it will juſtify no man, how good ſoever. 3. And I do not believe that the unregenerate can truly ſay as he, [*I delight in the law of God,*] and [*to will is preſent with me,*] and [*I myſelf in mind ſerve the law of God.*] 4. many paſſages are plainly applicable to Paul in his chriſtian ſtate.

CHAP. VIII.

THERE *is* therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.

1. It is not then the law that juſtifieth us, but faith in Chriſt; and all that are in him are acquit from the curſe and condemnation of the law, (and alſo of the law of nature) for their ſin is pardoned, and they are regenerate, and live not now after the fleſhly inclination or law, but under the ſpiritual law of grace, by a ſpiritual inclination wrought in them by the Holy Ghoſt, which is given them by Chriſt.

2. For the law of the Spirit of life in Chriſt Jeſus, hath made me free from the law of ſin and death.

2. For the covenant of grace which giveth the ſpirit, and the ſpirit ſo giveth me by Chriſt, being not a killing but a quickening law, giving me internal and ſpiritual life, and title to eternal life, hath made me free from the power and rule of my carnal inclination, and from the obligation and condemnation of Moſes's law.

3. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh:

3. For when the mere law could neither juſtify nor regenerate us, becauſe our fleſhly pravity was incapable hereof, God ſending his own Son in fleſh like ours which is ſinful, though without ſin, as a ſacrifice for ſin, and example of perfect holineſs, thereby ſhewed his enmity to ſin, and began the holy enterpriſe of its deſtruction.

4. That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

4. That the true righteouſneſs which the law was made to lead men to, might be found in us, and the true ends of the law obtained by us, who live now by the ſpiritual principle and rule, and not by the carnal principle and letter.

5. For they that are after the fleſh, do mind the things of the fleſh: but they that are after the Spirit, the things of the Spirit.

5. For the unregenerate who are under the dominion of a carnal diſpoſition, though they may be under the terror of a threatning law, do ſtill favour, love, and mind nothing ſo much as fleſhly intereſt and pleaſure: But they whoſe ſouls are renewed by the holy ſpirit, and live by faith on ſpiritual promiſes, do mind, love, and ſeek moſt ſpiritual welfare and felicity.

6. For to be carnally minded, *is* death; but to be ſpiritually minded, *is* life and peace:

6 For the true ſtate of miſery called death in the ſoul, which is the way to everlaſting miſery, conſiſteth in its being turned from the love of God and holineſs, to the love of carnal intereſt and pleaſure: and the true ſtate of ſpiritual life and felicity, conſiſteth in the love of God and holineſs, and the ſoul's perfection.

7. Becauſe the carnal mind *is* enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.

7. Becauſe the carnal unregenerate mind, having a predominant inclination to inferior ſenſual intereſts and delights, and a privation, yea and enmity to things ſpiritual and holy, hath thereby an enmity to the holy laws and ways of God, and conſequently to God as holy: For it is not ſubject to the law of God, which is quite againſt their ſinful life and inclination, nor indeed can be, while it ſo continueth; there being a contrariety between their inclinations and the law of God.

8. So then they that are in the fleſh, cannot pleaſe God.

8. So that they that are unregenerate and carnal, cannot pleaſe God while they are ſuch; becauſe they cannot, through the perverſeneſs of their own wills, do the things that pleaſe him, what legal reſtraint ſoever they be under.

9. But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if

if any man have not the Spirit of Chriſt, he is none of his.

9. But you are not in this carnal ſtate, and under the dominion of the fleſh, if the ſpirit of God do not only provoke you towards goodneſs, but alſo dwell in you and poſſets you; For it is a powerful ſpirit, and will overcome the fleſh: But if any man have not this indwelling, illuminating, quickening, ſanctifying ſpirit, he is not a true Chriſtian, and ſaved by Chriſt: He may be baptized, and deceive the Church, and paſs for a viſible member of it, and ſo for a Chriſtian among men, but Chriſt will not own him as a living member to juſtification and ſalvation.

10. And if Chriſt *be* in you, the body *is* dead becauſe of ſin; but the Spirit *is* life, becauſe of righteouſneſs.

10. And if Chriſt by his Spirit and government be and rule in you, the body which hath ſtill ſome inordinate ſinful inclinations, and backwardneſs to good, ſhall die for ſin; but your ſpirits being quickened by the ſpirit of God, unto holineſs and juſtification, are in a ſtate of life begun, and ſhall not die as the body doth, but live with Chriſt, by whom they live.

11. But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you.

11. But if the ſpirit of him that raiſed up Jeſus from the dead dwell in you, he that by this ſame ſpirit of life and power raiſed up Chriſt from the dead, as he hath begun to raiſe you from ſpiritual death in ſin, and ſanctify both ſoul and body to himſelf, will not only glorify your ſouls, but alſo raiſe and ſave your mortal bodies, by that ſame Almighty Spirit which raiſed Chriſt, and ſanctified you.

12. Therefore brethren, we are debtors not to the fleſh, to live after the fleſh. 13. For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortify the deeds of the body, ye ſhall live.

12, 13. By all which you may ſee that it is not to the fleſh that we owe our chief reſpect, care and obedience, nor after the luſts of which we ſhould live: For it is this ſinful fleſhly life that cauſeth death, and tendeth unto future miſery: But if by the ſpirit you mortify thoſe fleſhly luſts and deeds, which carnal men obey and practiſe, this beginning of ſpiritual life will end in future life and happineſs.

14. For as many as are led by the Spirit of God, they are the ſons of God.

14. For as many as are principled and ruled by God's ſpirit and ſpiritual law of grace, are God's children: And God will not forſake, loſe, or deſtroy his ſpiritual children.

15. For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

15. For the Spirit which you have now received is not that of a ſlave, which doth no good but for fear of puniſhment; (and the mere law without grace could give no better) but you have received the ſpirit of adoption, which giveth you an inclination of dependance, love and truſt in God, much like that which a child hath by nature to his father, to the collation of which child-like love, truſt and nature, the wonderous revelation of God's love in Chriſt, and the free gifts of his grace, were ſpiritually fitted.

16. The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God.

16. And to have this ſpirit of God dwelling in us, and ſanctifying us, is a certain evidence or teſtimony in and with our own ſpirits and conſciences, that God doth ſpecially love us, and take us for his children, having ſet this ſpecial mark upon us: For we could not love him as a father, and he not love us as his children. And this ſpirit alſo helpeth our conſciences to diſcern and exerciſe this ſealing grace, and to rejoice therein.

17. And if children, then heirs; heirs of God, and joint-heirs with Chriſt: if ſo be that we ſuffer with *him*, that we may be alſo glorified together.

17. And if this ſeal of the ſpirit prove us ſons, it proveth us heirs of the purchaſed kingdom, or heavenly inheritance, for ſuch are all the ſons of God; heirs of God, and co-heirs with Chriſt; but, ſo that there is a further condition of our poſſeſſion, even that we take up the croſs and follow him, ſubmitting to be conformed to him in his ſufferings, if God call us to it, that ſo by the ſame way we may come to be glorified together with him.

18. For I reckon, that the ſufferings of this preſent time, *are*

not worthy *to be compared* with the glory which ſhall be revealed in us.

18. For though we muſt ſuffer in this life, with Chriſt, and for his ſake, and by God's correction for our ſins, having in my reckoning compared them with the promiſed effects and end, I fully reſolve the caſe, that they are not worthy to be compared with the glory which in the ſaints ſhall be ſhortly manifeſted; nor ſhould they ſtop any man from entertaining the doctrine of the croſs, and purſuing his celeſtial hopes.

19. For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God.

19. For all the frame of nature ſtrongly tending to its own perfection, (and God annihilateth not the natural or ſenſitive creatures, though he diſſolve the compoſition) they do as it were wait for their better ſtate and deliverance from the curſe cauſed by man's ſins, till the manifeſtation of the glory of the ſons of God; with whom, and for whom they ſhall have their reſtoration, as with man they fell under the curſe.

20. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected *the ſame* in hope:

20. For ſo much of the world as was made for man, and marred or curſed for man's ſake, ſo was made ſubject to this curſe and mutation, not for its own ſin, nor by its own choice, but by the ſin of man, even by that God who ſubjected its condition to the free will and ſtate of man, and ſo to ſuffer with and for him, but with a purpoſe to reſtore it with him unto its integrity.

21. Becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

21. Becauſe the natural and ſenſitive parts of the world that were ſubjected to the uſe of man, and fell under a curſe by man, ſhall be delivered with man from that curſe and bondage, and corruptibility, into a ſtate of liberty and uſeful perfection ſuitable to the glory of the children of God, for whom they were made.

22. For we know that the whole creation groaneth and travaileth in pain together until now:

22. For it is evident, that the whole natural and ſubjective world which was thus ſubjected to man and curſed for him, is like a woman in the pangs or expectation of child birth, and groaneth till it be delivered with us at that time of reſtoration.

23. And not only *they*, but ourſelves alſo, which have the firſt-fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption, *to wit*, the redemption of our body.

23. And if this be their caſe, much more do we who have the ſpirit of God, which is the pledge, earneſt, and firſt fruit of glory, feeling ourſelves burdened with ſin, temptations and ſufferings in the world, and yet ſhort of our expected glory, feel ourſelves as a woman in travail, groaning for deliverance, and longing for the bleſſed inheritance, yea, even the reſurrection of the body itſelf, to which we were adopted.

24. For we are ſaved by hope: But hope that is ſeen, is not hope: for what a man ſeeth, why doth he yet hope for?

24. For our preſent ſtate of ſalvation is not in ſight and full poſſeſſion, but in the hope of unſeen things that are promiſed, and this hope will bring us poſſeſſion. But if we had ſight and poſſeſſion of it, we could not be ſaid to live by the hopes of it, for why ſhould we be ſaid to hope for that which we ſee and poſſeſs.

25. But if we hope for that we ſee not, *then* do we with patience wait for it.

25. But hoping for that which we never ſaw or poſſeſſed, we do with patience under all delays and ſufferings wait for the deſired attainment and poſſeſſion.

26. Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered.

26. And the ſpirit which God hath given us, helpeth us againſt our infirmities of hope and prayer; and under our ſufferings and diſtreſſes; for we are unmeet judges of our own neceſſities and condition, and the fleſh is too prone to deſire its own eaſe and ſafety: But the ſpirit of Chriſt in us, teacheth and inclineth us to go to God as a merciful all-ſufficient father, and to pour out our ſouls complaints before him, at leaſt with groans, when we cannot utter them with words; and to cry, Abba Father, and to refer ourſelves unto his wiſdom, and caſt our caſe in truſt on him.

27. And he that ſearcheth the hearts,

hearts, knoweth what *is* the mind of the Spirit, becauſe he maketh interceſſion for the ſaints, according to *the will of* God.

27. And God that ſearcheth the heart, knoweth the meaning of theſe very groans, excited by his ſpirit, which we want words to expreſs: For he knoweth what his own ſpirit moveth us to aſk, and what deſires come from himſelf; for as Chriſt is in heaven our interceſſor with the Father, ſo the Holy Spirit ſent down into our hearts, is our interceſſor with the Father and the Son; for as he is Chriſt's agent and witneſs in us, to communicate ſpiritual life, light, and love to us, ſo he is a ſpirit of ſupplication and adoption in us, and the ſpring of all our holy deſires and motions Godward, and that only which is of him is accepted of God; for he moveth us to aſk what pleaſeth God, and to ſubmit to his will, and returneth us the anſwer of our prayers in inward ſtrength and conſolation.

28. And we know that all things work together for good, to them that love God, to them who are the called according to *his* purpoſe.

28. For we know that all the courſe of God's providence, and particularly all our ſufferings for him, do by God's over-ruling ordination work together for our good, even to carry on them that love him to ſalvation; who are called hereto according to the gracious benevolent purpoſe of his own will.

29. For whom he did foreknow, he alſo did predeſtinate *to be* conformed to the image of his Son, that he might be the firſt-born among many brethren.

29. For thoſe whom he fore-knew and purpoſed to glorify, he alſo predeſtinated as the way to their glory, to be conformed to the image of his Son, in holineſs and patient ſuffering, that his church as brethren might be like their head and eldeſt brother.

30. Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.

30. And thoſe whom God thus predeſtinateth to be conformed to Chriſt, them in time he effectually called to repent and believe in Chriſt; and thoſe whom he thus called, and made true Chriſtians, he juſtifieth, both *making them juſt by pardoning their ſin*, and giving them his *in-dwelling ſpirit* of love and holineſs, and *accounting* them juſt, for the merits of Chriſt; and thoſe whom he thus juſtifieth, he will glorify with Chriſt.

31. What ſhall we then ſay to theſe things? If God *be* for us, who *can be* againſt us?

31. What then ſhall we ſay, when we conſider all this, but with joyful thankfulneſs conclude, that God is for his ſaints, their father and protector, and therefore they have no cauſe to fear any that are againſt them, how great, or many, or ſtrong ſoever; that is, not fear their power, ſo be we take heed that they draw us not to ſin.

32. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

32. He that ſpared not his own Son, not thinking him too precious a gift, but delivered him up to ſuffer as a ſacrifice to procure the pardon of ſin and ſalvation, to be given to all by a conditional covenant of faith and acceptance, and actually to pardon and ſave all true believers, that accept him, how can it be that he ſhould think any thing elſe, which we need, too good for us, and not freely give all other things with Chriſt to us that believingly accept him? See 1 *John* i. 11, 12.

33. Who ſhall lay any thing to the charge of God's elect? *It is* God that juſtifieth:

33. Of how little moment is it what erroneous and malignant men lay to the charge of God's elect (accuſing them as breakers of their laws) whilſt God himſelf doth juſtify them?

34. Who *is* he that condemneth? *It is* Chriſt that died, yea rather that is riſen againſt, who is even at the right hand of God, who alſo maketh interceſſion for us.

34. What, or who is he that condemneth thoſe whom Almighty God doth juſtify? What is the ſentence of a worm, a ſinner, and a blinded enemy to be ſet againſt God's ſentence? It is Chriſt that died for our ſins, to deliver us from the law and curſe, that juſtifieth believers here on earth; yea, I ſay more to our conſolation, It is Chriſt that is riſen again, and advanced in glory, head over all things to his church, who effectually intercedeth for us, and will finally juſtify us as our judge.

35. Who ſhall ſeparate us from the love of Chriſt? *ſhall* tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

35. And

35. And when God by such an incomprehensible miracle of mercy, declared such unspeakable love to us in Christ, who or what can be supposed to have power, to dissolve this bond of mutual love? *viz.* to separate us from God's love to us, and our thankful return of love to him? Shall tribulation, or distress, or famine, or nakedness, or peril, or sword, or any thing that men can do; which are little matters, and all work to our good, and none of them signify or cause God's forsaking us, nor shall cause us to forsake him.

36. (As it is written, For thy sake we are killed all the day long: we are accounted as sheep for the slaughter).

36. We may say as the Psalmist doth, 44. 22. *For thy sake we are killed all the day long, &c.*

37. Nay in all these things we are more than conquerors, through him that loved us.

37. Yea all these are but the occasions of our triumph, when we overcome them all as they are temptations. It were not so much to us to conquer all our enemies and persecutors in fight, as it is by faith and patience to overcome their persecutions.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

38, 39. For I am persuaded that the band of love between God and all true confirmed Christians, made in and by our Mediator Christ, is so strong and sure, that it will never be dissolved by the terrors of death, or the love of this life, nor by malignant spirits, by principalities or powers, Satan or his instruments of strength and violence, by what now doth, or what hereafter shall befal us, or assault us; by any things above us, or beneath us, exaltation or dejection, nor by the power of any creature: Nothing hath power to cause God to cease loving us, or us to cease loving God.

ANNOTATIONS.

I. The controversies raised about the first fourteen verses, of the fulfilling of the righteousness of the law; of the carnal and spiritual state of mind, &c. are sufficiently decided in the paraphrase.

II. So is that of the spirit of bondage and adoption, and that of the witness of the spirit with our spirits, &c. in the paraphrase on the 15 and 16 verses.

III. His exposition on the 19, 20, 21, and 22, verses, which feigneth them to speak of the heathen world, hath so many and palpable violences, that I think it not worth the labour to give a particular confutation of them. But if many things about the creatures restoration be yet unknown and unrevealed to us, it followeth not, that therefore it is unknown whether a restoration there shall be. The heavens must contain Christ till the time of this restoration. And his violence is as gross about the words of St. Peter, That we look for a new heaven and a new earth, in which dwelleth righteousness. What God doth with the souls of brutes, when they die hence, may be unknown to us, and yet their restoration known. It is not hard, by the most probable principles of philosophy, to shame their opinion who confidently say, that their souls are no spiritual substances, but evanid accidents, qualities, or motions. And as they may easily be proved substances, that have an essential power of vital action, perception, and appetite; so it is most improbable that God annihilateth them, or changeth their essential form or nature. But whether they are continued individuate, or only in one or more universal form; and if individuate whither, or to what use God disposeth of them, and what alteration there will be in the state of restoration, mortals know not.

IV. Those that say, That by the *Spirit that helpeth our infirmities*, verse 26. is meant Christ by his spirit praying for us in heaven, can neither make it agree with the context, nor prove that the spirit groaneth in heaven, or is called our intercessor there, but within us.

V. They that feign the 28 verse to say, That all the sins of believers shall work for their good, dangerously pervert the text: It is contrary to the context, and to the tenor of all the scripture, and the wisdom and holiness of God, and the safety of believers, to feign God to promise them, that how much soever they sin, they shall be gainers by it; when he still useth the clean contrary means to save them from it, even by his threatenings. And it is contrary to the very terms of the text, [*To them that love God, &c.*] which implieth, that the defects or decay of their love to God is not for their good. And it is contrary to common experience, which tells us, that many Christians by sin lose some degrees of love to God, and other grace, and die worse than once they were, (and so have a less degree of glory.) And is this for their good? Yea, all men die in some sin of omission, as in a culpable defect of some due act or degree of faith, hope, love, joy, patience,

of

of which they have no more time to repent. And what good doth that do them? Indeed ſome ſin to ſome men God maketh an *occaſion* of good, and an *object* of repentance, &c. But as an *occaſion* is not a *cauſe*, and to be an *object* of repentance is to be a *duty*, and not a *ſin*; ſo even this much is none of the meaning of this promiſe, which ſpeaketh but of ſufferings, or at moſt of God's providential works, of which ſin is none.

VI. The controverſies about predeſtination, raiſed from the 28 and 29 verſes, might be ended by the text itſelf, if we could be content to know no more than God doth teach us, and to be no wiſer than St. Paul was.

1. He teacheth us, That there are ſome called according to God's purpoſe and foreknown by him, that is, to be ſuch as he will uſe as is after mentioned: He knoweth them to be thoſe whom he purpoſeth to call and ſave; but Paul was not ſo preſumptuous and profane, as to diſpute, How God foreknoweth them, or why he purpoſeth to call them rather than others.

2. And whereas profane men do fooliſhly ſay, If God decree and foreknow my ſalvation, I ſhall be ſaved whatever I do; and if he do not I ſhall not: St. Paul tells us, That thoſe whom God purpoſeth or decreeth to ſave, he predeſtinateth to be conformed to the image of his Son, even to the means, as well as to the end. So that, to ſay, That God doth predeſtinate men to ſalvation, and not to holineſs of heart and life, is to contradict God's doctrine of predeſtination. As God doth decree how long we ſhall live, and withal that we ſhall live by meat and drink; ſo he decreeth that we ſhall be ſaved, and that by faith and ſincere obedience. And ſure they know not what they ſay, who call this doctrine of election, licentious. Doth it encourage men to impenitency or diſobedience, to tell them, that God doth predeſtinate men to repent, and obey, and be ſaved? Will it tempt men to live after the fleſh, in worldlineſs, or ſenſuality, to believe that God hath decreed to make them to live after the ſpirit, and to mortify the deeds of the fleſh, and to avoid ſuch ſins?

3. And Paul tells us, That this chain of cauſes is all decreed of God, from the firſt to the laſt; and therefore that it is God's purpoſe which ſecureth the event of our glorification. And it is ſtrange that any ſhould think, that God ſhould undertake ſo great a work as man's redemption, and not effectually ſecure the ſucceſs by his own will and wiſdom, but leave all to the lubricous will of man.

4. But the apoſtle tells us of no ſuch decrees of the cauſes of men's damnation, God cauſeth and giveth grace, and foreknoweth that which he will give: But he doth not cauſe or give men ſin, nor neceſſitate any to commit it; and therefore decreeth not to cauſe it, nor foreknoweth it as his own work, but as man's. So that election and non-election, or reprobation, are not of the ſame kind, degree, and order.

VII. The ſenſe of the terms of the 30 verſe, expoſitors much differ about; but there is no great doctrinal controverſy depending on it. 1. It is doubted, whether by [*calling*] here be meant only *effectual calling* and converſion, or only *general calling* antecedent to its efficacy. But it is confeſſed, that both theſe are aſſerted in the ſcripture. 2. It is doubted, why ſanctification is omitted, or where it is included: But it is agreed, that it is one link of the chain of the cauſes of ſalvation. 3. And ſo it is doubted, what the word [*juſtify*] doth mean: But the thing is agreed on. 4. And the greateſt doubt is, whether every one of theſe cauſes will infer the reſt, or only the connexion of all the foregoing will infer that which followeth.

1. There is ſmall reaſon to doubt, but that by [*calling*] is meant [*effectual calling*]; Elſe it would neither prove predeſtination, nor infer juſtification.

2. *Sanctification* is a word which ſignifieth many acts. As it ſignifieth the gift of our firſt faith and repentance, and our covenant-devotedneſs to God in baptiſm, it is the ſame with effectual vocation, regeneration, and converſion. But as it ſignifieth the after gift of the in-dwelling ſpirit, to habituate the ſoul with fixed holineſs and love, and the practice of theſe, it followeth vocation, at leaſt in order of nature.

3. *Juſtification* ſometime ſignifieth making us righteous; ſometime, *accounting* us righteous; ſometime, by apology, maintaining us to be righteous; ſometime, by judicial ſentence, pronouncing us righteous; ſometime, executively, uſing us as righteous; uſually, many of theſe together, all the reſt being implied. It is certain, that God *maketh* men righteous, before he account or judge them righteous. Now to make a man righteous (and juſtifiable in judgment) all theſe concur, 1. The merit of Chriſt's righteouſneſs, as the deſerving matter and cauſe. 2. The act of the new covenant, giving him a part in Chriſt, and with him pardon of ſin, and right to the ſpirit of grace, and unto glory. 3. The gift of faith and repentance, that Chriſt and his further grace may be ours; and for continuance, the holy habits and acts of ſanctification. And ſeeing all ſound expoſitors confeſs (with Beza) that at leaſt three texts by juſtification mean or include ſanctification, we have reaſon to judge, that part of ſanctification is here included in vocation, and

and part in juſtification, and ſome think the triumphant part in glorification. And certainly this inferreth no unſound doctrine.

4. Auguſtine thought, that the links of this are ſeparable, unleſs you include the firſt as the qualification of all the reſt, by way of diſtinction; and that the meaning is, That [God will call all the predeſtinate or elect, and will juſtify all the predeſtinate that are called, and will glorify all the juſtified that are predeſtinate and called;] but that there are ſome juſtified and ſanctified, that were not predeſtinate, nor ſhall be glorified, but fall away. What the ſenſe of the ancient fathers was about perſeverance, Ger. Voſſius hath ſo truly opened in his Theſes, that I may thither refer the inquiſitive. My own ſenſe of it I have opened in my Catholic Theologie; and it is too long a caſe to be handled here. But I think no confirmed chriſtian doth totally and finally fall away; and that the reſt of the doubt ſhould not be thought enough to break the love and peace of chriſtians.

VIII. As to the doubt, Whether the 38 and 39 verſes ſpeak [*of God's love to us, or ours to him,*] as they are in themſelves inſeperable, ſo I think that the context giveth us reaſon to think that it is both, even the bond of mutual love which is here ſpoken of. All the doubt is, whether it be ſpoken of every true chriſtian, or only of the elect and confirmed; of which before.

CHAP. IX.

I SAY the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſs in the Holy Ghoſt, 2. That I have great heavineſs and continual ſorrow in my heart. 3. For I could wiſh that myſelf were accurſed from Chriſt for my brethren, my kinſmen according to the fleſh:

1, 2, 3. I am ſo far from ſaying all that I have ſaid in contempt of the Jews, or triumph over them in their miſery, that I proteſt as a Chriſtian, I lie not, my conſcience bearing me witneſs, which is illuminated, and actuated by the Holy Ghoſt, that in the midſt of all my rejoicing in Chriſt, I have great heavineſs and continual ſorrow of heart, for the ſin and miſery of the Jews, who are my brethren and kinſmen according to the fleſh; yea, ſo great, that were my own miſery a means by which God would ſave their nation, I could conſent to be deprived of my part of bleſſedneſs with Chriſt, and uſed as a curſed man, for their converſion, that all the grace fore-deſcribed might be theirs. I ſay not that I *do wiſh* it, for it is no means to any ſuch end; but that I could wiſh it, if God had made it ſuch a means: Becauſe the happineſs of a nation, and the glory of God's grace in ſo many, is much better than my ſingle welfare, and if God had ſet them in competition, the beſt ſhould have been preferred.

4. Who are Iſraelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice *of God*, and the promiſes; 5. Whoſe *are* the fathers, and of whom as concerning the fleſh, Chriſt *came*, who is over all, God bleſſed for ever. Amen.

4, 5. Who are the poſterity of Abraham, Iſaac, and Jacob, adopted of God to be to him a holy nation above all people of the earth; who had the ark and temple, where God oft ſhewed his preſence by a glory, and with whom the covenant of peculiarity was made and oft renewed: To whom God gave the law from heaven, and appointed all the ſervices or worſhip therein commanded, and gave them the promiſe of the Meſſiah and his grace and kingdom (though now they underſtand them not:) The beloved fathers were their anceſtors, for whoſe ſakes they were firſt taken into this covenant of peculiarity; and (which is their greater honour) Chriſt is of their ſtock and nation according to the fleſh, in whom all nations of the earth are bleſſed, being himſelf over all, God bleſſed for ever. Theſe are their great and excellent privileges.

6. Not as though the word of God hath taken none effect. For they *are* not all Iſrael, which are of Iſrael: 7. Neither becauſe they are the ſeed of Abraham, *are they* all children: but in Iſaac ſhall thy ſeed be called.

6, 7. But what, doth it follow, that all God's promiſes to the Jews of a Saviour had taken no effect, becauſe the moſt of them believe not? for many thouſands of them are converted, beſides the Gentiles; And it is not all that were the offspring of Jacob, that God ever promiſed to ſave; but as he made the promiſes to Abraham and Iſaac, and yet took not Iſhmael nor Eſau into the ſtate of peculiarily, ſo he may diſtinguiſh of the ſeed of their poſterity, as well as he did of theirs; without breaking his promiſe to them. They are not all the children of the promiſe of life, that are Abraham's natural

ſeed; Iſaac's ſeed had the peculiarity; and ſo have now the believing part.

8. That is, They which are the children of the fleſh, theſe *are* not the children of God: but the children of the promiſe are counted for the ſeed.

8. That is, They which are the children of the fleſh, are not, as ſuch, the children of God, but only thoſe to whom he made the ſpecial promiſe of grace and glory; theſe are the ſeed of promiſe indeed.

9. For this *is* the word of promiſe, At this time will I come, and Sara ſhall have a ſon. 10. And not only *this*, but when Rebecca alſo had conceived by one, *even* by our father Iſaac,

9, 10. For the promiſe plainly diſtinguiſheth of the natural ſeed, and is made to Sara's ſon, and not to Hagar's; to Jacob, and not to Eſau; and therefore, it is not to the natural ſeed as ſuch, and to them all.

11. (For *the children* being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth.) 12. It was ſaid unto her, The elder ſhall ſerve the younger.

11, 12. For before the children were born, or had done good or evil, (that God's purpoſe might ſtand, by which he choſe or preferred one before the other, not becauſe of the difference of their works, but by the abſolute will of him that is the Lord of all, and may freely diſtribute his bounty as he pleaſe) it was ſaid to her, *The elder ſhall ſerve the younger*; (as expreſſing God's differencing power and purpoſe.)

13. As it is written, Jacob have I loved, but Eſau have I hated.

13. As the prophet Malachi, 1, 2, 3. ſaith of the Edomites and the Iſraelites long after, Jacob and his Iſraelites I have loved, and choſen into the covenant of peculiarity; but the Idumean poſterity of Eſau, I have rejected out of that privilege of peculiarity, and have expoſed their country to waſte and ruin; even as God preferred the perſon of Jacob before Eſau's, who was the firſt-born, and was rejected from the birthright and peculiarity.

14. What ſhall we ſay then? *Is there* unrighteouſneſs with God? God forbid.

14. But what, doth it hence follow, that God is unjuſt, for making ſuch an unmerited difference? Not at all.

15. For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

15. For he ſaith by Moſes, I will have mercy and compaſſion on whom I will; ſo, no doubt; but he may and doth as he pleaſeth, without giving us any reaſon but his will, give his free gifts, with difference and diſproportion, to ſome that deſerve them not, paſſing by others: And if he call the undeſerving Gentiles, our eye muſt not be evil becauſe he is good.

16. So then *it is* not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.

16. So that the reaſon why the ſinful Gentiles, (or any unworthy ſinner) is called, while the Jews and other ſinners are left in their choſen unbelief and ſin, it is not becauſe that theſe ſinful Gentiles (or ſuch others) were firſt more willing, or more worthy by their previous ſeeking of grace, but from God's free differencing grace and mercy.

17. For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.

17. And that he giveth not his free mercies equally to all, is proved in his words to Pharaoh. As if he had ſaid, I well foreknew all thy ſin and obſtinacy, but I will ſerve the honour of my name by it all; for I have raiſed thee, and made thee king with this intent, to manifeſt my power in triumphing over all thy rebellion, and to proclaim the fame of my works againſt thee, through all the earth.

18. Therefore hath he mercy on whom he will *have mercy*, and whom he will, he hardeneth.

18. So that, though as *rector* he do equal *juſtice* unto all, according to his laws and their works; yet he hath two other relations, even as our *lord* or *owner*; and as *benefactor*, and according to theſe he is a free diſtributer of his undeſerved mercies, and may do with his own as he liſt, and giveth them arbitrarily in great inequality. He giveth his mercy to whom and in what degree he pleaſeth; and whom he will he leaveth in their wilful ſin, and even occaſioneth (though he cauſe it not) their obduration, by ſuch

mercies and providential dispensations as he knows they will abuse to harden themselves in sin.

19. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

19. It is like you will say, If this be so, why doth he find fault with men, that want but what he will not give them, and are not what he will not make them? Doth not all this proceed according to his will? If he would give them all his grace, they would be better.

20. Nay but O man, who art thou that replyest against God? shall the thing formed say to him that formed *it*, Why hast thou made me thus?

20. (God's laws and governing will which make man's duty, is resisted by sin) but as to the disposing and donative will of God as our owner and free benefactor, can man that is a dark and sinful worm, think himself meet to call God to account, and demand a reason of his free gifts, why he giveth them to this man and not to another? Darest thou thus dispute with God, and ask a reason of his will, which is absolute, and the spring and reason of all created good. Hath the unformed matter an antecedent right to any subsequent shape or use? and may it say, Why hast thou made me thus, and not in a nobler form for higher use?

21. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

21. The power that a potter hath over his clay, is incomparably less than God hath over man; and yet none accuseth him for making one vessel to serve at the table, and another for a baser use. As God hath done thee no wrong if he had made thee a dog or a toad, and not a man; so he doth thee none, if he give thee not that undeserved abused grace which he freely giveth to others that as little deserve it.

22. *What* if God willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

22. Shall man accuse God, because he resolveth to shew his punishing justice and power on those self-hardening, wilful sinners, who made themselves vessels of wrath, and fitted to destruction, when he hath in long patience and forbearance endured them, while they abused mercy?

23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

23. And because he will make known the riches of his glory in the felicity of those whom he hath freely made vessels of mercy, and had by grace prepared them for glory.

24. Even us whom he hath called, not of the Jews only, but also of the Gentiles.

24. I mean, on all us that are true Christians, both Jews and Gentiles, effectually called by his free grace.

25. As he saith also in Osee, I will call them my people, which were not my people; and her, beloved, which was not beloved.

25. Which purpose of free mercy to undeserving sinners, he expresseth in *Hosea* 2. 23. saying, *I will call them, &c.*

26. And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called, the children of the living God.

26. And as the words, *Hosea* 1. 10. shew, that God will call even unworthy outcasts, and make them his people by free grace.

27. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

27. Which differencing grace, God expresseth even of the Israelites, *Isa.* 10. 32, 33. that of all their number, it is but a remnant that shall escape his judgment, and return from captivity, signifying the like difference as to their salvation by the faith of Christ.

28. For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

28. Or the consumption decreed shall overflow in justice; for the Lord God of Hosts shall make a consumption, even determined in the midst of all the land, &c.

29. And as Esaias said before, Except the Lord of sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

29. And that differencing mercy decreed to save a little remnant; the other words of *Isay* prove, *Except the Lord, &c.*

30. What

30. What ſhall we ſay then? That the Gentiles which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith:

30. What ſhall we ſay then to this myſtery of grace (the calling of the Gentile world, and the abiciſſion of the moſt of the preſent nation of the Jews) which ſo much offendeth them? That the Gentiles, who lived in darkneſs and unrighteouſneſs, have attained righteouſneſs (in reality and imputation) even that which is by faith in Chriſt?

31. But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs.

31. But Iſrael, who had God's own righteous law, and truſted to be juſtified by keeping it, have not underſtood the true law, and terms of juſtification, nor have attained that juſtifying righteouſneſs to which their law did point them.

32. Wherefore? Becauſe *they ſought it*, not by faith, but as it were by the works of the law: for they ſtumbled at that ſtumbling ſtone;

32. And wherefore have they not attained it? Becauſe they underſtood not that the promiſe and covenant of grace was the very life and foundation, and end of the law, by which they ſhould by faith have expected juſtification, as God's free gift to true believers; but thought it muſt be had by the righteouſneſs of their own works, in keeping all the ceremonies and precepts of that law: For Chriſt became to them a ſtumbling-ſtone, in whom they ſhould have believed,

33. As it is written, Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence: and whoſoever believeth on him, ſhall not be aſhamed.

33. As it is written, *Iſa.* 28. 16. Behold I lay in Zion a ſtone which many will ſtumble and fall upon, though it be the precious foundation-ſtone, and a rock that many ſhall be ſplit upon, though that on which my church is built; and whoſoever believeth on him, ſhall not be diſappointed nor aſhamed of his hopes.

So that the cauſe why Iſrael is caſt off, is not becauſe God ſent not his Son and goſpel to them, nor invited them to believe, nor gave them evidence of the truth of Chriſt, which was ſufficient to convince a well-diſpoſed mind; much leſs, becauſe he hindered them from believing, or becauſe he ſhewed mercy to the Gentiles; but becauſe by error they hardened themſelves againſt Chriſt, as not anſwering their carnal erroneous expectations. For though God would glorify the riches of his grace by Jeſus Chriſt, yet was it not his will to reveal him in ſuch viſible majeſty and glory, as ſhould of itſelf neceſſitate and force men to believe in him: For then faith would have been no work of trial, nor fit for a reward, but ſuch as the wicked and ſenſual might perform. But God would ſo reveal his Son, as that faith might have ſufficient encouragement and help, and yet ſuch difficulties as might make it proper to honeſt ſouls, and fit for a reward; ſo that thoſe that will be biaſſed by prejudice and worldly intereſt, will ſtumble and fall on the rock which they ſhould be built on; but to them that ſincerely truſt and obey him, he might be the author of eternal ſalvation, and be the power and wiſdom of God.

ANNOTATIONS.

I. THIS chapter is ordinarily miſunderſtood; 1. Becauſe men obſerve not what it is that Paul is proving. 2. And becauſe they diſtinguiſh not God's acts which he doth as an *owner* and benefactor, from thoſe acts of juſtice which he doth as rector to ſubjects under his laws and covenants. 3. And becauſe they diſtinguiſh not the common law of grace made to fallen mankind, from the covenant of peculiarity proper to the Jews.

1. Many think that Paul here giveth the reaſon from God's mere will and reprobating decree, why ſome are unbelievers and hardened in ſin, and are not pardoned and ſaved, when others are. 2. And ſo they think, that God pardoneth and juſtifieth and ſaveth men, without any reaſon or cauſe fetched from their different qualifications, but merely from his will. 3. And they think, that Eſau was not only ſhut out from the covenant of peculiarity, but alſo from the commoner covenant or law of grace, and was hated to damnation, merely from the antecedent will of God. But contrarily.

I. It is evident, that St. Paul is but proving and juſtifying God's free mercy in calling the Gentiles, while he permitted the obſtinate part of the Jews to cut off themſelves by unbelief, and wilfully rejecting Chriſt.

II. And that he ſpeaketh not at all of any arbitrary inequality in his rewards and puniſhments, but only in his free gifts; all men ſhould underſtand, that God is to man,

1. Our owner. 2. Our benefactor. 3. Our rector. 1. As an owner, he may do with his own as he will. 2. As our benefactor, he giveth many things antecedently to his laws, and many things besides what he there promiseth. And as a Lord and benefactor, he distributeth his gifts with incomprehensible arbitrary variety; and none have cause to accuse him for giving another more than them. He wrongs not the stars, by not making them suns; nor the clouds, by not making them stars; nor men, by not making them angels; nor beasts, in not making them men; nor worms, or toads, by making them no better. And scarce two things in the world are alike, without any dissimilitude or inequality.

But when he hath made a law of precepts, prohibitions, rewards and punishments, it is his justice equally to perform them to all, according to their qualifications and titles. He pardoneth all believers and none else: He glorifieth all that are justified and sanctified, and none else: and giveth the reason of the different sentences, from their qualifications and works, *Mat.* 25. &c. which he doth not in his gifts as mere benefactor. So that he doth not say, that the reason why some are pardoned and saved, is not in him that willeth, and him that runneth; but the reason why, of two ill-deserving persons or nations, one is overcome by decreed effectual grace, and the other hath not that grace that so overcometh his wilful resistance.

III. And when Paul speaketh of Esau being hated, the text alledged meaneth no more but that the Edomites were exposed to God's overflowing punishments on earth, and that Esau was *less loved* than Jacob, and he and his seed rejected from the covenant of peculiarity; But as it is certain that they were under the law of mercy made to mankind in fallen Adam and Noah, so it is not said in scripture, that Esau was damned, or void of saving grace.

II. As to the hardening of Pharaoh and others, it being agreed by all sober christians, that God causeth not sin, we need to debate it no further, whether the sense be, that he denieth them softening converting grace when they have forfeited it by wilful resistance, and so permitteth them to be hardened; or, whether it be, that he doth those good and righteous acts which he knows they will be wilfully hardened by, as occasions and objects, or both these.

Here is not the least hint, that Damneth any, or decreed so to do, merely because he will do it, without any reason taken from their own deserts; Or, that he maketh some men sinners; or damneth them, merely as the potter differenceth his vessels of clay: But only, that when all have deserved to be forsaken and condemned, and he giveth common grace for their recovery to all, why he freely giveth more, which shall be infallibly effectual to some, rather than to others, when those some were no better than the rest.

It is said by some school-men, that mens damnation is caused by sin, but God's decree to damn them is not, nor hath any cause. But this must be more distinctly answered. By *God's decree to damn men*, is meant, 1. Either the effects of his will. 2. Or his *will itself*; 3. Or his will as extrinsically denominated from the object co-related to it.

1. No doubt but punishment, which is the effect of his will, hath a meritorious cause, in man's sin.

2. The will of God, or his decree, considered as in God, is nothing but his essence, which hath no cause; and is not in itself called a decree to damn men.

3. The denomination of God's will from its relation to the extrinsic object, hath objective cause, the object qualified.

Whoever truly repenteth and believeth, may be sure of his justification: and its sinful to doubt of it on pretence that God may condemn whom he will, when he hath told whom he will not condemn: And whoever is unregenerate and ungodly, may be sure he is unjustified, and unpardoned, and in a damnable state; for God hath assured us of this in his word.

CHAP. X.

BRETHREN, my heart's desire, and prayer to God for Israel is, that they might be saved. 2. For I bear them record, that they have a zeal of God, but not according to knowledge.

1, 2. My great desire and prayer to God for Israel, is, that they may be converted and saved: And it is laudable in them that they have a zeal of God, and his law and worship; but it is frustrate, because misguided by error.

3. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

3. For they being ignorant of God's way of

of juſtification and righteouſneſs, intended as the end of the law, and freely given by grace, and fully now revealed in the goſpel by Jeſus Chriſt, and truſting to their own works of the law as a ſufficient righteouſneſs to juſtify them, have by their error rejected God's free gift of juſtification by faith in Chriſt.

4. For Chriſt *is* the end of the law for righteouſneſs to every one that believeth.

4. For they ſhould have underſtood, that the ſenſe and uſe of the law is to lead them for righteouſneſs to Chriſt, who is its end, and prefigured in its ſacrifices and other types.

5. For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doeth thoſe things, ſhall live by them.

5. For though the law do point men to a better righteouſneſs, yet in itſelf as a law, it owneth nothing as a righteouſneſs ſufficient to juſtification, but that which Moſes thus deſcribeth, *Lev.* 18. 5. The man that doth theſe things, and breaketh not this law, ſhall live by them.

6. But the righteouſneſs which is of faith, ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? (that is to bring Chriſt down *from above*); 7. Or, Who ſhall deſcend into the deep? (that is to bring up Chriſt again from the dead): 8. But what ſaith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is the word of faith which we preach,

6, 7, 8. But I may deſcribe the righteouſneſs which is of faith in the words of Moſes, *Deut.* 30. *Say not in thy heart, Who ſhall aſcend into heaven*, (or how can we know God's will, that never were in heaven? Or who ſhall bring us thence a certain meſſenger of it)? Or, *Who ſhall deſcend into the deep?* (or, it is hid from us like the depths of the ſea, and who ſhall fetch it to our knowledge?) But as it ſaith, *The word is nigh thee*; God hath not concealed it, but ſent it from heaven: Chriſt is come down to make known God and his word; and he is riſen, and gone to intercede for us in heaven: And he hath brought his goſpel both to our eyes, mouth, and ears, and writeth it by his ſpirit in our hearts. And Moſes there ſeemeth to intend ſuch a way of righteouſneſs by free grace to the repenting Iſraelites. And this is it which our preaching fuller revealeth to you.

9. That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

9. That if thou confeſs Chriſt before men, notwithſtanding perſecution, and own him as Chriſt before the world, and believe truly and heartily that God raiſed him from the dead, and thereby witneſſed that he owned him, and juſtified the truth of his goſpel, thou ſhalt be ſaved (as well as juſtified. For to juſtify a man, is partly to juſtify his right to ſalvation.)

10. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

10. For theſe two make up the goſpel terms of life: To give up *ſoul* and *body* to Chriſt; if thou believe ſincerely in him with thy heart, thou wilt be accepted for his merits by God as *righteous*; and if thou conſtantly confeſs and own him, whatever thou ſuffer by it from men, by *word* and *deed*, in obedience and patience, thou ſhalt poſſeſs the ſalvation to which thy juſtification initially gave thee right.

11. For the ſcripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed.

11. For *Iſa.* 8. 16. God hath promiſed us in his word, that whoever believeth on him, and truſteth him on his promiſe, and practically placeth his hope accordingly, ſhall never be diſappointed and aſhamed of that hope.

12. For there is no difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him.

12. For God is no reſpecter of perſons, and ſaveth not men, or rejecteth men, becauſe they are Jews or Greeks. The law of Grace doth equally pardon and juſtify Jew and Gentile that truly repent and believe, and no other: He is the ſame Lord over all, and is rich in mercy to all that call on him in faith, (for when he proclaimed his name to Moſes, *Exod.* 34. [as gracious and merciful, forgiving iniquity, tranſgreſſion and ſin, &c.] it was his very nature and decree by which he would be known to all the world, and not only by the Jews.

13. For whoſoever ſhall call upon

upon the name of the Lord ſhall be ſaved.

13. For as it is ſaid, *Joel* 2. 32. *Whoſoever ſhall call on the name of the Lord, ſhall be ſaved*; that is, of what nation ſoever he be, if he truly ſeek God, he will be found of him; and if he fear God and work righteouſneſs by faith, he ſhall be accepted of him; for he is the rewarder of them that diligently ſeek him, *Heb.* 11. 6.

14. How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

14. And this ſheweth you this neceſſity of preaching the goſpel; for how ſhall men ſeek, and worſhip, and call on that God and Saviour in whom they have not believed? And how ſhall they believe in him of whom they have never heard? And how ſhall they hear, if no one tell them, or preach to them? (Even the works of nature, and providence that reveal God darkly, muſt be told men by inſtructors, to make them capable of underſtanding them: Much more the goſpel of Chriſt.)

15. And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!

15. And how ſhall men preach the myſteries of ſalvation, that are not called and ſent of God, by his qualifications and commiſſion? for who can be ſuch a light in the world, that is not taught and gifted by the Father of lights? And who can in God's name proclaim the word of reconciliation as his meſſenger, who is not authorized by him ſo to do? We love glad tidings, and welcome the meſſengers of them; and this ſhould be the entertainment of Chriſt's apoſtles and miniſters in the world, who bring the moſt joyful tidings of ſalvation. As it is written, *How beautiful are the feet of them that*, &c. Iſa. 52. 7.

16. But they have not all obeyed the goſpel. For Eſaias ſaith, Lord, who hath believed our report?

16. But you may ſay, why then doth not this preaching convert more of the Jews? This excellence of the goſpel, and the preaching of it, doth not ſuppoſe that all that have it will be converted by it: For of the Jews, *Iſaiah* ſaith, *Lord who hath believed our report?* Few did hearken to the prophets, *Iſa.* 53. 1.

17. So then faith *cometh* by hearing, and hearing by the word of God.

17. It is evident, that they muſt hear, that they may believe; and God's word muſt be preached to them, or made known, that they may hear it.

18. But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world.

18. But is not the world excuſable then in their ſin, for want of preaching? I anſwer, As God tells us, *Pſa.* 19. That the viſible works of God do preach him, (even his power, wiſdom and goodneſs) to all the world, which will leave it without all juſt excuſe; (See *Rom.* 1. 20, 21.) So Chriſt ſent his apoſtles with a commiſſion to preach to all nations; and many nations have already heard his goſpel.

19. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſy by *them that are* no people, *and* by a fooliſh nation I will anger you.

19. But have not the Jews had notice of the goſpel, when it was firſt preached to them, and rejected by them? The very converſion of the Gentiles, receiving that Chriſt whom they rejected, which is matter of envy to them, ſhall leave them without excuſe; as Moſes ſaith, *Deut.* 32. 21. *I will provoke you to jealouſy by*, &c.

20. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me. 21. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

20, 21. But Iſaiah boldly and plainly foretels God's calling the Gentiles by free grace, and ſeeking them that firſt ſought not him; and his rejecting the Jews as a people that after his long ſuffering did continue obſtinately to reject his word and grace, ſaying, *I was found of them that ſought me not*, &c. and, *All day long have I ſtretched forth*, &c.

ANNOTATIONS.

I. The 12, 13, 14, and 15 verſes are controverted by expoſitors, as to the queſtion, whether they aſſert or deny the ſalvation of any that hear not of Chriſt; becauſe (on one ſide)

ſide) it is ſaid, That whoever doth call on the name of the Lord ſhall be ſaved; and the 19th Pſalm is cited, which tells us how God's works do preach him to all the world, &c. And on the other ſide, *How ſhall they hear without a preacher?* &c.

Firſt, We muſt not confound the doubt of the ſenſe of this text, with the doubt of the matter, which is the ſalvation of men that hear not the goſpel; As to the former, I have ſaid what I thought needful in the Paraphraſe and leave it to the judgment of the reader.

As to the matter, I think thus much following may ſatisfy the ſober. 1. We muſt firſt know what law of God ſuch men are under, and then how far it juſtifieth them. It is certain, that the world (once guilty of ſin and death) is not under the law of innocency, which maketh innocency the only condition of life (now it is loſt to all.) And it is certain, that they are neither lawleſs, or ſhut up as devils in deſpair; but that they have duties and means of repentance, recovery, mercy, and ſalvation, impoſed on them, which they are bound to uſe for theſe ends in hope; and they have much forfeited mercy given to them all, which proveth that God uſeth them not according to the law of innocency. And it is certain, that God made to all mankind, in fallen Adam and Noah, a law of mercy and grace; and that when he proclaimed his name to Moſes, *Exod.* 34. *The Lord gracious and merciful, forgiving*, &c. it was his nature, and his way of governing of mankind, which he proclaimed. And ſo that all the world is under a law which offereth pardon and life on other terms than ſinleſs innocency.

2. It is certain, that the ſuperadded covenant of peculiarity to the Jews, or the preaching of the goſpel of Chriſt incarnate to part of the world only, repealed not any of the merciful law, or terms before given to all the world: Chriſt added more mercy, but took away none; much leſs ſo much from moſt of the world: He came not to condemn the world but to ſave.

3. It is certain, that all men ſhall be judged according to the law that they were under, and obliged by, and no other.

4. It is certain that the apoſtles themſelves, though in a ſtate of grace, believed not till Chriſt was riſen, that he muſt die a ſacrifice for ſin, riſe from the dead, aſcend and intercede in heaven, ſend down the eminent gift of the Holy Ghoſt, call the Gentiles, gather a catholic church, &c. Therefore it was not all our articles of faith that were neceſſary before Chriſt's coming; but the belief of ſo much as was then revealed.

But 2. What others do, that hear not of Chriſt, in fact, who repenteth, and believeth, and be ſaved, God is only fit to judge; it belongeth not to us. But we may ſay that the caſe of Melchizedec, Job and his friends, and many others, prove, that grace and ſalvation were not confined to the Jews. And that Abraham thought that even Sodom had fifty righteous perſons, when it was worſe than other places of the world. And he that will well read *Pſa.* 19. *Prov.* 1. *Acts* 14. and 17. *Rom.* 1. and 2. may yet receive fuller ſatisfaction from God.

II. About miniſters miſſion, *verſe* 15. It is doubted whether we may hear any, till we know that God ſent them: And it is the device of the Roman clergy, to puzzle the ignorant, by objecting againſt the miſſion and ordination of proteſtant miniſters, to draw men from hearing them as miniſters of Chriſt, claiming to themſelves the peculiarity of divine commiſſion and authority, as the only church that have uninterrupted ſucceſſion of canonical ordination. But as the interruption of theirs is eaſily proved, ſo it is moſt certain, that God hath not made it an antecedent neceſſary thing to the belief of his goſpel, for all men and women to be firſt ſo well acquainted with hiſtory, as to know what continuance or interruption there hath been in all countries of canonical ordination.

In ſhort, 1. A lay-man is to be heard that brings the goſpel. 2. He that wanteth ſome circumſtances of order, neceſſary ordinarily to the right ordering of the church, may yet have all that is eſſential to the miniſtry.

3. He that hath juſt abilities, and mutual conſent of him and a Chriſtian flock that need him, hath all that is eſſentially neceſſary.

4. He that is ordained by concordant ſenior paſtors of that church, hath all that is neceſſary eſſentially to ordination.

5. He that ſeemeth to have ſuch qualifications or ordination, but hath not, but is in poſſeſſion upon deceiving probability, is a paſtor to that church, ſo far that his miniſterations ſhall be valid to the people, though not to juſtify himſelf from the guilt of profane uſurpation.

6. The people that love their ſouls, muſt be more careful what doctrine a miniſter preacheth, than what ordination he hath.

7. In divers caſes the magiſtrates authority may ſerve without ordination, and in ſome the peoples choice alone, though, where it may lawfully be had, juſt and regular ordination ſhould not be neglected, ſeeing none may be himſelf the ſole judge of his own call and fitneſs.

CHAP.

CHAP. XI.

I SAY then, Hath God caſt away his people? God forbid: For I alſo am an Iſraelite, of the ſeed of Abraham, *of* the tribe of Benjamin.

1. But what? do I by all this conclude, that God hath broken his covenant with Abraham, and utterly caſt off the people of Iſrael? Not at all. For I, and all believing Jews, are the ſeed of Abraham, not caſt off.

2. God hath not caſt away his people which he foreknew. Wot ye not what the ſcripture ſaith of Elias? how he maketh interceſſion to God againſt Iſrael, ſaying, 3. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life.

2, 3. God hath among the Iſraelites his foreknown and choſen people: And theſe he doth not caſt off, though he leave the reſt in their rebellion. Know ye not what Elias thought and ſaid of the Iſraelites in his time, That he was left alone, as if they had been all revolters?

4. But what ſaith the anſwer of God unto him? I have reſerved to myſelf ſeven thouſand men, who have not bowed the knee to *the image of* Baal.

4. But God knew of more than Elias did: He had ſeven thouſand that were no idolaters.

5. Even ſo then at this preſent time alſo there is a remnant according to the election of grace.

5. So now alſo God hath his choſen remnant, whom his grace hath brought to faith in Chriſt.

6. And if by grace, then *is it* no more of works: otherwiſe grace is no more grace. But if *it be* of works, then is it no more grace: otherwiſe work is no more work.

6. And if they are choſen and made his juſtified people by grace and free gift for the merits of Chriſt, then it cannot be by the merit of our own performance of the law. And if it be by the merit of ſuch performance, deſerving not death but life, then it is not of mere grace or free gift. For what need a man pardon, who deſerveth not puniſhment? or, to have life freely given him, which is his due for the merit of his works? (For I here give you notice, that it is no works that I ſpeak of and exclude, but that which excludeth free gift and grace, and not that which ſubordinately obeyeth grace, and doth ſuppoſe it.)

7. What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded.

7. The whole nation of the Jews have not obtained deliverance by the Meſſiah, though they ſought, and hoped, and waited for him: But God's elect ones have obtained it, and the reſt miſs of it, becauſe their ſin and prejudice blindeth them.

8. According as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day.

8. As it is written, *Iſa.* 29. 10. Becauſe they would not obey the Spirit of God, that would have awakened and enlightened them, God hath juſtly given them up to the ſeduction of the ſpirit of ſlumber, ſtupidity, and blindneſs; from whence it is no wonder that they ſee not and hear not to this day, being deprived of his ſpirit's illumination.

9. And David ſaith, Let their table be made a ſnare, and a trap, and a ſtumbling-block, and a recompence unto them. 10. Let their eyes be darkened, that they may not ſee, and bow down their back alway.

9, 10. And David prophetically prayed for ſuch judgments on the obſtinate enemies of the juſt, that for a recompence of their malice God would turn their comforts into puniſhments, and forſake them, ſaying, &c.

11. I ſay then, Have they ſtumbled that they ſhould fall? God forbid: but *rather* through their fall ſalvation *is come* unto the Gentiles, for to provoke them to jealouſy.

11. But what? Are they utterly forſaken and caſt off? And had God no better end herein than their deſtruction? No ſuch thing. But the greater part were permitted juſtly to drive away the goſpel from them to the Gentiles, that theſe being converted, might after occaſion their converſion in the univerſal church.

12. Now if the fall of them *be* the riches of the world, and the diminiſhing

diminiſhing of them the riches of the Gentiles: how much more their fulneſs?

12. And if the Gentiles have been ſo great gainers by occaſion of the ſin and fall of the Jews, how much more when they ſhall become Chriſtians, will they add to the glory and greatneſs of the Catholic Chriſtian church

13. For I ſpeak to you Gentiles, in as much as I am the apoſtle of the Gentiles, I magnify mine office:

13. I ſpeak this to my own and the Gentiles comfort, as their apoſtle, as well as for the Jews, as improving and glorying in that my office, that the caſe of the Jews is not wholly deſperate.

14. If by any means I may provoke to emulation *them which are* my fleſh, and might ſave ſome of them.

14. And that by glorying in your faith, and hoping yet for their converſion, I might provoke them to emulation, and win and ſave more of them.

15. For if the caſting away of them *be* the reconciling of the world; what *ſhall* the receiving *of them be*, but life from the dead?

15. For if the Gentiles have received the goſpel, and ſo are reconciled to God, by occaſion of the Jews expelling it, what a bleſſed ſtate will the church be in, and what a mercy like a reſurrection will it be to the Jews, when they ſhall come into the catholic church?

16. For if the firſt fruit *be* holy, the lump *is* alſo *holy:* and if the root *be* holy, ſo *are* the branches.

16. For if God hath accepted thoſe Jews that are believers, who are to the whole nation but as the firſt-fruits to the lump, he will accordingly accept the nation when they come into Chriſt as we have done: And as he accepted Abraham and their believing anceſtors, he will alſo accept them: And if thoſe apoſtles be honoured of God as holy, who from them are ſent with the goſpel into the world, ſo ſhall the broken branches be when they are reſtored.

17. And if ſome of the branches be broken off, and thou being a wild olive-tree, were graffed in amongſt them, and with them partakeſt of the root and fatneſs of the olive-tree; 18. Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee.

17, 18. The catholic church I compare to an olive-tree: The covenant of peculiarity is their conſtituting charter: It was made firſt with Abraham the father of the Jews, and next, of all the faithful: It was ſent to all the world by apoſtles from Judea: Theſe two are the root: The Jews and Gentiles are branches: The Jews are the firſt branches, and the Gentiles the branches of a wild olive here graffed in. If the Jews be cut off, boaſt not againſt them; for the covenant and goſpel was not firſt given to you (that now receive its benefits) but to them, and from them to you.

19. Thou wilt ſay then, The branches were broken off, that I might be graffed in. 20. Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear.

19, 20. If you ſay, That God more eſteemed me than them, becauſe he broke them off, that I might be graffed in. Be not deceived. It was for their own unbelief, and by it, and not undeſervedly, that they were broken off: And it is by faith, and not for any worldly pre-eminence, that thou art graffed in: Therefore be not puft up, but fear that ſin that cut off them.

21. For if God ſpared not the natural branches, *take heed* leſt he alſo ſpare not thee.

21. For if God caſt off them with whom he firſt made the covenant of peculiarity, take heed of ſinning as they did by pride and unbelief againſt his goſpel, leſt he alſo cut off thee.

22. Behold therefore the goodneſs, and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſs, if thou continue in *his* goodneſs: otherwiſe thou alſo ſhalt be cut off.

22. Rather here reverently admire God's goodneſs and ſeverity. On the ſinful rejected Jews, ſeverity of juſtice: but mercy to thee; which ſhall continue, if thou continue in the faith, and obedience and gratitude to him: Otherwiſe thou alſo ſhalt be cut off. (As, alas! moſt of the Eaſtern churches are.)

23. And they alſo, if they bide not ſtill in unbelief, ſhall be graffed in: for God is able to graff them in again.

23. And God hath not excluded them from the grace of the gospel, so, as to make their recovery impossible. If they be converted from unbelief, which God can effect, they shall be graffed into the catholic church.

24. For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these which be the natural *branches*, be graffed into their own olive-tree?

24. For if thou wert cut off from the wild olive-tree which was natural to thee; and besides or above nature, and contrary to thy desert, wast taken into God's covenant and church; how much more will God take them in when they believe, who were Abraham's natural seed, and first in his covenant?

25. For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26. And so all Israel shall be saved:

25, 26. For I would not have you ignorant of this mystery of God's providence, lest ignorance puff you up with false self-conceits; That part of the Jews are now left in this blindness, till the Gentile churches be advanced to an honourable state and fulness: And then all the Israel of God, the true faithful seed of Abraham, and therein the main body of the Jews, shall make up the catholic church, and be saved from their state of unbelief.

26. As it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob.

26. As *Isa.* 59. 20. it was prophesied, That out of Sion a Saviour should arise for Israel, to turn them from iniquity.

27. For this *is* my covenant unto them, when I shall take away their sins.

27. As he saith, That his covenant made with them is to take away their sin.

28. As concerning the gospel, *they are* enemies for your sake: but as touching the election, *they are* beloved for the fathers sakes.

28. For your conversion they were permitted as enemies to Christ to drive away the gospel from them to you: But yet God hath not quite nulled his covenant with their fathers, but will perform it in the conversion of all of them that are elect.

29. For the gifts and calling of God *are* without repentance.

29. For God is not mutable, and will not for the sin of these men, forget his covenant with their fathers, but will yet perform it in the full sense of it, and not repent of it and null it.

30. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31. Even so have these also now not believed, that through your mercy they also may obtain mercy.

30, 31. For as you were formerly in unbelief, and disobedient, and yet now are converted by occasion of their unbelief; so the unbelieving Jews shall be brought by mercy into the church, by the preaching that shall be sent from the Gentile churches, and by the power and glory of the church under Christian emperors and governors, and by your good example.

32. For God hath concluded them all in unbelief, that he might have mercy upon all.

32. For God in justice and wisdom hath for a time left the main body of the Jews in unbelief, as formerly he did the Gentiles, that in his time he might in mercy call in the main body of them into the catholic church, as he hath done you.

33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

33. When we think of these mysterious providences of God (freely shewing mercy to the unworthy, and permitting presuming men to miscarry, and yet making use of their sin for good) we should be so far from questioning God's mercy or justice herein, that we should admire the depth of the riches of his wisdom, whose judgments are unsearchable, and his counsels and ways not to be traced, and fitly judged of by the wit of man.

34. For who hath known the mind of the Lord, or who hath been his counsellor? 35. Or who hath first given to him, and it shall be recompensed unto him again?

34, 35. How

34, 35. How little know men of the mind of God? Nothing but what he freely tells them. He is not guided by the counsel of man, nor is man acquainted with his secret counsels. Who can oblige him to recompense by his gifts, or hath any thing but what God giveth him?

36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

36. For as all creatures have three sorts of extrinsic causes, *viz.* the *efficient*, *dirigent*, and *final*, God is all these; the chief efficient, chief dirigent, and chief final cause of all things: All is of him, by him, and to him, and he of none: He is all in all things: And as he made and doth all things for his glory, his glory shall for ever shine forth in all, which angels and saints shall intelligently see, and praise for ever. Amen.

ANNOTATIONS.

THE great doubt about this chapter is, what it prophesies of the full conversion of the Jews. Concerning which, I shall only speak so much as is certain, and leave the rest to the judgment of others.

1. It is certain, that God never meant to restore the Jewish polity under Moses's law: for that law is abrogated by Christ, and so that polity. It is Jewish contradiction of Christianity to expect such a restoration.

2. Much less will God ever confine the church and covenant of peculiarity to the jewish nation, and take it from the Gentiles, and cease catholicism.

3. Nor will God restore and confine the Jews to their ancient country in Palestine; which being such a country as Wales, now barren, and about half as big as England, would be far from making them a people of eminent glory in the world, but rather contemptible in that respect.

4. Nor hath God promised to make the Jews lords and rulers over the rest of the nations of the earth, as the carnal sort of them did expect.

5. Therefore no other calling of the Jews can be expected, but that they become parts of the catholic church.

6. It seems to me by history, that this is performed long ago, the main body of their nation being turned to christianity. To which purpose, consider these things,

1. Myriads were converted in Judea by the apostles.

2. In all other countries of the Roman empire, the scattered Jews had synagogues, to which the apostles first preached, and where they first gathered the rudiments of the Christian churches.

3. A vast number of the unbelieving Jews were destroyed by Vespasian and Titus, when Jerusalem was besieged and destroyed.

4. Many more Jews were then converted, when they saw God's judgments executed on them, and the Christians spared. And many turned Christians then.

5. Vast numbers of the remainder of the unbelievers were destroyed by Adrian, and the Christians spared.

6. Since then many have been converted by solemn disputes, and many Jews become eminent doctors in the church.

7. They were ever fond of their own country, and therefore we may suppose, that as many as could, lived there. And it is known, that all conquerors use to transplant only the rich and ruling men, and leave the multitude of the poor labourers to manure the ground, that it may yield them tribute. So did Nebuchadnezzar; And so in England did the Romans, Saxons, Danes, and Normans: They left the vulgar to possess the land under them, or else the land would have been unprofitable to them. It was the rich and the soldiers that they drove into Wales; so that we are mostly of a British offspring. Now it is known, that in the days of Constantine, and the following christian emperors, (though no country wholly turned christian of a long time) Judea turned as other provinces did; and had their bishops, and their patriarch, in councils: and proportionably rather more than in other countries, were Christians there. So that Judea was Christian, as other provinces were.

CHAP. XII.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

1. Now to make application of all this doctrine fore-written, I beseech you, as you have a due sense of Christ's offering himself a sacrifice for our sins, and of the great

mercy of the Gentiles ſalvation by grace, and of our deliverance from the burdens of the Jewiſh law, thoſe coſtly ſacrifices of beaſts being abrogated by Chriſt, that you will reſign and dedicate yourſelves to God, and as a living holy ſacrifice, give up your own bodies wholly to him, even to the obedience of his commands, and to ſuffer what he calls you to, even to death, which will be better than a ſacrifice of beaſts, even a reaſonable, holy, acceptable ſervice of God.

2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable and perfect will of God.

2. And now you are called out of the world, and made a peculiar people to God, conform not yourſelves to the ſinful practices of the world; but be transformed from your former errors and ſins, by the renewing of your minds by truth and holineſs; that you may know by experience the goodneſs of God's ways, to which you are called, and the greatneſs of his love.

3. For I ſay, through the grace given unto me, to every man that is among you, not to think *of himſelf* more highly than he ought to think; but to think ſoberly according as God hath dealt to every man the meaſure of faith.

3. And ſpecially becauſe that the proud over-valuing of men's own underſtandings, and thinking that they know more than they do, is the common cauſe of errors and ſins, of cenſures, diviſions, and hereſies in the churches, I do, as an apoſtle ſent and taught of God, admoniſh and charge you all, every one to think humbly of himſelf, and not to think yourſelves wiſer or better than you are; but with wiſe ſelf-ſuſpicion, and conſciouſneſs of your ignorance and great imperfection, to think ſoberly of yourſelves, according to truth, and to the degree of faith and wiſdom given you of God.

4. For as we have many members in one body, and all members have not the ſame office: 5. So we being many are one body in Chriſt, and every one members one of another.

4, 5. For as the members of the ſame body have great diverſity in number and office; ſo we, though many individual perſons [illegible] up one body or church, in Chriſt the head, in whom we are united, and are related to each other as members of the ſame body.

6. Having then gifts, differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith: 7. Or miniſtry, *let us wait* on *our* miniſtring; or he that teacheth, on teaching;

6, 7. Seeing it pleaſeth God to give various degrees of gifts, according to the diſpenſation of his free grace, and not to make all equal in gifts or office, let all confine themſelves to their meaſure and office, and that let them faithfully execute. Let thoſe that are inſpired to ſpeak as from God, by prediction or inſtruction, ſpeak what God hath revealed to them, according to the proportion of their revelation and knowledge, and no more; and not pretend ſpecial revelation againſt the ſealed word of faith. Let thoſe that are called to any ſpecial ſervice for the church, perform their own office faithfully therein: And let thoſe that are called to teach, be faithful teachers. Neglect not your own part, and invade not others.

8. Or he that exhorteth, on exhortation: he that giveth, *let him do it* with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with chearfulneſs.

8. He that is to exhort men to practiſe what is taught, let him do it diligently, (for men's corrupt wills and affections have need of excitation and perſuaſion, as well as their underſtandings of information.) He that giveth, (his own, or the churches) let him do it ſincerely and impartially. He that is intruſted to govern church or family, let him do it carefully, and diligently. He that ſheweth mercy to any in diſtreſs, let him do it chearfully.

9. *Let* love *be* without diſſimulation. Abhor that which is evil, cleave to that which is good.

9. Let chriſtian love, which is the great duty of the goſpel, be hearty and ſincere, appearing in its fruits, and not in barren words alone. Be not indifferent and cold towards evil or good: but avoid evil with abhorrence, and reſolutely ſtick to that which is good.

10. *Be* kindly affectionate one to another; with brotherly love, in honour preferring one another:

10. Love each other as brethren, and live in the kind affectionate expreſſion of it, (and not as ſelfiſh, uncharitable, peeviſh, quarrelſome,

quarelſome, cenſorious, or perſecuting men): Be forwarder to prefer others in eſteem, praiſe, or practice, (according to their worth and rank) than to ſet up yourſelves, or ſeek eſteem, applauſe, or preferment. Strive not to be thought wiſeſt or beſt, or to be higheſt; nor envy others.

11. Not ſlothful in buſineſs: fervent in ſpirit; ſerving the Lord:

11. Do not your duties ſlothfully, unwillingly, and heavily; but diligently: and ſerve God in all the duties of your places and times, with a fervent, zealous mind.

12. Rejoicing in hope; patient in tribulation; contnuing inſtant in prayer:

12. In all your preſent tribulation, rejoice in hope of promiſed deliverannce and felicity hereafter; and patiently endure it: And continue inſtantly to pray.

13. Diſtributing to the neceſſity of ſaints; given to hoſpitality.

13. Freely diſtributing to the neceſſity, eſpecially of holy perſons; and not living in ſuperfluity, and ſhutting up your compaſſion from thoſe that are in want: Delight to give the needy entertainment in your houſes, and ſeek them to that end.

14. Bleſs them which perſecute you: bleſs, and curſe not.

14. And though the ſin of perſecution be heinous, it is God that is the avenger of it: Avenge not yourſelves in word or deed: Pray for them, and curſe them not.

15. Rejoice with them that do rejoice, and weep with them that weep.

15. Be not like thoſe ſelfiſh perſons, that are little affected with the caſe of any but themſelves: Not like the dividers, that affect to go croſs to others by proud ſingularity: But rejoice with rejoicers, and weep with weepers, as being of the ſame body, and as regarding their caſe as if it were your own.

16. *Be* of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

16. Affect not to be odd and ſingular from other Chriſtians; but to be of one mind and way with them, (ſo it be not in ſin) and mind their caſe as if it were your own; Mind not preferment, nor riches and vain-glory, nor put yourſelves for theſe into the company and favour of thoſe above you: But be content with a low condition in the world, and go along in ſociety with the lower ſort.

16. Be not wiſe in your own conceits.

16. Have humble thoughts of your own knowledge, and think it not greater than it is; but be conſcious of your ignorance, and uncertainties, and weakneſs, and rather as doubters ſtay and learn, than too haſtily judge and conclude.

17. Recompenſe to no man evil for evil.

17. If others do ill to you, do not you do ill to them, nor requite them with revenge.

17. Provide things honeſt in the ſight of all men.

17. Be diligent in your outward labours, that you may avoid baſe dependance as much as may be, and may provide for a decent living for yourſelves, and help to others.

18. If it be poſſible, as much as lieth in you, live peaceably with all men.

18. Though it is not in your power to make the malignant, perſecutors, contentious, and proud, to be peaceably towards you, nor muſt you purchaſe peace, by ſinning againſt God; yet ſee that you be peaceable towards all men, to the utmoſt of your power; that the diſtance may not be your fault, but theirs, who make peace impoſſible.

19. Dearly beloved, avenge not yourſelves but rather give place unto wrath: for it is written, vengeance *is* mine; I will repay, ſaith the Lord.

19. Paſſion is ſo unruly, and ſo blindeth the judgment of ſelfiſh men, that I again beſeech you, to avoid ſelf-righting by revenge; but when men are wrathful, and wrong you, give place, by departing, ſubmiſſion, or patience; and leave God's work of revenge to himſelf, which he will execute ſoon enough, and ſeverely enough, partly by himſelf, and partly by his officers entruſted with the ſword.

20. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head.

20. As Chriſt hath won us by love, ſo hath he taught us to win our enemies. Love is our nature and duty, and that to which we would win all: And therefore love is the means or weapon by which we muſt overcome them; and particularly, by ſuch bodily kindneſs which they can value.

Therefore

Therefore if they hunger, feed them; ſupply their want; let not their enmity ſtop your kindneſs. By this means, as fire melts metals, the hardeſt heart may be melted: For love kindleth love, which ſtrangeneſs and revenge deſtroyeth. At leaſt, this will aggravate his ſin, and ſhame him, and juſtify you againſt his calumnies.

21. Be not overcome of evil, but overcome evil with good.

21. Satan by your enemies tempteth you to ſin: They overcome you, if you yield, by paſſion, or revenge, or any ſin; but not, if they do but hurt your bodies. Therefore keep your charity and innocency, and you are the conquerors: And by your love and good works overcome their evil, as it would draw you to ſin, and as it is the malady of their ſouls, which you would overcome for them, that they may be ſaved.

CHAP. XIII.

LET every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God.

1. And one of the duties that are neceſſary to your peace, and required of God, is your due ſubjection to governors: Take heed therefore of their opinion who think, that Chriſt hath ſet us free from human government: For God is the God of order: And as in natural effects he uſeth natural means, ſo in politic government he uſeth officers. I ſpeak not of mere ſtrength, but of authority, or right to govern: And as ſubordinate magiſtrates have no ſuch power, but what is given them by the ſupreme; ſo it is impoſſible that ſupreme rulers on earth can have true authority, but what is given them by God, the univerſal ſovereign; even as impoſſible, as for any creature to be what it is, without a creator: For of him, and through him, and to him, are all things. Even where you muſt not obey a ſinful command, yet you muſt be ſubject ſtill. None are exempted from this duty; for government is the ordinance of God.

2. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation.

2. Whoſoever therefore will not be ſubject to human government, but reſiſteth true authority, reſiſteth a needful ordinance of God, and deſerveth puniſhment from God and man.

3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame.

3. For as God is the ordainer of government in general, ſo he hath ſpecified their office, as to the univerſally neceſſary part, and bound them as his officers to ſee to the execution of his univerſal laws, as the king binds juſtices to execute his laws: And therefore their office and authority received from God, is not to be perſecutors, or a terror to good works, but to puniſh the evil: For God giveth no authority againſt himſelf, or his laws. If therefore thou fear this power given of God, do that which is good, and it will further thy encouragement and praiſe. Even heathens, by ſeeing to the execution of the law of nature, will promote natural virtue, and ſuppreſs and puniſh vice.

4. For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain; for he is the miniſter of God, a revenger to *execute* wrath upon him that doeth evil.

4. And let not bad men's abuſe of government make thee think evil of the office; For they are but God's ſervants or officers, not authorized to deſtroy and to do miſchief, but to do good, even to ſee to the execution of God's laws by their own, and to take care of the common welfare. But if thou do evil, fear them; for God hath not entruſted them with the ſword in vain, (much leſs for miſchief.) For they are God's officers, revengers of ſin, to execute God's wrath and man's on ſinners: And ſo to reſiſt them, is to reſiſt the officers of God; and to honour and obey them, is to honour and obey God that hath authorized them.

5. Wherefore *ye* muſt needs be ſubject not only for wrath, but alſo for conſcience ſake.

5. Wherefore you ought to be ſubject (even when you may not obey) not only for fear of puniſhment from man, but in conſcience of your duty, to God who ordaineth them.

6. For, for this cauſe pay you tribute alſo: for they are God's miniſters, attending continually upon this very thing.

6. Therefore honourable maintenance and tribute is their due: For they are God's ſervants, whoſe very office and daily care and labour is to do his ſervice for the common good.

7. Render

7. Render therefore to all their dues: tribute to whom tribute *is due*, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

7. I am not perſuading you to own uſurpation, or to give men that which is not their due; nor yet do I determine among ſeveral claimers, which is the ſupreme: But that you give all their proper due; tribute, cuſtom, fear, and honour, to every one to whom they are due. And let not covetouſneſs or diſobedience hinder you.

8. Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

8. Diſcharge your debts, and give all men the due which you owe them, (elſe you are unjuſt, and rob them): Only love we ſhall ſtill owe to one another, and ſhall thus owe it even while we pay it. And to pay this debt of ſincere love, is to fulfil all the law to man.

9. For this, Thou ſhalt not commit adultry, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if *there be* any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf.

9. For all our duty to men is virtually comprehended in loving them as ourſelves: For a man will not wrong the life, the eſtate, the marriage-right, the honour of himſelf, nor falſely accuſe or proſecute himſelf, or covet from himſelf, or thoſe that he loveth as himſelf. Bring men once to this unfeigned love; and hurtfulneſs, covetouſneſs, fraud, falſe accuſation, perſecution, and all injuſtice, will ceaſe.

10. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

10. As we are not apt to hurt ourſelves, ſo true love would not hurt others, in their lives, liberties, eſtates, or good names, (much leſs ſtudying to deſtroy them.) Therefore love is the virtual fulfilling of all our duty to them.

11. And that, knowing the time, that now *it is* high time to awake out of ſleep: for now *is* our ſalvation nearer than when we believed.

11. And we ſhould increaſe in this careful diſcharge of our duty of love and juſtice, though in the ſtate of infidelity we lived in ſuch ſins: for by this time we ſhould be better acquainted with our duties, and awaked to all conſcionable performance of them, we being nearer our reward and ſalvation than when we were firſt converted to the faith; and God expecteth now more from us.

12. The night is far ſpent, the day is at hand: let us therefore caſt off the works of darkneſs, and let us put on the armour of light.

12. We are now got further from our former ſtate of darkneſs: We are now come to the day-light of illuminating grace, and under the increaſe thereof. The church is growing to a more honourable ſtate by its increaſe. Let us therefore more reſolvedly caſt off all the works of heatheniſh darkneſs, and, as Chriſt's ſoldiers, put on our ſacred armour, and uſe it as in the day-light of grace.

13. Let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtriſe and envying.

13. Seeing we are in the light, let us walk modeſtly and decently, as becometh our condition; not as the heathens, in rioting and drunkenneſs; not in laſciviouſneſs, and uncleanneſs, and fleſhly luſts; not in proud, ſelfiſh, or covetous ſtriſe and envy.

14. But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to *fulfil* the luſts *thereof*.

14. But let Chriſt, his ſpirit and love, his doctrine and example, his intereſt and kingdom, take you up, and be to you as the clothing which you daily wear: And do not as carnal men, (whoſe fleſhly pleaſure and proſperity is their choice and beſt) that live to the ſaid fleſhly pleaſure, and make proviſion to ſatisfy the carnal will and luſt, inſtead of preferring the heavenly treaſure.

ANNOTATIONS.

Qu. I. *WHAT is meant here by* powers? *Anſw.* Not mere ſtrength but authority or right to govern. It is not, an uſurper's *ſtrength* may be reſiſted; but *rightful power* or authority may not.

Qu. II. Doth

Qu. II. *Doth* St. Paul *determine here either of the* ſpecies, *or* individually, *who it is that hath the higheſt power? Anſw.* Not at all. In thoſe ages, and long after, ſomtime the ſenate claimed the ſupremacy wholly, and ſometime a part of it; ſometime they pretended to make emperors, and ſome emperors yielded them more than others: But whether the ſenate or the emperor were the higheſt power, or the ſupremacy in both conjunct, or which *de ſpecie* was moſt juſt, Paul medleth not.

Qu. How then would he have the Chriſtians know whom to obey? Anſw. He leaveth that to be known by its proper evidence, and not by divine revealation by him.

Qu. III. *Is no power to do wrong ordained of God? Or is all ſuch ordained by him? Anſw. Power* here being right to govern, no man hath right to do wrong, that is a contradiction; But God hath ordained that right which may be abuſed to do wrong, and yet not reſiſted.

Qu. IV. *What is meant by* ſubjection? *Anſw.* A ſtate of conſent and obligation to obey. Obedience is the practice of ſubjection.

Qu. V. *Hath the* univerſal [every ſoul] *no exception? Anſw.* The higher powers themſelves are excepted: And neither foreigners, nor thoſe that have no governors, are bound to be ſubject to other princes; It is only their own ſubjects that are meant. And the pope could have no pretence to except his clergy, if he did not feign himſelf to be the higheſt power over them, and above the kings and ſtates.

Qu. VI. *Is* obedience *to go as far as ſubjection? Anſw.* No: We muſt not obey any by diſobeying God: But yet we muſt continue ſubjection and due honour to them, and not deny them their due, becauſe we muſt not give them more by ſin.

Qu. What then are the limits of our obedience to men? Anſw. 1. *Materially*, we muſt not obey any by ſin, nor yet againſt the common good, to do more hurt than good, when they command without the due power or right. 2. As to formal obedience, (which is to act by the obligation of their authority) the limits of their power are the limits of that obligation and obedience.

Qu. What are the limits of their power? Anſw. In general, they have no more from God than he giveth them. 1. They have no power againſt any of his laws, of nature or ſcripture, nor againſt his kingdom, or himſelf. 2. They have no right or power to overthrow perſonal, or family, or church government; nor to deprive any of any thing which God hath given them, without forfeiture or conſent, explicit or implicit; nor to deſtroy the common good.

2. Therefore, that *propriety* which God hath given man as man, (in life, and limbs, and the uſe of his faculties for his welfare and his duty to God, and his wife and children) are ſuch objective limitations of this power that no man hath right to take them from any, but on forfeiture, or valid conſent.

Qu. VII. *How far is all power of God, and how far of men? Anſw.* 1. It is of God's ordination in nature, that there be government and ſubjection in general. 2. And the ſpecification is ſo far of God, that he hath made them his officers; 1. To promote obedience to his own law; 2. For his glory, and the common good. So that no people can make a power that ſhall not have right to promote God's law; 2. Or that ſhall deſtroy the common good. 3. God's providence doth ſo manage the affairs of the world, as ſhall point out the man or families that the people ſhould accept of firſt while free, as qualified by ſtrength, wiſdom, and goodneſs for authority. 4. Monarchy and ariſtocracy *in ſpecie* are both of divine allowance.

2. But it is of men, 1. Which of theſe ſorts (monarchy, or ariſtocracy, or mixt) ſhall by a free people be choſen. 2. And who (by ſuch a free people) ſhall be choſen for the perſons or families. 3. And what degree of power they ſhall have over their *properties*, (which are antecedent to regiment) in undetermined caſes. So that government is partly from God, and partly from man.

Qu. VIII. *By what right doth one perſon or family claim it before all others? Anſw.* The foregoing words decide this. 1. Not by mere worth, wit, or virtue: For theſe may be without ſuch authority. 2. Not by mere ſtrength or conqueſt: For then every rebel, or foreign prince, that can conquer kings, will have the right; which would tempt them to attempt ſuch conqueſt. 3. Not every conqueſt made juſt by ſome injury; For that giveth right but to repriſal or damages, and over the injuries: And all wars uſually are on pretence of right. 4. Not a ſucceſſion of primogeniture from Noah, nor from the firſt founding of the common-wealth: This is not neceſſary; nor may any rebel againſt all the kings on earth, if they can but diſprove ſuch an uninterrupted ſucceſſion of primogeniture: Elſe kings were dangerouſly expoſed. 5. Nor is revelation from heaven neceſſary to notify the perſon: For who but fanatics now pretend to that? I know therefore no remaining title, but *mutual conſent (free or forced) of perſons made capable by the providence of God, at the forming of the government.*

Qu. IX. *Are*

Qu. IX. *Are not* [the powers that be] *all that have preſent poſſeſſion? Anſw.* Yes, all that poſſeſs the right of government; but not all that uſurp it, or poſſeſs mere ſtrength.

Qu. How then? Shall all the vulgar be made judges of the prince's right? Anſw. They are bound to judge as far as they can know; elſe they could not tell whom to obey or defend: But miſ-judging will not excuſe them from guilt. And in difficult caſes; appearance and probability muſt ſerve them that can have no more. And ſubmiſſion and patience under uſurpers, is not ſubjection and conſent.

Qu. X. *What is meant by* reſiſtance? *Anſw.* Not only fighting againſt them, but all that is contrary to ſubjection and due obedience: But moſt eminently libertiniſm, which pretendeth, that God hath freed Chriſtians from ſubjection.

Qu. XI. *How doth the deſcription*, verſe 3. *agree with heathens and perſecutors? Are they none of God's miniſters who are a terror to good works? Anſw.* If they are not in the general courſe of their government for virtue and againſt vice, and for the common good, they want the eſſence of the office. But they that are a terror to ſome particular good works, not eſſential to the end of the office, and that through error, may yet be againſt vice, and for goodneſs in the main. And a heathen may execute the law of nature, and be ſo far for the common good. But perſecuting the juſt is no exerciſe of divine miniſtry or power.

Qu. XII. Verſe 5. *How is conſcience bound by man's laws? Anſw.* All men muſt be conſcious of God's obligations on them, to obey the juſt laws of men.

Qu. XIII. Verſe 6, 7. *May we give none more tribute, cuſtom, fear, or honour, than their due? And are all judges of the Prince's due? Anſw.* All is not due that may be claimed: Materially men may, for their own ſafety and juſt ends, give rulers or others more than their due, or which they have right to: But as to *formal obedience* or *juſtice* we are not bound to give any one more than his due. And of this we are *diſcerners*, though not deciding public judges: but miſ-judging will excuſe no injury.

Qu. XIV. *What ſort of debt is ſinful?* Verſe 8. *Anſw.* It is injuſtice not to give every man his due, if we are able. And to promiſe or borrow what we know we cannot pay, or when we acquaint not the lender with the weakneſs and doubtfulneſs of our eſtate, that the hazard may be by his own conſent, is to defraud him, and is a ſtealing of one of the worſt ſorts.

Qu. XV. Verſe 13. *When is proviſion for the fleſh unlawful? Anſw.* When it is ſought more to ſatisfy its appetite, or luſt, or inordinate deſires, than to ſtrengthen and fit us (and others) for our duty to God and man.

CHAP. XIV.

HIM that is weak in the faith receive you: but not to doubtful diſputations.

1. And as your ſubjection to government is neceſſary to a life of Chriſtian love and concord, ſo alſo is the mutual forbearance and reception of ſuch brethren, as are weak in the faith, and differ in diſputable tolerable points. Therefore ſee that you receive ſuch to your love and communion, without ſearching their opinions, and racking them by doubtful diſputations, about the points wherein they differ.

2. For one believeth that he may eat all things: another who is weak eateth herbs.

2. For inſtance, one truly believeth that all meats are now lawful; another either thinks that he ſhould not live on the life and fleſh of his fellow creatures, or that he ſhould at leaſt abſtain from that which by the law of Moſes was forbidden: This is his weakneſs.

3. Let not him that eateth deſpiſe him that eateth not: and let not him which eateth not judge him that eateth: for God hath received him.

3. Let not him that underſtandeth, that eating all things is lawful, ſet at nought or vilify him (as a humorous, ſcrupulous fool) who is of another opinion, and thinks it unlawful to eat fleſh, (as many are too apt to do) and let not him that dare not eat ſuch fleſh or meat forbidden by Moſes's law, take him for an ungodly ſinner that doth otherwiſe, nor ſeparate from him as profane: For God that is moſt holy, and hateth all ſin, yet receiveth both theſe ſorts; and therefore ſo muſt you, if you will pleaſe God.

4. Who art thou that judgeſt another man's ſervant? To his own maſter he ſtandeth or falleth: Yea, he ſhall be holden up, for God is able to make him ſtand.

4. Doſt thou know thyſelf while thou ſo judgeſt others? Who art thou, a ſinful man, that thou preſumeſt to judge and condemn God's ſervants? It is his ſentence and not thine to which they ſhall ſtand or fall, as juſtified or condemned: and theſe differences ſhall not hinder God's acceptance of him and his ſalvation: for God that is

juſt and merciful can juſtify, confirm, and ſave him.

5. One man eſteemeth one day above another: another eſteemeth every day *alike:* Let every man be fully perſuaded in his own mind.

5. So one man makes conſcience to keep the Jewiſh feaſts and faſts: Another knoweth that Chriſt hath abrogated them. Let every one labour as well as he can to know God's will, and then be true to his upright conſcience; as knowing that he may not in theſe things follow the judgment of others againſt his own, which he thinks is according to the mind of God, whom he intendeth herein to obey.

6. He that regardeth *the* day, regardeth *it* unto the Lord, and he that regardeth not the day, to the Lord he doth not regard *it:* He that eateth, eateth to the Lord, for he giveth God thanks, and he that eateth not, to the Lord, he eateth not, and giveth God thanks.

6. He that maketh conſcience to keep ſuch days, and not ſo to eat, he intendeth it as an act of obedience to God; and ſo doth he that is contrarily minded; and both of them pray for God's acceptance, and give him thanks: And dare you for ſuch things diſcourage or reject men, that as they are able ſtudy to pleaſe God: Is pleaſing God ſo light in your eſteem.

7. For none of us liveth to himſelf, and no man dieth to himſelf.

7. For we are all convinced that we are not our own, and therefore may not do what we liſt ourſelves, and fit our practice to carnal ſelf-intereſts, but to the pleaſing of the will of God; as all men die at his will and into his hands, and not their own.

8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: Whether we live therefore or die, we are the Lord's.

8. For our lives are of God, and muſt be for him to do his will, and when we die, his will therein is done, in which we muſt contentedly acquieſce: For living and dying we are his.

9. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.

9. For this being the very end of Chriſt's dying, riſing and reviving, that he might be Lord of all both dead and living, who ſhall preſume to take the governing or judging power out of his hands, and take men's ſouls and conſciences from ſubjection to him, and expect to be obeyed or pleaſed before him?

10. But why doſt thou judge thy brother? Or, why doſt thou ſet at nought thy brother? For we ſhall all ſtand before the judgment ſeat of Chriſt.

10. Why then doth one party call their brethren ſinners, or profane, for not being againſt ſuch lawful things as they call unlawful? And why do the other part vilify their brethren for conſcionable ſcrupling and avoiding ſuch a lawful thing? Do you not all know our common imperfection of knowledge, and that we have no authority for ſuch judgment or contempt? And are you not afraid thus to uſurp the judgment which belongs to Chriſt, and fear leſt he will judge you for your uncharitableneſs to his ſervants?

11. For it is written, *As* I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God. 12. So then every one of us ſhall give account of himſelf to God.

11, 12. God hath told us in his word that he will be firſt obeyed and pleaſed before all men: It is he that is our ſupreme abſolute Lord: and to him we muſt all give our great account, and from him receive our final doom: And would you wiſh any then to obey or humour you, when he is perſuaded that it diſpleaſeth God, and would condemn him? Or will you anticipate God's judgment, and tempt men out of the fear of ſinning by your fallible cenſures or contempt?

13. Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling-block, or an occaſion to fall, in *his* brother's way.

13. Let not us therefore (paſtors or neighbours) thus uncharitably judge or uſe each other for ſuch tolerable differences in things that are done conſcientiouſly, as for God: But inſtead of this diſcouraging conſcience, and the fear of ſin, let this be your true judgment, that no man (clergy or lay) do either by command or his own practice, put a ſtumbling-block, ſcandal, or occaſion of ſinning or hurt, in his brother's way, pretending the lawfulneſs of the thing, or his own authority to impoſe it, ſouls muſt not be ſo driven upon ſin.

14. But

14. I know, and am perſuaded by the Lord Jeſus, that *there is* nothing unclean of itſelf: but to him that eſteemeth any thing to be unclean, to him *it is* unclean.

14. I (that am an apoſtle, and therefore want not knowledge, nor authority to command what ſhould be commanded in ſuch caſes,) do know and am perſuaded in and by the Lord Jeſus, that none of the meats, counted unclean and avoided by the Jewiſh Chriſtians, are unlawful in themſelves, and that they miſtake that think otherwiſe. But it is unclean, and unlawful to him that thinks it ſo (or elſe men muſt do that which they think God forbiddeth, which were formal diſobedience to him.)

15. But if thy brother be grieved with *thy* meat, now walkeſt thou not charitably. Deſtroy not him with thy meat, for whom Chriſt died. 16. Let not then your good be evil ſpoken of.

15, 16. But if by thy unneceſſary practice of an indifferent lawful thing (and much more if by thy compulſion) thy miſtaken brother be hurt and galled, and diſcouraged in religion, now thou art guilty of the great ſin of uncharitableneſs, when he was guilty but of a pardonable unwilling miſtake: and ſee to it, that thou do not thus by (the practice or urging of) any things indifferent deſtroy him for whom Chriſt died, by drawing or driving him to that which to him is ſin: Chriſt purchaſed ſouls by a dearer price than things indifferent. It is good in you to know more than he, and lawful to uſe ſuch meats as he ſcrupleth: But turn not your knowledge into a ſcandal, and offence, and miſchief.

17. For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt.

17. For it is not every lawful indifferent thing, (no nor every truth or ſmaller duty) which Chriſtianity and ſalvation, and right to our love and communion, lieth on; Theſe are not eſſential to the acceptable ſubjects of Chriſt's kingdom: Think not ſo unworthily of him that came to free us from the Moſaical ceremonies, that he hath made ſuch things as theſe the neceſſary terms of love and communion in his church. But it is in righteouſneſs before God and man, and in the love and practice of peace with all, and in the joyful ſenſe of the love of God and hope of glory ſhed abroad on our hearts by the Holy Ghoſt, taking pleaſure to help and comfort our brethren in the way to heaven. This is chriſtianity.

18. For he that in theſe things ſerveth Chriſt, *is* acceptable to God, and approved of men.

18 For notwithſtanding ſuch difference in leſſer things, he that is ſuch a one, and in theſe things ſincerely ſerveth Chriſt, is acceptable to God, whoever cenſure him, deſpiſe him, or excommunicate him; and he is approved of wiſe and charitable men, and is one whoſe life, even the natural conſcience of men, will ſecretly be forced to approve, and condemn them that condemn and vilify him.

19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

19. Inſtead therefore of excommunicating, abuſing or deſpiſing one another, for ſuch ceremonies, or ſmall differences as theſe, if we are Chriſtians, let us lay by theſe matters of contention, and earneſtly purſue the things that make for the common peace of all Chriſtians, though thus differing, and the things by which we may further each others edification and ſalvation, and not obtrude our own opinions, or things unneceſſary, to the hurt of others, and diviſion of the church.

20. For meat deſtroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

20. Obtrude not your ſcrupled meat, or ceremonies, or ſmall things, to the deſtroying of men's ſouls, by driving or drawing them to ſin. All ſuch indifferent things are pure to the pure; but it is your ſin if you uſe them (much more if you impoſe them) to the ſcandal, offence, or hurt of others.

21. *It is* good neither to eat fleſh, nor to drink wine, nor *any thing* whereby thy brother ſtumbleth, or is offended, or is made weak.

21. It is thy duty to forbear even fleſh and wine when they are not neceſſary, if the uſe of them will occaſion ſin or more hurt to thy brother than good to thee; much more to avoid obtruding thy indifferent things on him who takes them to be ſins.

22. Haſt thou faith? have it to thyſelf before God. Happy *is* he that condemneth not himſelf in that thing which he alloweth.

22. Haſt thou more knowledge than he, to believe thoſe things to be lawful, which he judgeth ſin? Keep thy knowledge and belief to thyſelf, to juſtify thy judgment to God; but uſe it not to the hurt of others. Happy is he that uſeth not his knowledge of good and evil to his own condemnation. It is a ſad kind of knowledge which is uſed to deſtroy others, and condemn thyſelf.

23. And he that doubteth, is damned if he eat, becauſe *he eateth* not of faith: for whatſoever *is* not of faith, is ſin.

23. I may well call it deſtroying thy brother: For if he do the indifferent thing, who rather thinketh it to be unlawful, it tendeth to his damnation, becauſe it is ſin in his opinion and interpretation, while he believeth it to be ſo, or not to be lawful. For whatever a man doth, believing it to be ſin, and not beliving that God alloweth it, is certainly a ſin in him.

CHAP. XV.

WE then that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe ourſelves.

1. We then (even church governors as well as others) that are more knowing, (inſtead of driving men of weaker underſtanding to go againſt their conſciences in unneceſſary things) ought to bear their weakneſs with compaſſion, and in love and patience, and not to practice what we think lawful, on pretence that we are in the right, when it tendeth to their hurt, (much leſs to force them to our way.)

2. Let every one of us pleaſe *his* neighbour for *his* good to edification. 3. For even Chriſt pleaſed not himſelf, but as it is written, The reproaches of them that reproached thee, fell on me.

2, 3. Let every one of us (not excepting myſelf that am an apoſtle) lay by his own humour and ſelf-will, and chuſe the way by which he may edify his brother, by bearing with his weakneſs. For even Chriſt ſo condeſcended and accommodated himſelf to the good of others. As it is written, The reproaches, &c. He ſuffered for men's ſin againſt God.

4. For whatſoever things were written aforetime, were written for our learing; that we through patience and comforts of the ſcriptures might have hope.

4. Which ſaying was primarily David's indeed; but all ſuch are written in ſcripture to teach us alſo patience, and imitation of ſuch examples of charity, and ſo to confirm our hope.

5. Now the God of patience and conſolation, grant you to be like-minded one towards another, according to Chriſt Jeſus:

5. I know the danger of this ſelfiſh uncharitable humour of impoſing mens own opinions on all others as terms of their communion with them; and therefore as I have uſed this long and plain exhortation againſt it, I ſhall alſo pray for you, that the God who is patient with the weak, and is their comforter and yours, will grant you ſo much grace and charity, as to make you imitators of him, and of the love and condeſcenſion of Chriſt, and to bear with others, and do by them, as you would be borne with and uſed yourſelves.

6. That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jeſus Chriſt.

6. That you may with unity and concord hold your holy communion for worſhipping God, without uncharitable excommunications or ſeparations, vilifying or cenſuring each other; which can never be expected by driving each one to agree in ſmall unneceſſary things, or without bearing with the miſtakes and differences of one another; when all are guilty of many miſtakes, and ſuch differences muſt ſtill be expected.

7. Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God.

7. I conclude therefore by beſeeching you, to receive one another with love, to your communion, and kindneſs, as you would be Chriſtian imitators of Chriſt, and as you are ſenſible of his needful mercy to yourſelves, in receiving us that once were enemies, and ſtill have manifold ſins and errors, to the glorifying of God's love and mercy: And pretend not your knowledge, or authority, or piety, againſt ſo commanding a motive and example.

ANNOTATIONS

On chapters fourteen and fifteen.

THE ſubject of the former chapter is handled on thus far, and here that chapter ſhould have ended. He that underſtandeth the former and preſent ſtate of the Chriſtian churches, and the pride and ignorance to which man is liable, will eaſily perceive, that it was not in

in vain that the ſpirit of God did by the apoſtle handle and decide this caſe, of receiving Diſſenters in tolerable caſes, into love and communion. The Jews were ſo tied up from legiſlation in God's matters, by the knowledge of God's prerogative in their Theocracy, that they had leſs room for the canons and engines of man's making to exerciſe their pride and uncharitableneſs by, than the Romaniſts have ſince done. And yet the Phariſees plaid their part, and by their traditions made void the law of God, and preferr'd their ceremonies before the weighty matters of the law, and would not underſtand what that meaneth, *I will have mercy, and not ſacrifice*; and did thereby condemn the guiltleſs. And Chriſt found the Samaritans and Jews at the debate, *whether in this mountain, or at Jeruſalem, men ought to worſhip?* overlooking that worſhip which is *in ſpirit and in truth*. And, alas! what work hath domination, unneceſſary canons and cenſures, made in the Chriſtian churches theſe 1300 years? And it is an inſtance what power blindneſs, and prejudice, and worldly intereſt have, to fruſtrate the plaineſt deciſions of God's word, that ſo full and expreſs a deciſion as theſe two chapters make, (with 1 Cor. 12. and Eph. 4. and James 3.) hath ſignified as little with the dividers and proud, almoſt as if there had been no ſuch written. And yet ſuch men call for a judge of controverſies, becauſe of the pretended obſcurity of the ſcriptures, when nothing can be plainer than this, which they deſpiſe. They mean, that ſuch as they muſt be judges, and God ſhall make the words, if they may make the ſenſe.

How great is the number that go on the two ſides of uncharitableneſs here reproved; eſpecially on that which is moſt largely inſiſted on? One ſide ſaith, all God's truths are precious, and none muſt be ſold for peace; and we muſt not partake of other mens ſins: As if our great duty of love, forbearance, and communion, were our ſin, or a partaking of the faults of all that we join with. The other ſide pretend, 1. That Paul only requireth forbearance in things indifferent, undetermined by governors, and not after ſuch a command or determination. 2 Or; that he giveth only a temporary rule for the preſent concord of Jews and Gentiles, till the ſettled church ſhould take a contrary courſe.

I will not here anſwer theſe at large, having done it in my book called, *The only Way of the Church's Concord*: But I ſay, that I deſpair of reducing that man to the truth herein, who ſhall continue of either of theſe opinions, after he hath ſeriouſly peruſed the text, and hath conſidered, 1. That St. Paul here uſeth, I think, above twenty arguments, from morality and common chriſtian duty, which he would not do for a mutable caſe, which biſhops may change when they will. 2. That Rome was then a famous church, and therefore had paſtors, or one at leaſt; and that he writeth to the whole church, and therefore to the paſtors; and ſure he never meant, [*The clergy ſhall receive ſuch Diſſenters to communion, and neither by canon or practice caſt them out, till they think meet to do otherwiſe, and till they have made ſuch canons.*] Paul doth not ſo play with contradictions, in ſo long and grave a reprehenſion. 3. That St. Paul oft puts himſelf in, as under the ſame obligation with the reſt: And if an apoſtle called from heaven may not do what's here forbidden, what biſhops can pretend a right to do it by greater authority or wiſdom? But they that have not known the way of peace, may ſay ſomething againſt the fulleſt and plaineſt deſcription of it, and the ſharpeſt reproofs of God himſelf. But he will expound theſe chapters to their conſciences, if ever he makes them healers of his church.

As to thoſe that ſay, It is not church communion that Paul here ſpeaks of; I refer them to the plain text, and Dr. Hammond's annotations, which they value. The God of love and peace hath given laws for love and peace, ſo ſtrict, and full, and clear, that all the world may ſee, that it is not he that alloweth the canons or cenſures which have ſo long torn the churches.

8. Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes *made* unto the fathers: 9. And that the Gentiles might glorify God for *his* mercy;

8, 9. And that you may underſtand my argument from the example of Chriſt, I ſay, that it was his office to reconcile both Jews and Gentiles to God, who will receive them both: And therefore they ſhould live as reconciled to each other. Chriſt was a miniſter of God, circumciſed being a Jew, and perſonally exerciſed his miniſtry among them, to perform God's true promiſes to the fathers: And yet his goſpel extendeth to the Gentiles alſo, that they may glorify God with the Jews.

9. As it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. 10. And again he ſaith, Rejoice ye Gentiles with his people. 11. And again, Praiſe the Lord all ye Gentiles, and laud him all ye people. 12. And again Eſaias ſaith, There ſhall

shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

9, 10, &c. This is also prophesied, That Christ shall call and save the Gentiles: It is written, &c.

13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

13. Now that God who is our common hope, fill you with that holy inward joy, and that peace with God and one another, which are the blessings which your faith doth tend to, that your hope in God may more abound, by the seal and working of his spirit.

14. And I myself also am persuaded of you my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

14. And though I am persuaded that you yourselves are replenished with grace, goodness, and knowledge, and able to admonish one another, (and so my letter may seem less necessary;)

15. Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God. 16. That I should be the minister of Jesus Christ to the Gentiles, ministring the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

15, 16. Yet I have written the more boldly to you, of what I found most suitable, to put you in mind of that which I hope you know already; because God hath vouchsafed me freely the favour and honour, to be Christ's minister to the Gentiles, to minister to them the gospel of God: And therefore I do but perform my office, that I may present to him the converted and edified Gentiles, as an acceptable offering, sanctified (not ceremoniously only) but by the Holy Ghost, by whom I preach, and which is poured out on them that believe.

17. I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

17. And in the honour and success of this my office, I have just matter of glorying and joy; not as it is a worldly dignity, but spiritual in the great things that belong to God.

18. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.

18. For I will not feign that God hath done more by me than he hath, but speak the truth of the words and deeds which were wrought by me, to bring the Gentiles to believe in Christ, and obey him, and my success herein.

19. Through mighty signs and wonders, by the power of the spirit of God; so that from Jerusalem and round about into Illyricum, I have fully preached the gospel of Christ.

19. Not by mere words, but by such signs and wonders by the power of the spirit, as bear the proof of God's approbation, and were convincing evidences to the hearers. So that from Jerusalem round to Illyricum I have fully preached the gospel of Christ.

20. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

20. And I specially chose to preach the gospel, where Christ was not known, that I might not only come after others, to finish the work which they had begun.

21. But as it is written, To whom he was not spoken of they shall see: and they that have not heard, shall understand.

21. Which God foretold, saying, &c.

22. For which cause also I have been much hindered from coming to you. 23. But now having no more place in these parts, and having a great desire these many years to come unto you; 24. Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

22, 23, 24. And by such work I have been hindered from coming to Rome; but

now

now being more vacant from it here, I hope to ſee you as I go to Spain, and to be brought on my way, when I have had firſt the comfort of your company there.

(NOTE, That Paul knew not how God would ſend him to Rome, and ſtop him from going to Spain.)

25. But now I go unto Jeruſalem to miniſter unto the ſaints.

25. Now I am going to Jeruſalem, to ſerve Chriſt, in bringing his poor ſaints, which were under a famine, ſuch relief as I have collected for them.

26. For it hath pleaſed them of Macedonia and Achaia, to make a certain contribution for the poor ſaints which are at Jeruſalem. 27. It hath pleaſed them *verily*, and their debtors they are.

26, 27. For the Chriſtians of Macedonia and Achaia have chearfully made a contribution for them, &c.

27. For if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things.

27. And though they have obliged them hereby, it was but what they owed them: For if from Jeruſalem the goſpel of ſalvation hath been ſent abroad to the Gentiles, it is meet that they ſhould communicate to their wants, in the ſmall matters of bodily relief.

28. When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain.

28. When I have done this, and have delivered this fruit of the Gentiles love and communion, I purpoſe to take you in my way to Spain.

(NOTE, Which God diſappointed.)

29. And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt.

29. And I am ſure that when I come to you, I ſhall come with ſuch great aſſiſtance and evidence of God's ſpirit as will have great and comfortable ſucceſs among you.

30. Now I beſeech you, bretheren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that ye ſtrive together with me in *your* prayers to God for me; 31. That I may be delivered from them that do not believe in Judea; and that my ſervice which *I have* for Jeruſalem, may be accepted of the ſaints.

30, 31. I beſeech you for his ſake whom we all ſerve and truſt, and as the ſpirit of love hath taught you to love all ſaints that, you will be very earneſt as well as I, in prayer to God for me, that I may be preſerved from the unbelievers in Judea, and my work of relief may be ſo accepted as may help to reconcile the Jews, and Gentile Chriſtians.

(NOTE, 1. That earneſt conjunct prayer is God's appointed means for his ſervants ſafety and ſucceſs: 2. And that the ſtrongeſt believers muſt ſo much ſee and regard their dangers, as to move them earneſtly to pray for deliverance.)

32. That I may come unto you with joy by the will of God, and may with you be refreſhed.

32. That I may not be hindered from my deſired coming to you, and comfort among you.

NOTE, That when we would fain ſerve God in peace, God oft chooſeth otherwiſe, that we ſhall ſerve him (as Paul there did) in priſon: (And his will is beſt.)

33. Now the God of peace *be* with you all. Amen.

33. And it is my prayer for you, that God, who is the lover and giver of peace, may dwell among you with the great bleſſing of love, peace, and concord. *Amen.*

CHAP. XVI.

I COMMEND unto you Phebe, our ſiſter, which is a ſervent of the church which is at Cenchrea: 2. That ye receive her in the Lord as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of myſelf alſo.

1, 2. I pray you kindly receive and aſſiſt Phebe, &c. For ſhe hath been a great help and reliever of many ſaints, and me.

3. Greet Priſcilla and Aquila, my helpers in Chriſt Jeſus: 4. (Who have for my life laid down their own necks: unto whom not only I give thanks, but alſo all the churches of the Gentiles).

3, 4. Salute in my name Priſcilla and her huſband Aquila, eminent in helpfulneſs, and willing hazards, by which all the Gentiles

Gentiles take themſelves beholden to them, as means of my deliverance.

Note, The preſerving and helping an eminent miniſter, may oblige many churches.

5. Likewiſe *greet* the church that is in their houſe.

5. Salute all their Chriſtian family, and the ſaints that uſe there to aſſemble in communion.

5. Salute my well-beloved Epenetus, who is the firſt-fruits of Achaia unto Chriſt. 6. Greet Mary, who beſtowed much labour on us.

5, 6. Note, That God would have the good works and ſervice of his ſaints to be valued and praiſed.

7. Salute Andronicus and Junia, my kinſmen and my fellow-priſoners, who are of note among the apoſtles, who alſo were in Chriſt before me.

7. Noted for their ſufferings and ſervice, among the apoſtles.

8. Greet Amplias my beloved in the Lord. 9. Salute Urbane our helper in Chriſt, and Stachys my beloved. 10. Salute Apelles approved in Chriſt. Salute them which are of Ariſtobulus *houſehold*. 11. Salute Herodion my kinſman. Greet them that be of the *houſehold* of Narciſſus, which are in the Lord. 12. Salute Tryphena and Tryphoſa, who labour in the Lord. Salute the beloved Perſis, which laboured much in the Lord. 13. Salute Ruſus choſen in the Lord, and his mother and mine. 14. Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. 15. Salute Philologus, and Julia, Nereus, and his ſiſter, and Olympas, and all the ſaints which are with them.

8, 9, &c. That you may ſee that I mind them in particular, ſalute ſpecially theſe whom I have notice of.

16. Salute one another with an holy kiſs. The churches of Chriſt ſalute you.

16. And exerciſe ſuch love one to another, expreſſed by (not an immodeſt and laſcivious, but) an holy kiſs (the uſual expreſſion of friendſhip in thoſe times:) The churches which have notice of my writing ſalute you.

17. Now I beſeech you, brethren, mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned; and avoid them.

17. And though I ſeem to have ended, I will reaſſume my exhortation for love and concord, for which I have ſaid ſo much in this epiſtle, beſeeching you to mark thoſe men, that bring falſe and new doctrines which the apoſtles never taught you, and to promote them, and for other ſinful ends, draw parties, and make diviſions and ſcandals among you; avoid theſe, and turn from them.

18. For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches deceive the hearts of the ſimple.

18. For though this ſort of men pretend to be the chieſeſt ſervants of Chriſt, and promoters of truth and holineſs, and happineſs; yet it will be found, that it is not Chriſt, and his goſpel, kingdom, and intereſt, which indeed they ſerve: For theſe are much diſſerved by diviſions and ſcandals: But it is their own belly, and fleſhly intereſt in ſome carnal deſign, for to eſcape ſuffering, or proſper, or be followed and cried up as excellent perſons: And though it is uſual with them to have good words and fair pretences of wiſdom and excellency, and to uſe ſubtile arguments, which the ſimple are much taken with, as if they were clear truth, and holy zeal; yet indeed they do not edify them, but deceive the hearts of ſuch ignorant undiſcerning perſons.

19. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wiſe unto that which is good, and ſimple concerning evil.

19. Think not that I accuſe you, but warn you: I rejoice that you are famous for your obedience to the apoſtolical doctrine of faith, love, peace, and concord: But yet I know ſo much of the way of dividing ſeducers, and of the weakneſs and injudiciouſneſs of many zealous Chriſtians, that I ſee cauſe to warn you and all others, and to tell you, that there is need of much wiſdom to eſcape this ſnare, and to diſcern good from evil; and to wiſh that you may be wiſe, as well as zealous, to all that is good; and ſimple or unacquainted with ſinning and hereſies.

20. And

20. And the God of peace ſhall bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt *be* with you. Amen.

20. And to encourage you, I foretel you, That God, who would be known to us as the God of peace, and hath promiſed that the holy ſeed ſhall break the ſerpent's head, will ere long bruiſe Satan under your feet, overcoming his temptations, and ſubduing the tyrannical and perſecuting inſtruments that ſerve him againſt the church. That the great riches of all Chriſt's grace may be with you, is the beſt benediction and wiſh that I can have for you. Amen.

21. Timotheus my work-fellow, and Lucius, and Jaſon, and Soſipater, my kinſmen, ſalute you. 22. I Tertius, who wrote *this* epiſtle, ſalute you in the Lord.

23. Gaius mine hoſt, and of the whole church, ſaluteth you. Eraſtus the chamberlain of the city ſaluteth you, and Quartus a brother.

21, 22, 23. The brethren here with me ſalute you, &c.

24. The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

24. From the abundance of my affection to you, I again repeat my great benediction and deſire, The grace of our Lord Jeſus Chriſt be with you all. Amen.

25. Now to him that is of power to ſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt, (according to the revelation of the myſtery which was kept ſecret ſince the world began. 26. But now is made manifeſt, and by the ſcriptures of the prophets according to the commandment of the everlaſting God, made known to all nations for the obedience of faith.) 27. To God only wiſe, *be* glory through Jeſus Chriſt for ever. Amen.

25, 26, 27. I conclude (as Chriſt taught us in his prayer) with that which is the end of all religion, and of our lives, and ſalvation itſelf, the glorifying of God. To him that can make all our exhortations effectual, and is of power to eſtabliſh you according to that goſpel which we preach, as it is now a myſtery openly revealed, which was more darkly delivered from the beginning, and not clearly underſtood by Jews or Gentiles; but now is openly made manifeſt by Chriſt the light of the world, and his ſpirit in his ſervants, and by the ſcriptures of the prophets now opened, and agreeing with our goſpel, which by God's command we make known to all nations, to bring them to this faith, which now is the eminent and neceſſary obedience to the command and covenant of grace: I ſay, To God only be glory, (as the end of all our grace and glory) through Jeſus Chriſt, (whom he hath ordained to be the chief means and glaſs in whom his glory ſhall ſhine forth to man) for ever. Amen.

ANNOTATIONS.

WHY do we read ſo much in the ſcriptures [*of the obedience of faith?*] Some would not have faith called [*obedience*] leſt that ſignify [*works.*] *Anſw.* God hath not made believers or unbelievers lawleſs, or under no command. No act of man pleaſeth God, which is not obedience to his will. When God ſendeth abroad the goſpel or word of faith, he commandeth men to hear it, believe it, and obey it: But bare commanding is not all: but with it he giveth convincing evidence of its truth, and perſuading reaſons and motives to obey it. Therefore we tranſlate the ſame word ſometime [*believing,*] and ſometime [*bring perſuaded;*] and the ſame ſometime [*unbelieving*] and ſometime [*unperſuaded*] and [*diſobedient.*] And Chriſt is called, *The author of eternal ſalvation to all them that obey him.* To ſay, that [*faith as it is obedience,*] is the condition or qualification for *ſalvation,* but [*not for pardon or juſtification,*] is a perverſe invention of man's brain. But cannot men diſtinguiſh between obeying the law of innocency or of Moſes, and obeying the law of faith and grace! yea, and between obeying this goſpel initially by believing, repenting, and entering into the baptiſmal covenant, (which entereth into a ſtate of juſtification and right to life) and the progreſſive obedience of performing that covenant to the end, (which is neceſſary to ſurvivors for actual glory? Chriſt knew what he ſaid to the Jews, *This is the work of God, that ye believe on him whom the father hath ſent:* and Paul was ſent to the Gentile world to preach the *obedience of faith*; that is, that obedience which conſiſteth in actual faith performed to the doctrine and command of faith; and which hath the promiſe of pardon, grace, and glory, freely given for the merits of Chriſt.

THE FIRST EPISTLE
OF PAUL THE APOSTLE,
to the
CORINTHIANS.

INTRODUCTION.

WHEN it was that Paul wrote this epiſtle, and when theſe Corinthians were converted to Chriſtianity, and what wealth and reputation Corinth (a chief city of Achaia) was then of, I paſs by, as things preſuppoſed. The occaſion of writing this, is of nearer concern to be known, for the underſtanding of it. It was not unuſual with him (as to viſit the churches which he had planted, ſo) to write to them for their eſtabliſhment, when he could not be preſent with them. But as to the *matter* and *manner* of his writing, the caſe of the Corinthians was the occaſion. 1. There were ſeveral caſes which it ſeems they propoſed to him, which he reſolveth; (as about church order, and propheſy, and prayer; about eating things offered to idols; about marriage and ſeparation, &c.

2. There were many ſcandals among them, which he endeavoureth to heal by convincing reproof; as, 1. Factions and ſchiſms, by ſetting up teachers in envious competition. 2. Conceitedneſs of more wiſdom than they had. 3. Harkening to envious teachers, that vilified him, and defamed his perſon and miniſtry. 4. The favouring of inceſt and ſcandal, and neglect of diſcipline. 5. Going to law againſt one another, and that before heathen judges, when they ſhould have decided their differences by amicable arbitration. 6. Defrauding and wronging one another. 7. Too eaſy thoughts of fornication. 8. Scandalous eating things offered to idols. 9. Too much backwardneſs to maintain the miniſters, and the charges of their work. 10. Profane diſorder at their love-feaſts and ſacrament, even to partiality, and exceſs of drink, and ſcandalous unreverence, for which God puniſhed ſome in the fleſh. 11. Overvaluing gifts, and undervaluing lower Chriſtians that wanted them; as not enough ſenſible of the neceſſity and extent of Chriſtian unity. 12. Diſorder in their ſacred aſſemblies in the exerciſe of their gifts. 13. Some erring about and againſt the reſurrection, and others too much hearkening to them.

Theſe things Paul reproveth, and blameth them for not reforming; but perſuadeth none to ſeparate from that church for all theſe corruptions.

tions. But by this we may know what muſt be expected from young unſkilful Chriſtians; and what faults will be in ſuch churches as ours, though the paſtors were the beſt, when the churches were ſo faulty in the apoſtles time and preſence; and how far they are from the apoſtolic ſpirit, ſkill, love, and lenity, who would excommunicate all as intolerable ſchiſmatics, who conform not to all their deviſed unneceſſary additions, and dare not ſubſcribe their juſtification or approbation of all their forms. And they alſo that quarrel with their teachers, and forſake them, when men of new opinions and zealous confidence tempt them. And they that inſtead of doing their own part to reform the corruptions of ſuch a church, and in love and tenderneſs to draw ſinners to repentance, to take the dividing lazy courſe, to ſeparate from ſuch churches with a few counted the beſt, who will put them to leaſt labour and trouble in diſcipline. Paul himſelf held communion with this and other ſuch churches, notwithſtanding all theſe faults: And we find not that he excommunicated any one, though he require them to do it, and decreed to do it but on one, 1 *Cor.* 5. and reverſed that purpoſe. I find not in all the New Teſtament that there was ever two Chriſtian churches in any one town or city, upon any difference among them, unleſs you will call the condemned neſts of heretics ſuch.

CHAP. I.

PAUL called *to be* an apoſtle of Jeſus Chriſt, through the will of God, and Soſthenes *our* brother, 2. Unto the church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called *to be* ſaints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours.

1, 2. Paul a called apoſtle by the ſpecial electing will and favour of God, and brother Soſthenes; To the church of God at Corinth, being ſanctified to God in Chriſt, and ſo are called ſaints; with all ſuch as faithfully call on the name of Chriſt, our common Lord.

3. Grace *be* unto you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3. I wiſh the great bleſſings of grace and peace, inward and outward welfare from God the fountain of all good, and Jeſus Chriſt the mediator and donor of all to us.

4. I thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; 5. That in every thing ye are enriched by him, in all utterance, and *in* all knowledge; 6. Even as the teſtimony of Chriſt was confirmed in you. 7. So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt.

4, 5, &c. I am thankful for what you have received, that you abound in the gifts of utterance and knowledge, as among you the goſpel of Chriſt was confirmed to you by the miraculous gifts of the ſpirit, which you ſaw and received, ſo that you have attained to ſuch an eminency, as fitteth you for the perfection of all at the coming of Chriſt, which you hope and wait for.

8. Who ſhall alſo confirm you unto the end, that *ye may be* blameleſs in the day of our Lord Jeſus Chriſt.

8. Who will not deny you his confirming grace, that you may be found holy and juſtifiable at that day.

9. God *is* faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

9. For God is faithful, who freely called you to the ſtate of communion with and in Chriſt, when you were aliens to it, and therefore will not fail you when you are called and reconciled.

10. Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and *that* there be no

divisions among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment. 11. For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

10, 11. But notwithstanding all your gifts, I find cause to beseech you, even by the authority and precious name of Christ, that you will take heed of divisions, sidings, and contentions, and be as in one mind and judgment. For I have been credibly told of your contentions, &c.

NOTE, 1. That churches and persons of eminent gifts may be liable to sinful divisions and strife. 2. That unity and concord must improve all our gifts, if we would have them profit ourselves and others. 3. Therefore it must be in the necessary things that we must unite, and be of the same mind and judgment, and not in things doubtful and unnecessary: else it would be as vain, as to beseech them to be all men of learning or highest understanding.

12. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

12. I hear that you name yourselves as the followers or party of this and that man, as if you set your teachers and their doctrine against one another, and even Christ against his ministers.

13. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

13. Will ye make Christ, who is our common head and Saviour, to be the head of a faction? Or will you set Paul against Christ? As if Paul had been crucified for you, or you baptized into his name? Know ye not that we have no head of the church but Christ?

14. I thank God that I baptized none of you, but Crispus and Gaius: 15. Lest any should say that I had baptized in mine own name. 16. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

14, 15, 16. Though baptizing be Christ's ordinance, I thank God that he so overruled my actions, that I baptized none of you, but Crispus and Gaius, and the household of Stephanas, but that it was done by others, because thereby I have escaped this scandal, which might have done more harm, than my baptizing would have done good.

NOTE, That as Abraham and others were to bring all their households with them into the covenant, who were their own, and not free servants; so were those that had households bound to bring all their own into God's covenant, as far as they were able.

17. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

17. For though baptizing be within my commission, it was not that, but preaching the gospel to convert souls to Christ, that I was most expressly and principally commissioned to; And that not by such human arts of philosophy and oratory as now pass for wisdom, lest these should carry the praise from the doctrine, cross, and miracles, which Christ doth work by, to convert the world.

NOTE, How grossly they err, that say, That God converteth and giveth grace by sacraments only, or rather than by preaching.

18. For the preaching of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God.

18. For to them that thus pass for wise men in the world, but are unsaved and perish in their wisdom, it seemeth great folly to trust in a crucified Christ for salvation, and suffer for him: but the power and wisdom of God are this way eminently manifested to us, who have felt its saving efficacy on ourselves, and shall be saved by it.

19. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

19. For God, who is against the pride of man, did prophesy, That he would frustrate the carnal wisdom of ungodly men, saying, *I will destroy, &c.*

20. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

20. Doth not the gospel of a crucified Christ now vanquish and shame the learned philosophy and oratory, heathen and Jewish artificial learning, counted the chief wisdom? And doth it not silence and shame the wrangling logicians, and shew the folly

and

and utter impotency and vanity of their learning?

21. For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

21. For when as the world, by God's wise permission, lived in such ignorance, that they had not the practical knowledge of the true God, but disobeyed him, and worshipped idols, it pleased God by that preaching of Christ which they count foolishness, to convert and save believers, and do that which all their learning could not do.

22. For the Jews require a sign, and the Greeks seek after wisdom: 23. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks, foolishness; 24. But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.

22, 23, 24. For besides all the miracles and resurrection of Christ, the Jews require some sign from heaven, to prove to them that Christ was sent from God: And the Greeks look for eminent learning to prove it (some eminent learning in philosophy, logic, or oratory.) But we, that convert and save the world, do it by preaching salvation by a crucified Christ, though it be to the Jews a scandal which they cannot receive; and to Gentiles seeming folly: But to them that are converted and saved by it, Christ is the power and the wisdom of God.

25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

25. For that of God which men count foolishness and weakness, and deride, doth overcome their pretended wisdom and strength, and do that which they cannot do, and proveth them to be but folly and weakness.

26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called.*

26. As Christianity is the true wisdom, you see by experience, that not many learned men, or great men that rule in the world, or noble men that abound in wealth, pleasures, and honour, become Christians.

27. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; 28. And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: 29. That no flesh should glory in his presence.

27, 28, 29. But it pleaseth God to chuse that which the world counts foolish, and weak, and base, to confound, shame, and overcome, that which is accounted by them wise, and mighty, and honourable; and the things which they despise, God will use and honour: yea, by that which seemeth nothing to them, or which yet is not in being, to vanquish those which seem great and real to them; that so the pride of man may be shamed, and the impotency of man manifested, and all flesh may be humbled, and driven from their self-confidence, and none may glory of any thing of his own, against his glory.

30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31. That, according as it is written, He that glorieth, let him glory in the Lord.

30, 31. But it is by his power and work that you are made Christians, united to Christ, who of God is made to us the object and teacher of the truest wisdom; (To know him, and to be taught by him the great things of salvation, excelleth all the heathen philosophy.) He is made of God our righteousness, the merits of his perfect righteousness procuring our free pardon and adoption, which our works could not do. He is made our sanctification, we being purified by virtue of his sacrifice, and by his spirit, and by him separated as a peculiar people to God. And by him it is that we have redemption and deliverance from sin, and Satan, and the law, and death, and hell: That, as it is written, God and not man may be all our glorying and trust.

ANNOTATIONS.

THIS chapter doth so plainly describe the same sort of wise men that are described *Rom.* 1. and several other such places, as yet is confessedly meant of heathen philosophers, and learned and great men, including the Jewish scribes; and therefore confuteth the misapplication of many such texts to the Gnostics only.

CHAP.

CHAP. II.

AND I, brethren, when I came to you, came not with excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God.

1. Accordingly, I myſelf being ſent by Chriſt to preach to the world, did not come to you with the admired philoſophy and oratory of the world, in declaring the goſpel myſtery, and God's atteſtation of it.

2. For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

2. For I reſolved to make no oſtentation of any other learning, and to teach you no other, than the knowledge of a crucified Chriſt, in an humble manner preached.

3. And I was with you in weakneſs, and in fear, and in much trembling.

3. And accordingly I was humbled among you, by perſecutions, and abuſe, and continual dangers and ſufferings, in conformity to the croſs of Chriſt, which I preached.

4. And my ſpeech, and my preaching, *was* not with enticing words of man's wiſdom, but in demonſtration of the Spirit, and of power:

4. And my manner of preaching was, not by the witty inſinuations of artificial learning, (oratory or logic;) but ſo, as did demonſtrate the ſupernatural gift of the ſpirit of God, and in the power thereof, manifeſted by miracles and ſucceſs.

5. That your Faith ſhould not ſtand in the wiſdom of men, but in the power of God.

5. That your faith, the effect, which will be like its cauſe and motives, might not be merely human, founded on and reſolved into the art of the ſpeaker; but divine, grounded on and reſolved into the evidence of divine revelation and authority.

6. Howbeit we ſpeak wiſdom among them that are perfect: yet not the wiſdom of this world, nor of the princes of this world, that come to nought.

6. Yet we are not without uſeful learning, and ſublimity and accurateneſs of ſpeech, but uſe ſuch with thoſe that are knowing and capable of it: But not the vain and frothy learning which is now moſt applauded in the world by men of name and power, which periſheth as a bubble, and ſaveth not them that have it.

7. But we ſpeak the wiſdom of God in a myſtery, *even* the hidden *wiſdom* which God ordained before the world unto our glory:

7. But we ſpeak the myſtery of redemption, the product and diſcovery of the wiſdom of God, which hath been kept in much darkneſs, and little known, but ordained before the world was, to be opened in the fulneſs of time to our glory.

8. Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

8. Which none of the rulers of this age of the world knew; elſe they had not crucified Chriſt, &c.

9. But as it is written, Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

9. For the great gifts of God's grace, decreed and prepared for all that love him, are ſuch as man ſeeth not, and hardly believeth, and cannot comprehend: As it is written, *Eye hath not ſeen, &c.*

10. But God hath revealed *them* unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God.

10. But God by his ſpirit hath revealed them to us his apoſtles (and to others that have his ſpirit in the meaſure that they have it): For the ſpirit of God is given us (in our ſeveral meaſures) to teach us all things fit for us to know, even the depths of God.

11. For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God.

11. As a man's ſpirit is conſcious of its own ſecret actings and thoughts, which no man elſe can know; ſo the ſpirit of God knoweth the ſecret things of God, and maketh us know them in our meaſures, which they that have not the ſpirit cannot by all their learning know.

12. Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

12. And this ſpirit God hath given to us; not the ſpirit of the world, to make us carnally

nally and worldly wiſe; but the ſpirit of God, to make us ſavour and know God's great myſterious gifts of grace.

13. Which things alſo we ſpeak, not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual.

13. And theſe are the things which we preach to you, not in words and manner now counted by the heathens to be learned and wiſe, nor after their vain arts; but in the very words and manner which God's ſpirit teacheth us, who teacheth us the matter, fitting ſpiritual words to ſpiritual things, that all may be of God.

14. But the natural man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him; neither can he know *them*, becauſe they are ſpiritually diſcerned.

14. But they that have not the ſpirit themſelves, but mere nature, cannot with all their learning receive theſe ſpiritual myſteries revealed to us by God; for they will ſeem but fanatic dreams and fooliſhneſs to them, not to be believed. Nor can they underſtand them; for only a mind illuminated by God's ſpirit doth diſcern them.

15. But he that is ſpiritual, judgeth all things, yet he himſelf is judged of no man.

15. But he that is ſpiritual diſcerneth theſe revealed things of the ſpirit in his meaſure; when yet he himſelf, and his own ſpiritual apprehenſions and affections, are unknown to carnal men that hear him.

16. For who hath known the mind of the Lord, that he may inſtruct him? But we have the mind of Chriſt.

16. For who hath pried into God's ſecret counſels, or known his mind, further than he hath opened it to him? but Chriſt our teacher hath told us his own and his Father's mind, which we are to preach to the world for man's ſalvation.

ANNOTATIONS.

1. It is none of Paul's meaning here, to vilify true philoſophy, logic, or oratory, or any uſeful knowledge or art: And all knowledge is uſeful to one that referreth it to right ends, which is knowledge indeed: For God hath made nothing knowable in vain. True phyſic is the knowledge of the knowable works of God, and God in them, that we may admire, love, ſerve, and truſt him. True logic is but the ſkill of uſing our reaſon truly and orderly. True grammar and oratory are but fitting *words* to *things*, and to the hearers minds, as moſt tendeth to their edification. God is againſt none of theſe, which are his precious gifts. But carnal men have carnal ends, and fit all theſe abuſively to their ends, to wrangle againſt truth, and divert their minds from things to words, and from great and everlaſting things to trifles, and to feed their pride, and ambition, and covetouſneſs, and to make their malignity more keen and hurtful. And ſuch was the learning of theſe heathens, which then paſt for wiſdom in the world.

2. Nor doth Paul here favour falſe pretences of the ſpirit, or true fanaticiſm; when men take the deluſions of Satan, or every ſtrong imagination, or the boiling of their pride and erroneous paſſions, fed by prejudice, for the work of God's ſpirit. Theſe ſin more dangerouſly than many others, by charging their ſin and error upon God, and tempting men to deride the ſpirit. Even as falſe prophets are moſt ſharply reproved, and the counterfeit uſe of Chriſt's name by the ſons of Sceva, did but ſtrengthen the devil againſt them. Therefore we are bid to try the ſpirits.

CHAP. III.

AND I, brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal, *even* as unto babes in Chriſt.

1. But this ſpiritual wiſdom, of which I have ſaid ſuch great things, is not in all Chriſtians alike. Though the apoſtles had the ſpirit to lead them into all needful truth, and record it for the church, yet ſome weak Chriſtians are ſtill ſo much carnal, that their ſpiritual wiſdom is but ſuch as babes in Chriſt have, who have ſtill need to be fed and taught by others: And as to ſuch, I am conſtrained to ſpeak to you.

2. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

2. I feed you with the food of babes, and not of ſtrong underſtanding men; or elſe I had loſt my labour by your incapacity: For harder things you could not, nor yet can bear.

3. For ye are yet carnal: for whereas *there is* among you envying,

ing, and ſtriſe, and diviſions, are ye not carnal, and walk as men?

3. For ye are yet in a great meaſure carnal: Do not your envy, and ſtriſe, and diviſions, prove that you are ſo far carnal, and live according to the corrupt nature of man, and not by the ſpirit of God?

4. For while one ſaith, I am of Paul, and another, I *am* of Apollos, are ye not carnal?

4. For while you divide into factions for your ſeveral teachers, are ye not ſo far carnal?

5. Who then is Paul, and who is Apollos, but miniſters by whom ye believed, even as the Lord gave to every man?

5. What are any of us but Chriſt's miniſters, by whoſe miniſtry you were brought to believe in Chriſt, even as God gave us various degrees of ſucceſs.

6. I have planted, Apollos watered: but God gave the increaſe.

6. I firſt preached to your converſion, and Apollos to your further edification: but the ſucceſs and fruit of all was not from our power, but from the free grace of God.

7. So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increaſe.

7. If then you would know to whom to aſcribe your converſion and ſalvation, we poor miniſters that plant and water are but as God's tools, and to be accounted as nothing in compariſon of him, who (as he ſent us, and enabled us, ſo) cauſed freely all the ſucceſs, which is our joy, and your welfare.

8. Now he that planteth, and he that watereth, are one: and every man ſhall receive his own reward, according to his own labour.

8. Now it is by the ſame miniſterial grace and office that one of us planteth, and another watereth; and it is the ſame ſpirit that moveth us, and the ſame goſpel which we preach: But we alſo have our different meaſure of gifts, grace, and labour; and ſo ſhall we have our reward.

9. For we are labourers together with God: ye are God's huſbandry, *ye are* God's building.

9. For we are all but God's miniſters, fellow-labourers each with other, having our ſeveral parts to do: ye are not our huſbandry, and building, and church, but God's.

10. According to the grace of God which is given unto me, as a wiſe maſter-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

10. As God gave me an extraordinary call and grace, my work hath been that of an architect or chief builder; and accordingly I have laid the foundation of many churches, preaching Chriſt where none before believed; and another hath come after me to build them up: But let every man take heed that he teach nothing but what is true and ſound.

11. For other foundation can no man lay, than that is laid, which is Jeſus Chriſt.

11. Let him not alter the foundation which I have laid: For there is no other but Chriſt, or the eſſentials of Chriſtianity.

12. Now if any man build upon this foundation, gold, ſilver, precious ſtones, wood, hay, ſtubble:

13. Every man's work ſhall be made manifeſt. For the day ſhall declare it, becauſe it ſhall be revealed by fire; and the fire ſhall try every man's work, of what ſort it is.

12, 13. And what following teachers build on this foundation, God will bring to trial and manifeſt. If it be ſound and holy, gold, ſilver, precious ſtones, God will approve and bleſs it: If it be error, and carnal policy, or corrupt mixtures, or things unprofitable, God will try and diſown it, by his ſpirit, and by the fire of perſecution.

14. If any man's work abide which he hath built thereupon, he ſhall receive a reward.

14. If his labour and doctrine prove ſound, and endure God's furnace in trial, he ſhall be rewarded.

15. If any man's work ſhall be burnt, he ſhall ſuffer loſs: but he himſelf ſhall be ſaved; yet ſo, as by fire.

15. If it prove that ſuch teachers have erred, and miſled the people, God's trial will turn ſuch labour to their grief, as worſe than loſt: But if he practically hold the foundation, he ſhall be pardoned and ſaved; yet not without the trying furnace, which ſhall detect his error, and teach him better, to his coſt.

16. Know

16. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

16. Know ye not that your ſouls ſeverally, and your church collectively, are the temple of God, and that the ſpirit of God dwelleth in you and among you; and therefore you muſt be holy?

17. If any man defile the temple of God, him ſhall God deſtroy: for the temple of God is holy, which *temple* ye are.

17. God will deſtroy them that profane his holy temple, and defile it with the things which he abhorreth: and you and your churches are this holy temple, if you are holy, and his indeed.

18. Let no man deceive himſelf: If any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe.

18. Let none of you deceive himſelf by pretended wiſdom, which is not ſpiritual, and doth not purify heart and life: like thoſe that boaſt of wiſdom, and live in the filth of ſin. If any man among you be puffed up with the conceit of this philoſophical worldly wiſdom, let him know, that it is but folly, and be convinced of his ignorance, that he may humbly learn of Chriſt, and be made truly wiſe.

19. For the wiſdom of this world is fooliſhneſs with God: for it is written, He taketh the wiſe in their own craftineſs. 20. And again, The Lord knoweth the thoughts of the wiſe, that they are vain.

19, 20. For all that men call learning and wiſdom, which doth but ſerve a worldly intereſt, and ſaveth not the ſoul from ſin and hell, is mere fooliſhneſs in God's account: For it proveth but a ſnare to themſelves, and vapoureth away as idleneſs and vanity; As it is written, &c.

21. Therefore let no man glory in men: for all things are yours: 22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come, all are yours; 23. And ye *are* Chriſt's; and Chriſt *is* God's.

21. Therefore think not over-highly of any man; eſpecially for his worldly wiſdom and learning, or boaſting that he knoweth more than others: For all teachers and their wiſdom are but God's gifts for your good; apoſtles, providence, life, or death, all are for your ſalvation; and that is beſt to you, that maketh you beſt: The end muſt direct you to judge of the means, and ſo of teachers: They are for you, and your ſalvation; and you are Chriſt's, and for his glory; and Chriſt, as man and mediator, is God's, and for his glory.

ANNOTATIONS.

We ſee here, that ſects, factions, and diviſions, are the works of the fleſh, and ſignify a mind that is ſo far carnal; and that this cometh uſually by preferring and ſetting teacher againſt teacher; Not but that the great difference of worth and grace muſt be acknowledged and valued, but not made an occaſion of diviſion, but of concord, all being God's miniſters for the church's common good, in the various meaſure of their gifts. The carnal are headed by man, and the ſpiritual by Chriſt only, though men be their helpers. And Cephas is here named, as if it were on foreſight that the Roman biſhop would make himſelf ſuch an head, on pretence of being his ſucceſſor.

CHAP. IV.

LET a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God.

1. I ſpeak not all this to draw you from the due honour of faithful miniſters: Account us neither more nor leſs, but as the miniſters of Chriſt for your ſalvation, and ſtewards called and truſted with the juſt miniſtration of the myſteries of God; that is, the ſound preaching of his word, and the due application of it, and adminiſtration of his ſacraments, and power of the keys, to judge who ſhall be baptized, and live, as fit, in holy communion with his viſible churches.

2. Moreover it is required in ſtewards, that a man be found faithful.

2. And it is required of ſtewards, eſpecially that have ſo great a truſt, that they be faithful and anſwer that truſt, in matter, and manner, and application; and that they falſify not God's word, nor corrupt his worſhip, or church, nor betray or neglect ſouls, nor turn over their proper truſt and work to others.

3. But with me it is a very ſmall thing that I ſhould be judged

of you, or of man's judgment: Yea, I judge not mine own ſelf.

3. And if any among you cenſure me, I account it a very ſmall matter; though I deſpiſe no man's juſt admonition, man's judgment ſignifieth little as to myſelf, further than it may be hurtful to others: For my caſe will not be finally determined by any man's judgment, nor by my own.

4. For I know nothing by myſelf, yet am I not hereby juſtified: but he that judgeth me is the Lord.

4. For my conſcience is witneſs of my ſincerity, and I know no unfaithfulneſs in my ſtewardſhip, though I am yet imperfect; but this is not my deciding juſtification, nor is my conſcience any public or final judge, but only the diſcerner of my caſe. It is Chriſt only whoſe judgment muſt publickly and finally paſs my doom.

5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe of God.

5. Therefore uſurp not God's part in uncalled, bold, and peremptory judging: Stay till God's day come; he will bring works of darkneſs into light, and open the ſecrets of men's hearts; and then thoſe that indeed are excellent perſons ſhall have God's approbation and praiſe, which is better than the applauſe of factions and partial followers.

6. And theſe things, brethren, I have in a figure transferred to myſelf, and *to* Apollos, for your ſakes; that ye might learn in us, not to think *of men* above that which is written, that no one of you be puffed up for one againſt another.

6. All this I have ſpoken as if the caſe had been my own and Apollos's, to warn you of the ſin and danger of making men the heads of factions and diviſions, by thinking over highly of yourſelves, or them; and that you think of all miniſters but as God's ſtewards for your good, as I wrote here-before, and uſe them for concord and not for ſects.

7. For who maketh thee to differ *from another?* and what haſt thou that thou didſt not receive? now if thou didſt receive *it*, why doſt thou glory, as if thou hadſt not received *it?*

7. And if really any of you are wiſer than others, who gave thee that wiſdom which maketh the difference? and what haſt thou which was not freely given thee without deſert? And if it was ſo given thee, why art thou puffed up and boaſteſt, as if it had been deſerved, or were from thyſelf?

8. Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we alſo might reign with you.

8. You take yourſelves to be grown much wiſer and better under your exalted envious teachers, than you were under us, and ſo ſet light by thoſe that converted you: You are as kings in your fulneſs and proſperity in your own conceits, ſince I was with you: And I would you were ſo indeed, that we might rejoice and partake with you, and be refreſhed with you under all the perſecution which we yet endure.

9. For I think that God hath ſet forth us the apoſtles laſt, as it were appointed to death. For we are made a ſpectacle unto the world, and to angels, and to men.

9. For God ſeemeth to have called us apoſtles to be expoſed on the theatre of the world, as laſt, and appointed to greater ſufferings than the prophets were, who ſuffered before us, in our martyrdom, to be made public ſpectacles to the world, both angels and men.

10. We *are* fools for Chriſt's ſake, but ye *are* wiſe in Chriſt: we *are* weak, but ye *are* ſtrong: ye *are* honourable, but we *are* deſpiſed.

10. While you are conceited of yourſelves as wiſe in the things of Chriſt, and as ſtrong and honourable, we are deſpiſed by the boaſters of the world, as fools and weak.

11. Even unto this preſent hour we both hunger, and thirſt, and are naked, and are buffeted, and have no certain dwelling-place; 12. And labour working with our own hands:

11, 12. Your proſperous ſtate, and our ſuffering ſtate much differ: Formerly, and to this day, we are taken for contemptible vagabonds, and live in hunger and thirſt, and poor clothing, abuſed and buffeted without juſtice or relief, having no fixed habitation of our own, and put to get our bread by our handy labour, while we preach to others.

12. Being reviled, we bleſs: being perſecuted, we ſuffer it: 13. Being

Being defamed, we intreat: we are made as the filth of the world, *and are* the off-ſcouring of all things unto this day.

12, 13. Being reviled by opprobrious words, we wiſh them well that do it: being unjuſtly perſecuted, we put all up, and patiently bear it: Being defamed by vilifying falſe accuſers, we intreat and ſpeak them fair; we are eſteemed and uſed as the filth of the world, and the off-ſcouring, refuſe and ſcum of the earth, as unworthy of human ſociety or peace to this day.

14. I write not theſe things to ſhame you, but as my beloved ſons I warn *you*.

14. And though we ſuffer all this for you, and ſuch others, and ſome of you have added to my afflictions, which you ſhould have eaſed, I write it to warn you, and not to reproach you with it; even as to my ſons, and not mine enemies.

15. For though you have ten thouſand inſtructers in Chriſt, yet *have ye* not many fathers: for in Chriſt Jeſus I have begotten you through the goſpel.

15. For though you have never ſo many teachers you owe ſome ſpecial reſpect to me, who am your father, or firſt converter by my miniſtry.

16. Wherefore I beſeech you, be ye followers of me.

16. Wherefore I beſeech you, let no teachers draw you from the doctrine which I delivered to you from Chriſt, but conſtantly adhere to it.

17. For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithful in the Lord, who ſhall bring you into remembrance of my ways which be in Chriſt, as I teach every where in every church.

17. And till I can come myſelf, I have ſent Timothy, who is my ſon and faithful, who knoweth my doctrine and practice, in the things of Chriſt, and will faithfully remember you of them.

18. Now ſome are puffed up as though I would not come to you.

18. Some envious teachers vaunt as if I durſt not come to you, and ſtand before them.

19. But I will come to you ſhortly, if the Lord will, and will know, not the ſpeech of them which are puffed up, but the power.

19. But I will come ſhortly if the Lord will, and will try your boaſting, envious teachers, not who hath the ſmootheſt tongue, but who hath the greateſt power of the ſpirit.

20. For the kingdom of God *is* not in word, but in power.

20. For the kingdom of Chriſt is not raiſed, nor diſtinguiſhed from the world, or carried on by ſmooth words, but by works of divine efficacy and power.

21. What will ye? ſhall I come unto you with a rod, or in love, and *in* the ſpirit of meekneſs?

21. And had you not rather that I come in love and meekneſs, than with puniſhing power, to deliver any offenders to Satan as God's executioner on their bodies?

CHAP. V.

IT is reported commonly *that there is* fornication among you, and ſuch fornication as is not ſo much as named amongſt the Gentiles, that one ſhould have his father's wife.

1. It is not a doubtful fame, but a credible report, that there is ſuch fornication among you, as civil heathens do abhor; that one ſhould have his father's wife.

2. And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

2. And you have made light of it, and not as ſenſible of the ſin and ſhame, bewailed it, that he that is impenitent in this may be cut off from your ſociety.

3. For I verily as abſent in body, but preſent in ſpirit, have judged already, as though I were preſent, *concerning* him that hath ſo done this deed; 4. In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit with the power of our Lord Jeſus Chriſt, 5. To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.

3, 4, 5. For though I be abſent in body, yet preſent in ſpirit, I have, by the power given me by Chriſt, determined already, when you are aſſembled, and my ſpirit with you, to deliver this man to Satan, by caſting him out of the church, and leaving him to God's executioner, to inflict deſtructive

punishment on his body, to bring him to repentance for the saving of his soul.

Note, 1. That Paul himself was the judge. 2. Yet he would do it when they were assembled, for order; to shew them what they should have done. 3. That it was in a church-assembly of men present for holy communion, and not in a lay-court, or a consistory of the pastors of other assemblies, who knew not the man, nor had any special over-sight of him. 4. That Satan is God's executioner on the bodies even of Christians, specially of sins to death. The church having then no Christian magistrates, was put to appeal to God, to punish capital crimes miraculously. 5. That yet this is to save the sinner by repentance, as well as to be a warning to others.

6. Your glorying *is* not good: Know ye not that a little leaven leaveneth the whole lump?

6. You do not well to bear up such a man in his sin, and to make light of it: The whole church, so far as it is guilty of such a conniving or consent, is thus defiled with guilt, and may be tempted to the like sin.

7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

7. As the Jews when they kept the passover were to cast all leavened bread out of their houses, so we assemble to commemorate the sacrifice of Christ our Paschal lamb. Purge out of your assemblies the old leaven of scandalous sins, that you may approve yourselves a society acceptable to God through Christ.

Note, 1. That, as Dr. Hammond observes out of Chrysostom and Theodoret, there was a tradition, that this offender was a bishop. 2. And the assembly was to purge the church of such a one, whoever he was, by forsaking him.

8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

8. Therefore let our Christian assemblies be kept as holy feasts before God, not with the vices of our old natural or heathen state, nor with the odious leaven of naughtiness and wickedness; but with the unleavened bread of purity, sincerity and truth.

9. I wrote unto you in an epistle, not to company with fornicators.

10. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

9, 10. I did indeed write to you before (in this or some other epistle) to avoid familiarity with fornicators, covetous, extortioners, idolaters, &c. I meant, that you shew your abhorrence of this sin, and shame the sinner, by shunning his company, when it is unnecessary, and it is in your power so to do: But I meant not that you should have no company or converse at all with any that are such; for you live among unbelievers, and cannot go out of the world.

11. But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

11. But my meaning and your duty is, That you shun all company which may signify owning or brotherly familiarity with any called Christians, who are such scandalous sinners, that the church and religion may not be thought to favour them, and that shame may humble them. And though it belong not to every Christian, but the church, to cast such out of public societies, nor to separate from the church because such are there; yet as the church ought to purge out such, so every private man should avoid that familiarity which is in their power, even that which lieth in friendly eating, or the like.

12. For what have I to do to judge them also that are without? do not ye judge them that are within?

12. For we are not authorized to call those without the church before us, to try and judge their cases, who never submitted to our authority, and are not a scandal to the Christian profession. It is them that have consented to our power and discipline, that you judge.

13. But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.

13. Those that are without the church we must leave to the judgment of God; they are not under our government: But that wicked person who is as one of you, disown, and put away from your communion.

CHAP.

CHAP. VI.

DARE any of you, having a matter againſt another, go to law before the unjuſt, and not before the ſaints?

1. Another ſcandal I hear of among you, is, That you go to law againſt one another before heathen judges, when you might decide your differences among yourſelves. How dare you do this, when heathens are unjuſt, and will deride you?

2. Do ye not know that the ſaints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?

2. Know ye not that Chriſt will commit that honour to his ſaints, with him to judge the world of the ungodly? And you ſhould be all ſaints yourſelves? And if the world ſhall be judged by you, are you not meet to decide your own little differences?

3. Know ye not that we ſhall judge angels? how much more things that pertain to this life?

3. And as Chriſt is the judge of the evil angels, we ſhall be honoured to join with him in that judgment alſo, when all his enemies ſhall be put under his feet and ours. How much more are we meet to decide theſe worldly ſtriſes?

4. If then ye have judgments of things pertaining to this life, ſet them to judge who are leaſt eſteemed in the church.

4. If then it be a thing belonging to you, though you are no magiſtrates, to arbitrate your own differences, if you have no wiſe men and elders among you whom you will truſt, chuſe the weakeſt; for the loweſt of you ſhould be fitter than unjuſt heathens.

5. I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man amongſt you? no not one that ſhall be able to judge between his brethren?

5. I ſpeak ironically, to your ſhame. Are you the men that boaſt of wiſdom? and is there not one man among you wiſe enough to judge of the differences of Chriſtians?

6. But brother goeth to law with brother, and that before the unbelievers.

6. But you muſt take the contentious and chargeable way of public judicatures, and that before infidels, that are unjuſt, and will deride you?

7. Now therefore there is utterly a fault among you, becauſe ye go to law one with another: why do ye not rather take wrong? why do ye not rather ſuffer yourſelves to be defrauded?

7. Why have ye not learnt of Chriſt to put up injuries, and let go your right, rather than violate the laws of love and peace? It is your ſin to be uncharitable, and contentious ſeekers of your own right. Is patience, and forbearing, and forgiving, a ſtrange thing to you? It is not your certain duty?

8. Nay, you do wrong and defraud, and that *your* brethren.

8. Nay, you that are bound to forgive wrongs, do wrong others, even your Chriſtian brethren.

9. Know ye not that the unrighteous ſhall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.

9, 10. Think not you can be ſaved either by the righteouſneſs of Chriſt, or by a dead belief, or profeſſion of Chriſtianity, without a perſonal righteouſneſs, conſiſting in ſincere obedience to God: and you are not ſuch, if you live in ſuch ſins as theſe here named. Let no deceivers perſuade you otherwiſe: You may, by neglect of diſcipline, be in the church viſible; but you are, while ſuch, incapable of ſalvation.

11. And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God.

11. Though ſome of you were ſuch in your heathen ſtate, you have ſince been baptized unto Chriſt and the holy ſpirit, and renouncing theſe ſins, have been ſacramentally waſhed from them, and dedicated as holy to God, and numbered with the juſt; and if you are ſincere believers, you are ſuch indeed, as well as ſacramentally, by the merits of Chriſt, and the ſpirit's ſanctification.

12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but

but I will not be brought under the power of any.

12. As to them that ſay, That there is no law againſt the pleaſing of our appetites, or ſimple fornication, they take notice only of political laws, with human executions. I confeſs that Moſes's law, as ſuch, being political, left ſome exceſſes and fornications, as polygamy, &c. unpuniſhed, or but lightly puniſhed; and the Roman laws neglect them; and Moſes's law, as ſuch, is abrogated, and ſo I am under no political law which puniſheth theſe: But I am a ſervant of Chriſt, whoſe law of grace forbiddeth all things that are inexpedient, and contrary to the purity and hopes of Chriſtianity, or to the law of love. And if you plead Chriſtian liberty, I anſwer, 1. As to meats, and other things indifferent, though they are in themſelves lawful, yet it is not indifferent how we uſe them, whether we do hurt or not, when they are inexpedient and hurtful. 2. And I will not be ſo enſlaved to my fleſhly appetite, as to obey it to my own or others hurt.

13. Meats for the belly, and the belly for meats: but God ſhall deſtroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

13. And I further anſwer, That you do ill to join fornication with things indifferent: Meats indeed are to feed fleſh and appetite, and the belly and appetite are for them; but both muſt be uſed as periſhing things; but our bodies are not made for fornication, but to ſerve the Lord, who alſo will take care of them as his redeemed.

14. And God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.

14. And accordingly, God that raiſed up the body of Chriſt, will alſo raiſe us by his power.

15. Know ye not, that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid.

15. It is ſo far from being lawful, that it hath this odious aggravation, to make thoſe bodies the united members of an harlot, which are united and related to Chriſt as his members, that is, of the holy ſociety of which he is the head.

16. What, know ye not that he which is joined to an harlot, is one body? for two (ſaith he) ſhall be one fleſh.

16. Fornication is a ſort of union with a harlot; for to generation they are as one fleſh.

17. But he that is joined unto the Lord is one ſpirit.

17. But thoſe that by a true faith are joined to Chriſt, are quickened and acted in holineſs by the very ſpirit of Chriſt, and ſo are one ſpirit with him, by a union which deſtroyeth not their perſonal individuation, nor maketh them Chriſt, but maketh them more bleſſedly one with him than we can now comprehend: (Even plants live by the ſun-beams, and yet are not the ſun).

18. Flee fornication. Every ſin that a man doeth, is without the body: but he that committeth fornication, ſinneth againſt his own body.

18. Hate and avoid fornication alſo on this account: Moſt other ſins in their outward acts, are but the abuſe of things without you (as your money, lands, houſes, friends, enemies, power, &c.) but fornication is the abuſive polluting and debaſing your own bodies.

19. What, know ye not that your body is the temple of the Holy Ghoſt *which is* in you, which ye have of God,

19. When God giveth his ſpirit to believers to ſanctify them to himſelf, he thereby maketh them as temples, holy, for his holy ſpirit to dwell in and actuate.

19. And ye are not your own? 20. For ye are bought with a price: therefore glorify God in your body, and in your ſpirit, which are God's.

19, 20. And ſeeing you are not at all your own, you may not do with your bodies what you liſt: God is your abſolute owner, (not only by the right of creation and preſervation, but) by that of redemption, by the price of the blood and merits of Chriſt: Therefore you rob and wrong him (though you cannot hurt him) if you alienate his own, and glorify not that God whoſe you wholly are, by the faithful love and ſervice of ſoul and body which are his. (And to be thus his, is your honour, ſafety, and felicity.)

CHAP. VII.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

1. As to the queſtion about marriage, of which you wrote, I ſay, that if a man have

no

no kind of intrinſic or extrinſic reaſon to make it beſt for him, it is for a man's own eaſe and quietneſs in the world to live ſingle, and ſafeſt to avoid temptations, to keep at ſufficient diſtance from women, eſpecially to avoid all tempting and immodeſt touches, or familiarity.

2. Nevertheleſs, *to avoid* fornication, let every man have his own wife, and let every woman have her own huſband.

2. But the ſtate of man on earth is ſuch, that men cannot always do that which is moſt for their own quietneſs and eaſe. Some have ſo ſtrong luſt, that marriage is neceſſary to them, to avoid fornication: And to thoſe that need it, it is God's ordinance for the propagation of mankind on earth.

3. Let the huſband render unto the wife due benevolence: and likewiſe alſo the wife unto the huſband.

3. And let huſband and wife perform to each other all the duties of marriage which they promiſed.

4. The wife hath not power of her own body, but the huſband: and likewiſe alſo the huſband hath not power of his own body, but the wife.

4. By the marriage covenant, you have given each other power of your bodies, for regular congreſs.

5. Defraud you not one the other, except *it be* with conſent for a time, that ye may give yourſelves to faſting and prayer; and come together again, that Satan tempt you not for your incontinency.

5 To deny this to each other, is injury and fraud: except when you are called to humbling, faſting, and prayer, and then you ſhould conſent to that ſort of abſtinence: But after uſe due matrimonial converſation, leſt your forbearance give Satan advantage to tempt you.

6. But I ſpeak this by permiſſion, *and* not of commandment.

6. But miſtake me not, as if I hereby impoſed marriage on all men as their duty, though allowed when neceſſary, or gave this my counſel as a law.

7. For I would that all men were even as I myſelf: but every man hath his proper gift of God, one after this manner, and another after that.

7. For I could wiſh that all men, for their own advantage, had the gift of continence as well as I have: But God, who will have the world yet continued, hath not given it to all; but ſome have one meaſure and ſort of gift, and ſome another.

8. I ſay therefore to the unmarried and widows, It is good for them if they abide even as I.

8. It is moſt for their own eaſe, and liberty, and quiet, if they can, to abide ſingle as I do.

9. But if they cannot contain, let them marry: for it is better to marry than to burn.

9. But if they cannot, let them uſe marriage, as God's appointed remedy for ſuch; which is better than ſinful luſt.

10. And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* huſband:

10. But though it be no ſin to marry, it is a ſin to depart when married: Herein I lay God's command upon you, and offer it not to your choice, as a thing indifferent.

11. But and if ſhe depart, let her remain unmarried, or be reconciled to *her* huſband: and let not the huſband put away *his* wife.

11. But to marry upon departure, is a double ſin. If any intolerable abuſe, or paſſion, provoke her to depart, let her remain unmarried, and be reconciled to her huſband: And ſo let not the huſband put away his wife.

12. But to the reſt ſpeak I, not the Lord, if any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away. 13. And the woman which hath an huſband that believeth not, and if he be pleaſed to dwell with her, let her not leave him.

12, 13. But as to the caſe of ſeparation from an infidel (which ſome may think neceſſary by the Iſraelites caſe in Ezra, &c.) I bring you not this as a flat command of Chriſt, but as my beſt advice: though you may let an infidel go, and may live without him that will not ſtay with you, but is the deſerter, in enmity to your religion; yet I think it beſt for you to do your beſt, firſt to make ſuch willing to continue, and, though it be to your great trouble, to live with ſuch: yet if they be willing to ſtay, be not you the deſerters, no not for a time, nor omit due means to make them willing; though

though ſome ſuch will by tyrannical and malicious adverſaries.

14. For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband: elſe were your children unclean; but now are they holy.

14. For though the caſe in Ezra may make you doubt how it was with the Iſraelites; yet to Chriſtians, under the law of grace, your abode with an infidel doth not make your conjugal ſtate, or converſe, or family, to be unholy. The ſtate and intereſt of a believer maketh your relation and cohabitation holy, as ſeparated to God for holy uſe, which the believer can improve, as all things elſe are ſanctified to him, for the ſervice of God. Elſe your children would be like thoſe of the infidels, unclean, as not in the covenant and church of God: but now they are holy, and numbered with his peculiar people. For the Chriſtian devoteth to God himſelf, and all that is in his power and diſpoſal, which is accepted according to the capacity and uſe of that which is devoted; and this he doth by God's command, and therefore with his acceptance; as the ſeed of the faithful always were.

15. But if the unbelieving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch *caſes:* but God hath called us to peace.

15. But (to reſolve your doubt) I ſay, If the unbeliever depart, and will not be perſuaded to ſtay, you are not bound to follow them whither ever they go. Marriage was made for mutual help, and you are not bound in ſuch caſes to be enſlaved by a ſinner's implacability and deſertion. But yet omit nothing that tendeth to a peaceable cohabitation: for God hath called us all to peace.

16. For what knoweſt thou, O wife, whether thou ſhalt ſave *thy* huſband? or how knoweſt thou, O man, whether thou ſhalt ſave *thy* wife?

16. And as the relation and marriage-converſe is ſanctified to the believer, ſo you know not but by loving and peaceable behaviour the unbeliever may be converted and ſaved.

17. But as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk: and ſo ordain I in all churches.

17. But let none on pretence of Chriſtianity deſert the relation that God hath ſet him in, but do his duty in the place that God hath diſtributed and called him to: And this order I appoint to all the churches.

18. Is any man called being circumciſed? let him not become uncircumciſed: is any called in uncircumciſion? let him not become circumciſed.

18. Think not that Chriſtianity requireth any needleſs changes, to circumciſion or uncircumciſion, as to the external ceremony: It is a change from ſin to God which it requireth.

19. Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God.

19. To be one that was or that was not circumciſed, is no part of the Chriſtian religion; but to keep thoſe commandments which God hath given us, either in the law of nature, or by Jeſus Chriſt. Do God's work, and make it not more than it is.

20. Let every man abide in the ſame calling wherein he was called.

20. Pretend not religion for breaking away from the ſtate of relation which the goſpel found you in, without a juſt diſcharge, or cauſe of change.

21. Art thou called *being* a ſervant? care not for it; but if thou mayeſt be made free, uſe *it* rather.

21. If thou waſt a ſervant when thou waſt converted, be contented with thy condition; for it is not contrary to thy deliverance by Chriſt. But if thou mayſt be ſet free from a ſervile life, on lawful terms, it is rather to be choſen: (For it is not all change of relation, or outward ſtate, that I forbid).

22. For he that is called in the Lord, *being* a ſervant, is the Lord's free man: likewiſe alſo he that is called *being* free, is Chriſt's ſervant.

22. A Chriſtian ſervant hath that ſort of freedom which Chriſt hath purchaſed: He is freed from guilt, and the curſe, and the ſlavery of ſin and Satan: And the freeſt and greateſt that is a Chriſtian, is devoted abſolutely to the ſervice of Chriſt.

23. Ye are bought with a price, be not ye the ſervants of men.

23. And if you are free, make not yourſelves needleſly the ſervants of men, eſpecially of infidels; nor ſerve any man before Chriſt, or againſt him: For he hath brought you to be his ſervants.

24. Brethren, let every man wherein

wherein he is called, therein abide with God.

24. To conclude, Serve God in the calling that grace found you in, till he remove you.

25. Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.

25. As to your queſtion about virginity, God hath made no univerſal law for it, or againſt it; and I pretend not to give you any ſuch. But it being a caſe to be variouſly reſolved, according to perſons various conditions, I ſhall give you faithfully my judgment how to decide it ſeverally for yourſelves.

26. I ſuppoſe therefore, that this is good for the preſent diſtreſs, *I ſay*, that *it is* good for a man ſo to be.

26. Chriſtians being now under perſecution and diſtreſs, no doubt but it is much more for their eaſe and quiet to be ſingle, than to have a wife or huſband, and children, to care for, in poverty or in flight.

27. Art thou bound unto a wife? ſeek not to be looſed. Art thou looſed from a wife? ſeek not a wife.

27. If thou be bound, to ſeek to be looſed is a ſin: But if thou art looſed, that thou ſeek not to be bound without neceſſity, is my advice.

28. But and if thou marry, thou haſt not ſinned; and if a virgin marry, ſhe hath not ſinned; nevertheleſs, ſuch ſhall have trouble in the fleſh; but I ſpare you.

28. But to marry, as ſuch, is no ſin: (Though it be a ſin to do it when there is clear reaſon againſt it.) But ſuch muſt reckon upon trouble in the fleſh. But though I forewarn you to prevent your trouble, I would not by urgency, be your ſnare.

29. But this I ſay, brethren, the time is ſhort. It remaineth, that both they that have wives, be as though they had none; 30. And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not; 31. And they that uſe this world, as not abuſing it: for the faſhion of this world paſſeth away.

29, 30, 31. But this none ſhould forget, that this life is ſo ſhort, and the end of all ſo near and ſure, that there is little difference between having a wife or no wife, weeping or not weeping, rejoicing or not rejoicing, poſſeſſing and not poſſeſſing: And therefore you ſhould have wives, and weep, and rejoice, and poſſeſs, and uſe this world as if you did it not, with ſuch an indifferency through the ſenſe of greater things, as that you may not be overmuch affected with the getting, or enjoying, or loſs, of any tranſitory thing: For all theſe things are in continual change, and the faſhion of them paſſeth away.

32. But I would have you without carefulneſs. He that is unmarried, careth for the things that belong to the Lord, how he may pleaſe the Lord,

32. Carefulneſs about the world is ſo bad a thing, that I would have you eſcape it if you can. The unmarried hath leſs worldly care to divert him from caring how to pleaſe God, and to do good to others, and ſecure his ſoul.

33. But he that is married, careth for the things that are of the world, how he may pleaſe *his* wife.

33. But he that is married hath made himſelf ſo much more duty, temptation, and trouble, as muſt needs increaſe thoſe cares which will much divert his thoughts and cares from the pleaſing of God: Particularly, the care of pleaſing his wife will take him up; becauſe there is in all perſons much unſuitableneſs, and difference in judgment, temper, and inclinations; and in the weaker ſex uſually much paſſion and impatience, and difficulty in bearing that which croſſeth their wills; ſo that the wiſeſt man can hardly pleaſe ſome, with all his ſkill, and kindneſs, and diligence, without violating his duty to God.

34. There is difference alſo between a wife and a virgin: The unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in ſpirit: but ſhe that is married, careth for the things of the world, how ſhe may pleaſe *her* huſband.

34. And the difference is great alſo on the womens part, (whoſe weakneſs uſually can leſs bear difficulties, troubles, and temptations.) The unmarried is free from abundance of troubles and temptations, which would turn away her care from the

things of God, and ſo ſhe is more free to keep cloſe to God, and to keep both ſpiritual and corporal ſanctity: But ſhe that is married muſt needs care for worldly things, for children, and family, and ſpecially to pleaſe her huſband, (who poſſibly may be unſuitable, and tyrannical, and hardly pleaſed without diſpleaſing God.) And to live in mutual diſpleaſure, how ſad and tempting a condition will that be? (Chriſt told Martha how bad a choice it was to be cumbred about many things, though lawful, in compariſon of chuſing a free attendance on the better part.)

35. And this I ſpeak for your own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that you may attend upon the Lord without diſtraction.

35. If any of you think that I wrong you, by debarring you from the comforts of marriage, let ſuch know, that I ſpeak but comparatively, and for your profit tell you, that many ignorantly ruſh upon it, without conſideration, and ſo miſcarry by unexpected troubles. I forbid not marriage, nor make a law for you, to enſnare you; but I would have you prudently to prefer the condition which is beſt for yourſelves, in which you may ſerve God without diſtracting cares.

36. But if any man think that he behaveth himſelf uncomely toward his virgin, if ſhe paſs the flower of *her* age, and need ſo require, let him do what he will, he ſinneth not: let them marry.

36. But in theſe things about which there is no common law, men ſhould themſelves beſt judge what is ſuitable, convenient, and beſt for themſelves. If therefore you find that your daughters have need, and that it will be inconvenient to them to paſs the flower of their age, let them marry; it is no ſin in itſelf, nor to ſuch as ſo need it.

37. Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgin, doeth well. 38. So then he that giveth *her* in marriage, doeth well: but he that giveth *her* not in marriage, doeth better.

37, 38. But yet he that being urged by no neceſſity of his own or of his daughter, hath fixed his reſolution to preſerve the freedom of a ſingle life, (not by vows, which bind thoſe whoſe condition God may alter, and ſo make laws and ſnares to themſelves, but) by well-grounded reaſon ſubmitting to God, that can change their ſtate; this man taketh the way to his daughter's greateſt peace and advantage. So then, he that giveth her in marriage, doth that which is in itſelf good, and no ſin: But he that giveth her not in marriage, doth that which is better for her, if ſhe have no neceſſity.

39. The wife is bound by the law as long as her huſband liveth: but if her huſband be dead, ſhe is at liberty to be married to whom ſhe will; only in the Lord.

39. God's law and man's bind the wife to her huſband during his life: But if her huſband be dead, ſhe may marry another, if nothing in her condition forbid it; but it muſt be to a believer, that is fit for her.

40. But ſhe is happier if ſhe ſo abide, after my judgment: and I think alſo that I have the ſpirit of God.

40. But as I am giving you no common law againſt marriage, or for it, but directing you how every one may diſcern what is beſt for themſelves, my judgment is, That ordinarily, where there is no neceſſity, a ſingle life is more for the perſons peace and quietneſs, and freedom from hindrances in ſerving God, and therefore better for them.

ANNOTATIONS.

DIVERS errors have riſen from the miſunderſtanding of ſome paſſages in this chapter.

I. Of them that make Paul to ſpeak at uncertainty, without the ſpirit of God, when they read, [*by permiſſion, and not by commandment*], and [*I, and not the Lord*]: When as he only diſclaimeth the giving them a law inſtead of particular direction.

II. The error of them that hence gather, that God hath given us in ſcripture his counſels, which are no commands, and make not duty, nor is it ſin to violate them, but a work of ſupererrogation to do them. Whereas the apoſtle only diſtinguiſheth of a proper univerſal law, and a conſequential obligation from other general laws. A common law is the rule of ſocieties: If ſuch a law had commanded or forbidden marriage, it would be a duty or ſin to all: But yet God's law bindeth all to chooſe that which moſt tendeth to their own good, and the eſcape of evil; and to break this law is ſin to him that doth it, though

though the ſame thing be lawful to another. *e. g.* To marry againſt parents conſent, to an unmeet perſon, without neceſſity, and oblige ones ſelf to inſtruct and maintain a family, when one is unable for it, and many ſuch caſes, may make it a great ſin to marry. A common law, and a perſonal obligation, reſulting from another general law, much differ.

III. The error of them that ſay, By holineſs of children, *ver.* 14, is meant either legitimation only, or mere baptiſm, and not an intereſt according to their capacity, in the covenant of peculiarity, I have ſo far confuted, in my *Treatiſe of Infant Baptiſm*, that here I paſs it by.

IV. One excellent divine hath hence taken occaſion to ſpeak ſo much againſt changing any trade or calling, as affrighteth ſome from lawful changes, which do more good than hurt.

V. From *ver.* 37, many unjuſtly commend abſolute vows of cœlibate; which is to make a law to God, that he ſhall not bring them into neceſſity by any change, and to make ſnares and ſelf-binding laws for themſelves, as if they were their own rulers, when God hath made them work enough, and, for ought they know, may bring them under a neceſſity to marry.

VI. On the other ſide, by a blind oppoſition to this extreme, thouſands raſhly run into marriage, without conſidering the difficulties, cares, ſufferings, troubles, and temptations, that attend it: And being ſurprized unprepared, live accordingly in worldly cares, impatience, and diſcontent.

CHAP. VIII.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

1. As to your caſe about things offered to idols, they that, to defend their licentious practice herein, pretend to know more of their liberty than we do, muſt underſtand, that we have knowledge as well as they; and knowledge without charity is not an excellency to be boaſted of; it doth but puff men up with pride and ſelf-conceitedneſs: but charity is neceſſary to true edification.

2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

2. And this conceitedneſs of their great knowledge and wiſdom, proveth that they knew nothing at all as they ought. If they knew themſelves, or man, they would know the weakneſs of man's underſtanding, and how little they know. If they knew God, or any of his works, they would know their incomprehenſibleneſs. Indeed though we know *ſomewhat of God*, and his works, and word, we have no adequate knowledge of any thing in the world; we know not the whole of any thing, but ſome part of it. And to be ignorant of our ignorance, is a double ignorance. It is this falſe conceit, That men know more than indeed they know, which is the grand cauſe of all the pernicious errors of the world; And confident error is far more dangerous and hurtful than mere neſcience.

3. But if any man love God, the ſame is known of him.

3. But he that hath ſuch knowledge as habituateth his ſoul to the true love of God and holineſs, is one that God owneth and knoweth as his own, and attaineth the true end of knowledge: For our happineſs is better ſecured by God's loving beneficient knowledge of us, and all our concerns, than by our own wiſdom.

4. As concerning therefore the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

4 And as to the caſe of eating things offered to idols, we know, as well as theſe pretenders to great wiſdom, that idols are nothing but fictions of deceived men, and that there is no God but one.

5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many) 6. But to us *there is but* one God, the Father, of whom *are* all things, and we in him, and one Lord Jeſus Chriſt, by whom *are* all things, and we by him.

5, 6. For though the world hath feigned many deities, ſupreme and ſubordinate ones, as mediators; yet we know that there is but one God the Father, of whom all creatures have all their beings, and for and to whom we and all things are; and one Lord Jeſus Chriſt, by whom all things were at firſt created, and ordered, and by whom we

are redeemed, and who only is our mediator with this one God.

(Note, That this text, which the Arians greatly boast of, and mistake, as if it expresly confined the deity to the Father, as distinct from Christ, is variously expounded against them by two sorts of expositors. I. The ordinary exposition is, 1. That though there be but one God the Father, the same God is also the Son. 2. But (more probably) that in scripture *God the Father*, (as *Fundamentum Trinitatis*, as the schoolmen speak) is oft put for the deity, as such, comprehending the three persons. II. Theirs that hold three natures in Christ, *viz.* 1. The second person in the divine nature. 2. Unitively producing the first of creatures, a superangelical being, by whom he made all other creatures, and who appeared to the fathers of old. And, 3. The human nature assumed into personal union by the superangelical and divine. These say, that Christ is called [*One Lord, by whom are all things*] as in his first created superangelical nature, distinct from one God the Father, but not divided from him. (But, besides Peter Story, and some such of late, few have entertained this.)

7. Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak, is defiled.

7. But when every man knoweth not this, that an idol is nothing, but custom hath fixed in men the conceit of many subordinate demi-gods, to whom they think they owe some worship, some novices and corrupted professors of Christianity are not yet cured of these dangerous opinions, and really intend some honour to the idol; and their diseased souls will be more defiled, when they are herein encouraged by your example, and see you do the same outward act, though you do it not with the same opinion and intention.

(Note, Some expositors rather think that this is the sense; [Some know not that an idol is nothing, but think them real demons that are worshipped, and that eating things offered to them is real worship; and are tempted to it by fear to save themselves, and will be hardened and defiled by the encouragement of your example.] But this seemeth not so agreeable to the phrase.)

8. But meat commendeth us not to God: for neither if we eat are we the better; neither if we eat not, are we the worse.

8. It is not the mere eating or not eating the meat, that is any great matter, nor maketh one better and more acceptable to God, and another worse.

9. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

9. But take heed, though the eating of that meat, as such, be lawful, lest by outward symbolizing with idolaters, you seem to worship the idol, and so tempt others both to the mutual error and corporal sin, (against charity and piety, *viz.* the second commandment:) For weak unsettled persons are too easily seduced.

10. For if any man see thee which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols:

10. For though thou say, that thou dost not offer it to an idol, but eat it in that temple, to avoid danger, as a common meal; yet thy action will persuade the weak, that that is lawful, which so knowing a man doth seem by his own practice to approve.

11. And through thy knowledge shall the weak brother perish, for whom Christ died?

11. And whereas Christ died, rose, and revived, that he might be Lord of the dead and living, and hath a right of propriety unto all, having purchased for them a conditional gift of salvation, thou wilt now rob Christ of his right, and them of their salvation, by the abuse of thy pretended knowledge.

12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

12. Know therefore, that thus ensnaring the consciences of the weak by temptation, is not only uncharitable wrong to them, but sin and injury against the very blood and right of Christ.

13. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

13. I conclude then, That I do not make so light of another's sin, nor set so light by the soul of a weak brother, or by the blood and right of Christ, as for flesh, or any unnecessary thing, to abuse my liberty, when it will prove to them a dangerous temptation to sin. Though it be their culpable weakness

weakneſs that maketh them in ſuch danger, I will forbear fleſh as long as I live, if that conduce to ſave them from ſin, (unleſs God lay on me a neceſſity to do otherwiſe, and leave it no longer to my liberty as indifferent.) To prefer my liberty or commodity in the uſe of things otherwiſe lawful, before the ſaving of the ſoul, even of the erroneous, from ſin, is to deſpiſe both Chriſt and ſouls.

NOTE, O then what have thoſe papal church tyrants to anſwer for, that by their numerous, vain, yea, noxious canons, to ſhew their uſurped dominion over ſouls, will rather tempt men, and excommunicate Chriſtians, and burn them, and keep the Chriſtian world in ſcandalous pernicious ſtrife, than they will give men leave to deny obedience to their uſurpation in ſuch things? And how unlike Paul are they that ſay, They will not deny their own liberty or convenience in an unneceſſary humour or pleaſure, for any man, whoſe error or weakneſs is the cauſe of his offence or ſtumbling?

And many good Chriſtians miſtake this and ſuch texts, thinking that by *offending the weak*, is meant *diſpleaſing* them, and doing that which others take for ſin: When as by *offending*, is meant laying a ſtumbling-block, or cauſeleſs occaſioning or tempting men to ſin and ruin.

CHAP. IX.

AM I not an apoſtle? am I not free? have I not ſeen Jeſus Chriſt our Lord? are not you my work in the Lord?

1. It ſeems ſome among you object againſt me, 1. That I am no apoſtle. 2. That I get my living by tent-making. 3. That I am none of thoſe that knew Chriſt. 4. That my knowledge is lower than theirs. To all which I ſay, 1. That Chriſt made me an apoſtle by his miſſion. 2. That I may uſe my own liberty, either to live on the church, or on my labour, as is moſt for the furtherance of the goſpel. 3. That I have ſeen Chriſt from heaven, though not on earth. 4. That you are the fruit and ſeal of my miniſtry, which therefore is not to be queſtioned by you.

2. If I be not an apoſtle unto others, yet doubtleſs I am to you: for the ſeal of my apoſtleſhip are ye in the Lord.

2. You of all men ſhould not queſtion my apoſtleſhip, who were converted by it.

3. Mine anſwer to them that do examine me, is this, 4. Have we not power to eat and to drink? 5. Have we not power to lead about a ſiſter, a wife, as well as other apoſtles, and *as* the brethren of the Lord, and Cephas? 6. Or I only and Barnabas, have not we power to forbear working?

3, 4, 5, 6. And as to my labour, I anſwer, That I own my power to live on the church: And I that perſuade you to forbear the uſe of your liberty when it would do hurt, do go before you by my own example. I have right to be maintained by my hearers, and to put the church to the charge of a wife and family with me, as other apoſtles do. I and Barnabas have power to forbear working for our living.

7. Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

7. Soldiers are paid by thoſe who uſe them; and the huſbandman and ſhepherd live on the fruit of their labour: and ſo may I.

8. Say I theſe things as a man? or ſaith not the law the ſame alſo? 9. For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10. Or ſaith he it altogether for our ſakes? for our ſakes, no doubt, *this* is written: that he that ploweth ſhould plow in hope; and that he that threſheth in hope, ſhould be partaker of his hope.

8, 9, 10. Do I ſpeak this as a man pleading his own intereſt? Doth not God ſay it in his law, &c. And doth God make laws chiefly for the good of oxen, or for men? For men, no doubt, to encourage them by juſt expectations of the fruit of their own juſt labours.

11. If we have ſown unto you ſpiritual things, *is it* a great thing if we ſhall reap your carnal things?

11. The ſpiritual things which we ſowed with you are far greater than the carnal things which we may reap: And if you mantain others, you owe more to us.

12. If others be partakers of *this* power over you, *are* not we rather? Nevertheleſs, we have not uſed this power; but ſuffer all things, leſt

leſt we ſhould hinder the goſpel of Chriſt.

12. Yet have I not claimed or taken that which is my due, leſt it ſhould hinder the ſucceſs of my miniſtry.

13. Do ye not know that they which miniſter about holy things live *of the things* of the temple? and they which wait at the altar, are partakers with the altar?

13. You know that the Levites and prieſts live on the things that are offered in the temple and at the altar.

14. Even ſo hath the Lord ordained, that they which preach the goſpel, ſhould live of the goſpel.

14. So is it the Lord's own appointment (who ſaid, *The labourer is worthy of his hire*) that they who are called to preach the goſpel as a ſtated office; (and not only occaſionally) ſhould be maintained in and for that labour, and not be taken off by cares and worldly labour.

15. But I have uſed none of theſe things. Neither have I written theſe things, that it ſhould be ſo done unto me: for *it were* better for me to die, than that any man ſhould make my glorying void.

15. But as I have not made uſe of this my due, ſo I write not as expecting it: For I value my advantages for the goſpel as my glory, above my right, and above my life.

16. For though I preach the goſpel, I have nothing to glory of: for neceſſity is laid upon me; yea, woe is unto me, if I preach not the goſpel.

16. For my bare preaching would have nothing ſingular, to vindicate me from calumny, or extraordinarily further the ſucceſs of my labours: Even bad men preach, and I am under a command or law of Chriſt, which will puniſh me if I do not.

17. For if I do this thing willingly, I have a reward: but if againſt my will, a diſpenſation *of the goſpel* is committed unto me.

17. For if my preaching, and that without maintenance from you, be done willingly, God will reward me (who accepteth no unwilling ſervice:) But if I preach but for fear of puniſhment, and take not maintenance becauſe men will not give it, I do but a taſk impoſed on me, and forfeit my reward ſo far as I am unwilling.

18. What is my reward then? verily, that when I preach the goſpel, I may make the goſpel of Chriſt without charge, that I abuſe not my power in the goſpel.

18. What then is that qualification of my ſervice which God will ſpecially reward? Not the mere taſk of preaching; but that I ſo do it, as to devote all my own rights and intereſt to the great ends of the goſpel; and whatever I loſe or ſuffer by it, take that courſe which tendeth moſt to promote the deſirable ſucceſs.

19. For though I be free from all men, yet have I made myſelf ſervant unto all, that I might gain the more.

19. I am no man's ſlave or bond-man, to ſerve him againſt my will; but I am a voluntary ſervant to all men, in charity to ſave them, and in obedience to Chriſt.

20. And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law; that I might gain them that are under the law; 21. To them that are without law, as without law, (being not without law to God, but under the law to Chriſt) that I might gain them that are without law. 22. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.

20, 21, 22. To the Jews, and thoſe whoſe education and conſciences keep them under Moſes's law, I behaved myſelf by all lawful compliance and conformity to that law, that I might win them, (preſerving the truth of the goſpel, and my own and the Gentiles liberty.) When I converſe with the Gentiles that are not under the law of Moſes, and have no written law of God, as the Jews have, but only the law of nature, and mens laws, I fit myſelf and doctrine to their ſtate and capacity, to win them, not pleading the written law with them, as I do with the Jews: (though I am far from thinking or living as lawleſs; for I am under Chriſt's own government and law.) To the ſcrupulous ignorant ſort of Chriſtians, and thoſe that are yet unſettled, and liable to temptation, I behaved myſelf with all winning compliance and pleaſingneſs; knowing that ſtiff ſingularity, and affected or unneceſſary croſſneſs to others, is not the way to gain, but to alienate them. And though I know that all will not be won by ſuch compliance, yet I am made all things lawful to-

wards

wards all men, that by this my duty I may ſave ſome.

23. And this I do for the goſpel's ſake, that I might be partakers thereof with *you*.

23. All this I do, not as a man-pleaſing flatterer, for lucre or repute; but to promote the ends of the goſpel with you, that you and I may rejoice therein together.

24. Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

24. As it is not every one that runneth that wins the prize; ſo it is not every one that preacheth, or profeſſeth chriſtianity, that is accepted to ſalvation. Therefore ſo preach, and ſo live, as anſwereth your covenant and profeſſion, and as God hath promiſed to accept and reward.

25. And every man that ſtriveth for the maſtery, is temperate in all things: Now, they *do it* to obtain a corruptible crown, but we an incorruptible.

25. Even in ludicrous plays, races, combats, &c. Men prepare their bodies by abſtinence and ſtrict diet, and this but for a withering garland, applauſe, or prize: And ſhall not we do much more for the heavenly glory?

26. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air:

26. I therefore do not run in vain, as not knowing for what, or as by ſloth to loſe the prize; nor fight I as fencers, for mere ſhew and oſtentation.

27. But I keep under my body, and bring it into ſubjection: leſt that by any means when I have preached to others, I myſelf ſhould be a caſt away.

27. But my firſt work is about myſelf, to mortify and ſubdue all my fleſhly deſires, which ſtand againſt my duty, and to keep my body in conſtant ſubjection, leſt when by preaching I have won others, I ſhould as a carnal man be loſt and caſt away myſelf.

(And if you are true to the goſpel, and to your own ſouls, and would not prove ſelf-deceiving hypocrites, take you the ſame courſe, and devote all your intereſts to the ends of your profeſſion, and the ſaving of your ſouls, inſtead of pleading for and abuſing your real or pretended liberties to the tempting of others, and hindering their ſalvation, and boaſting of this pernicious folly, as the knowledge wherein you excel others).

ANNOTATIONS.

I. The darkneſs of this chapter comes from the uncertainty in matter of fact, what was the accuſation that was made by the envious proud teachers againſt Paul: 1. Whether it were that he laboured like a ſecular man, and lived not on the church. 2. Or, that he was a poor mechanic fellow, that at laſt muſt be caſt on their charge or charity. 3. Or, that he ſolicited them for contributions to the poor at Jeruſalem, or for others; and they ſuggeſted, that he partly meant himſelf. It were eaſier to expound many verſes, did we certainly know the caſe objected.

II. They that from *ver.* 16, 17, 18, gather a ſort of counſels which make no duty or ſin, and a ſtate of perfection which is no duty, utterly abuſe the text, which intimateth no ſuch thing; and are ſufficiently before confuted, on *Chap.* 7, about the caſe of marriage.

III. Though *Paul's becoming all things to all men*, condemn their humour that in converſe, congregations, opinions, practices, do proudly affect unneceſſary oddneſs, that they may ſeem wiſer and better than the reſt, and juſtify Auſtin's reſolution, to do as the church doth wherever he cometh, in all lawful things, to win men by approach, and not to alienate them by croſſneſs; yet it no way countenanceth them, who were temporizers, man-pleaſers, or for worldly ends, or an indifferency in religion, for want of judgment, or tender conſciences and true obedience to God, will conform themſelves to any ſin which mens laws or cuſtoms ſhall make needful to their carnal intereſt. And yet in things antecedently indifferent, law and cuſtom may weigh down lighter motives that are on the other ſide, but not weightier motives. True prudence here muſt hold the ſcales, and determine what is duty, and what is ſin.

CHAP. X.

MOREOVER, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; 2. And were all baptized unto Moſes in the cloud, and in the ſea; 3. And did all eat the ſame ſpiritual meat; 4. And did all drink the ſame ſpiritual drink:

drink: For they drank of that ſpiritual rock that followed them: and that rock was Chriſt).

1, 2, &c. And becauſe your boaſt of knowledge, and your ſcandalous uncharitable abuſe of your liberty, and inſulting therein, give me cauſe to be jealous of many among you, let me further remember you, That it is not your being baptized, and being partakers of outward privileges, and being eminent in the church, that will ſave you, if you live in ſin: For all the Iſraelites paſſed through the ſea, and were under the cloud, and ſo were typically baptized by covenant to Moſes's law; and they did all eat the paſſover, which was ſacramentally ſpiritual meat; and typically as our eucharift; and they all drank of miraculous rock-water oft in the wilderneſs, which rock and water were typically or ſpiritually Chriſt and his ſacramental blood.

5. But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs.

5. And yet with many, yea moſt of them, God was ſo offended by their ſin, that he overthrew them in the wilderneſs.

6. Now theſe things were our examples to the intent that we ſhould not luſt after evil things, as they alſo luſted.

6. Now theſe were admoniſhing types to us, and written to warn us, that we luſt not after forbidden gratifying of the fleſh, as they did: (If they are accuſed as luſting in the wilderneſs for fleſh, when they had only manna for forty years, what exceſs of luſt is it in them that take it for their liberty and wiſdom to ſerve their fleſh and appetite, to the ſcandal of others by their ill example.)

7. Neither be ye idolaters, as *were* ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play.

7. And take warning by them, and do not partake of idols feaſts, and make a ſport of that which God is jealous in.

8. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.

8. And take warning by their deſtruction, *Numb.* 25. 1, 2, 3, to avoid fornication, which ſome of you make light of.

9. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.

9. And be warned by their plagues, that you make not your fleſhly luſts, and your impatience of ſufferings, to be the law and meaſure of your expectations from God, as if he muſt needs do what your fleſh would have him, and allow you to do what you deſire.

10. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

10. And let not the life of ſelf-denial, and ſufferings in the fleſh which Chriſt calls you to, provoke you to murmur and be impatient under the croſs, or weary of chriſtianity, leſt you be deſtroyed by the executioners of God's juſtice, as they were by the plague.

11. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come.

11. The hiſtory of them, and their ſins and puniſhments, are written for the uſe of all following generations, even for us that live in the laſt age of the world, to warn us to avoid the like.

12. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.

12. Therefore inſtead of ſelf-conceitedneſs and ſelf-confidence, let even thoſe that think beſt of themſelves for wiſdom and ſtability, take heed leſt they fall to ſin and miſery.

13. There hath no temptation taken you, but ſuch as is common to man: but God *is* faithful, who will not ſuffer you to be tempted above that ye are able: but will with the temptation alſo make a way to eſcape, that ye may be able to bear *it*.

13. There hath yet no tempting trial befallen you, but ſuch as men in your ſtate of humanity ordinarily undergo; ſo that your ſufferings have been no juſtification of any ſelf-ſaving compliance with idolaters: And you have no cauſe to diſtruſt God for the time to come; for he is faithful, and will not let your trials be intolerable, but with the trial will ſhew you a ſafe paſſage out of it at laſt, that by the foreſight of that, and the brevity, you may be ſafe to undergo it.

14. Wherefore my dearly beloved, flee from idolatry. 15. I ſpeak as to wiſe men: judge ye what I ſay.

14, 15. As

14, 15. As you plead for wiſdom, I will ſuppoſe I ſpeak to men of wiſdom, who can judge of reaſon; and I offer the reaſon of my exhortation to your wiſeſt judgment.

16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

16. Is not our communion in the Lord's ſupper, in wine and bread bleſſed, a common reception ſacramentally of the blood and the body of Chriſt? Do we not join in a profeſſed reception of theſe, communicated to us by Chriſt?

17. For we being many are one bread, and one body: for we are all partakers of that one bread.

17. For we that are many perſons, are one church or body of Chriſt, by covenant union with him the bread of life, of whom we all ſacramentally and profeſſedly partake; as many grains of corn make one loaf, and many members one body.

18. Behold Iſrael after the fleſh: are not they which eat of the ſacrifices partakers of the altar?

18. Do not they that eat of the ſacrifices of the Jews, thereby profeſs worſhip to the God they ſacrifice to?

19. What ſay I then? that the idol is any thing, or that which is offered in ſacrifice to idols is any thing? 20. But *I ſay*, that the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have fellowſhip with devils.

19, 20. And now do not we know as well as others, that an idol or image is nothing, (but wood, ſtone, gold, &c.) and that the meat that is offered them is not in itſelf at all changed from what it was? But I ſay, that it is devils that ſeduce the heathens to this idolatry, and devils whom they thereby obey, and devils whom they worſhip, as ſuppoſed demi-gods, there repreſented; and conſequentially, devils with whom they have this federal communion. And I would not have you Chriſtians to be ſubjects and communicants with devils.

21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

21. Think not that you may do both: You cannot lawfully, acceptably, or effectually, ſacramentally and federally, communicate in the blood and body of Chriſt, or receive that ſacred cup and bread, and be made members of him and his church, and alſo communicate in the federal ſacrifices to devils; no, not with your bodies, though you never ſo much deſpiſe them in your hearts.

22. Do we provoke the Lord to jealouſy? are we ſtronger than he?

22. Shall we provoke God by that which in the ſecond commandment, and often, he hath told us, he will be a jealous avenger of? Are we ſtrong enough to overcome him, or to bear the wrath of the Almighty?

23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

23. As I am from under Moſes's law, and not bound by it, as ſuch; ſo alſo I know that all meats are in themſelves now clean, and lawful to me: But lawful things may be uſed contrary to the will of God, the ends of Chriſtianity, and the edification of others; and the law of Chriſt forbiddeth us ſo to uſe them.

24. Let no man ſeek his own: but every man another's wealth.

24. We are bound by Chriſt to love others as ourſelves, and therefore not to prefer our own ſmall and bodily intereſt or ſafety, before the ſpiritual, greater good of others; nor to do only what we think beſt for ourſelves, but alſo what is beſt for others, (eſpecially for the church of Chriſt).

25. Whatſoever is ſold in the ſhambles, that eat, aſking no queſtion for conſcience ſake. 26. For the earth *is* the Lord's, and the fulneſs thereof.

25. If it be ſold in the ſhambles, it is common food to you; your conſciences need not aſk whether it be unclean, or whether it was ever offered to any idol. 26. God that is the Lord of all the earth, hath allowed us all that is fit for food.

27. If any of them that believe not, bid you *to a feaſt*, and ye be diſpoſed to go; whatſoever is ſet before you, eat, aſking no queſtion for conſcience ſake.

27. As it is not unlawful when invited, to go to a feaſt to unbelievers; ſo, when you ſee cauſe to go, eat what is ſet before you, and queſtion not the lawfulneſs of it yourſelves.

28. But if any man ſay unto you,

This is offered in ſacrifice unto idols, eat not, for his ſake that ſhewed it, and for conſcience ſake. For the earth *is* the Lord's, and the fulneſs thereof.

28. But if any man ſay, This is part of the meat that was in idol-ſacrifice, eat not of it, for his ſake that told thee ſo, leſt thou tempt him to venture on idol-ſacrifices; and for conſcience ſake, that thou uncharitably ſeduce not his conſcience. God hath allowed thee lawful meats enough; thou needeſt not eat to others hurt.

29. Conſcience I ſay, not thine own, but of the others: for why is my liberty judged of another man's conſcience?

29. When I ſay conſcience, I mean, that you wrong not another's conſcience. I mean not that this meat is unlawful to you, had you not been told it was offered to idols, or had eaten it privately, where no one was hurt by it: For another man's conſcience is not my guide, nor makes lawful food unlawful to me. But uncharitableneſs, and hurtfulneſs to others, (as well as corporal idolatry) I muſt make conſcience to avoid myſelf, as againſt the great commands of Chriſt.

30. For, if I by grace be a partaker, why am I evil ſpoken of for that for which I give thanks?

30. For if I neither ſeem to worſhip the idol myſelf, nor hurt another, but with thankſgiving eat what is ſet before me at a common feaſt, though another expect that I ſhould enquire whether it was not an idol's ſacrifice, I ſin not, nor ought he to ſpeak evil of me as a ſinner.

31. Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.

31. Therefore, as in all that you do, ſo in theſe things, where God hath made no particular, common, determining law, the intereſt of our great end, the glory of God, muſt be our common and moſt obliging law; neither eat, nor drink, nor do any thing againſt the glory of God, and your religion, and the good of others, in which God is glorified. Yea, do nothing but what, as ſome means, hath its tendency to his glory; nothing that is either hurtful or vain.

32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

32. Avoid all unneceſſary things, which will be a ſtumbling or hurtful temptation, to Jews or heathens, or the church of God, or any members of it.

(So dangerouſly are abundance of religious perſons miſtaken, that ſcruple not offending or hardening the ungodly by ſour contempt, and cauſeleſs ſingularity, and that take diſpleaſing miſtaken cenſorious chriſtians to be the offence here meant, when pleaſing them by ſeeming to own their miſtakes (as Peter did, *Gal.* 2. by his ſeparation) is a uſual hurtful way of ſcandalizing them.)

33. Even as I pleaſe all men in all things, not ſeeking mine own profit, but the *profit* of many, that they may be ſaved.

33. Imitate me in this, who in things which God hath left undetermined to my power, do chooſe that part which pleaſeth other men, ſo far as is for their profit, and do not humour or pleaſe my own ſelf-will for any carnal intereſt of my own, but do that which tendeth to the good of moſt, even their ſalvation.

NOTE, O happy had it been with the Chriſtian world, if the biſhops had been of Paul's mind, and had not choſen to ſilence, baniſh, burn, and murder thouſands of God's faithful ſervants, for not humouring their wills, and obeying unneceſſary canons, impoſed by papal uſurpation.

CHAP. XI.

BE ye followers of me, even as I alſo *am* of Chriſt.

1. In all this ſelf-denial which I tell you I have uſed, I follow Chriſt, who denied his very life for us. Therefore follow me, as I follow Chriſt.

2. Now I praiſe you, brethren, that you remember me in all things, and keep the ordinances, as I delivered *them* to you.

2. It is your praiſe (as well as your duty and ſafety) that you remember what doctrine and orders we apoſtles of Chriſt at firſt delivered to you, and keep that which then we taught you.

3. But I would have you know, that the head of every man is Chriſt; and the head of the woman, *is* the man; and the head of Chriſt, *is* God.

3. And now to your caſe about church order, I firſt remember you, that the due ſubordination of perſons muſt be kept: Chriſt is the head of all men, high and low; and the man is the head of the woman, who therefore muſt ſhew ſubjection; and God is the head of Chriſt, as man and mediator.

4. Every

4. Every man praying or propheſying, having *his* head covered, diſhonoureth his head.

4. It being the cuſtom then to cover the faces of thoſe that were put to any great ſhame, a man that ſhall vail his head and face, doth thereby take reproach unto himſelf.

5. But every woman that prayeth, or propheſieth with *her* head uncovered, diſhonoureth her head: for that is even all one as if ſhe were ſhaven.

5. But for a woman to be uncovered in the aſſembly at public worſhip, prayer, or propheſying, is a diſhonour to her, as contrary to the ſign of ſubjection which is her duty.

NOTE, That the woman is ſaid to pray or propheſy, that joineth with the church therein.

As cuſtom maketh it a ſhame to her to be ſhaven, ſo alſo to be unvailed.

NOTE, That this was a changeable cuſtom, and is contrary now with us.

6. For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

6. The cuſtom of long hair as a kind of covering, pleads alſo for the cuſtom of vailing.

7. For a man indeed ought not to cover *his* head, for as much as he is the image and glory of God: but the woman is the glory of the man.

7. The man's face is uſed well to be uncovered, as being made firſt in the image of God, and ſo a beam of his ſplendour: But the woman made out of man, is ſubject to him and his ſplendour.

8. For the man is not of the woman: but the woman of the man.

8. For at the creation, the man was firſt made, and the woman was made out of the man.

9. Neither was the man created for the woman: but the woman for the man.

9. And ſo God made the woman after, to be a meet help for the man; and not the woman firſt, and then the man, as a helper to her: (Though they muſt now be mutual helpers.)

10. For this cauſe ought the woman to have power on *her* head, becauſe of the angels.

10. Therefore the woman ought to be vailed, to ſignify her ſubjection to the power of man, yea, and eſpecially her reverence to the miniſters of God, (and perhaps of the angels that are ſpectators of the church aſſemblies: Doctrinally both are true; though which is here meant, cannot be proved.)

11. Nevertheleſs, neither is the man without the woman, neither the woman without the man in the Lord.

11. Yet men have no being but by women, nor without men do women exiſt or propagate; and this is by the ordination of the Lord.

12. For as the woman *is* of the man, even ſo *is* the man alſo by the woman: but all things of God.

12. For as at the firſt creation, the woman was taken out of the man, ſo in generation the man is of the woman, and all things are of God.

13. Judge in yourſelves: is it comely that a woman pray unto God uncovered?

13. The ſignification of being uncovered, being by cuſtom a note of ſuperiority, judge in yourſelves whether ſuch be decent for a woman at the church's prayers.

14. Doth not even nature itſelf teach you, that if a man have long hair, it is a ſhame unto him?

14 And when common cuſtom hath made the wearing of hair at length the note of the female ſex, doth not nature itſelf tell you, that it is a ſhame for a man to be ſo like a woman? (when God forbiddeth us ſo much as to be clothed as women, to confound the ſexes, which muſt needs be viſibly diſtinguiſhed.)

15. But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

15. But uſe tells us, that for women to let their hair grow out at length, is a ſignification of modeſty, as a kind of covering, and ſo is decent to them.

16. But if any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.

16. But if any will contentiouſly diſpute againſt what I ſay, though I would make no greater a matter of ſuch things than the nature of them requireth, let this anſwer ſuffice to reſolve ſober minds: The cuſtom of all the churches is againſt womens being

uncovered, as an unſeemly thing; and you ſhould not eaſily be different from all the churches, in a matter which depends on the ſignification of an action, which uſe and common opinion muſt interpret. We, that muſt be as concordant as we can, muſt not affect diſſimilitude.

17. Now in this that I declare *unto you*, I praiſe *you* not, that you come together, not for the better, but for the worſe.

17. But about your church aſſemblies I have a greater matter, of which I muſt blame you; that you come together for holy communion, not as you ought, but in ſinful ſort.

18. For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it.

18. For firſt, when you come together in one church, to profeſs union and communion, as members of one body in holy love, I hear credibly, that you even there ſhew your diviſions, and are of diſſenting minds, and parties, and practices.

19. For there muſt be alſo hereſies among you, that they which are approved, may be made manifeſt among you.

19. For God will permit hereſies, or ſects and diviſions, to riſe among you, to try you, that it may be ſeen who are ſound, well ſettled, approved Chriſtians, (when the chaff flieth away.)

20. When ye come together therefore into one place, *this* is not to eat the Lord's ſupper. 21. For in eating every one taketh before *other*, his own ſupper: and one is hungry, and another is drunken.

20, 21. When you meet in one place, as a church, to profeſs unity in Chriſt, it is not like the ſupper of the Lord, which is a holy feaſt of ſacramental unity, where all had the ſame food, and the ſame ſacramental body and blood of Chriſt: For you firſt bring to the church every one his own ſupper for himſelf, inſtead of a common feaſt of love, and the rich eat and drink to the full, and the poor are hungry.

22. What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe *you* not.

22. If you muſt differ according to your riches, do it in your own houſes, and pretend not a holy love feaſt in ſuch diſparities; and abuſe not church aſſemblies and feaſts, by your fulneſs, and uncharitable propriety; and ſhame not the poor, that ſhould be feaſted with you. This is a practice worthy to be blamed in you.

23. For I have received of the Lord, that which I alſo delivered unto you, That the Lord Jeſus, the *ſame* night in which he was betrayed, took bread: 24. And when he had given thanks, he brake *it*, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

23, 24. For I have not taught you of my own invention the doctrine of the ſacrament, but I received it from Chriſt (partly by them that were preſent, and partly by his inſpiration,) to wit, that the ſame night in which he was, &c.

Note, 1. It was bread that he took, it was bread which he brake, after thankſgiving or benediction, it was bread which he gave them.

2. Yet it was his body which he gave them, ſacramentally and relatively: As the ſame thing which is materially gold and ſilver, may *formally* be the king's coin, and current money, or a badge of honour, or the king's image, &c.

3. That Chriſt gave it them together plurally, and bid them take it as perſonal appliers, each to himſelf.

4. That it is his will and inſtitution that this uſe ſhould be continued to the church, in commemoration of his ſacrificed body and blood.

25. After the ſame manner alſo *he took* the cup, when he ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

25. So alſo he took the cup after ſupper, ſaying, The wine in this cup is by ſacramental ſignification, my blood, as it purchaſeth (as a ſacrifice) and ſealeth the new covenant or ſtatute: Uſe it thus frequently in your holy communion, in remembrance of my bloodſhed.

26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.

26. For by the frequent uſe of this bread and cup, ye are to repreſent and declare the ſacrificing of Chriſt for our ſins, till he come in glory.

27. Wherefore,

27. Wherefore, whoſoever ſhall eat this bread, and drink *this* cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

27. And it being ſo ſacred an inſtitution, for ſo high a uſe, whoever ſhall profane it, and uſe it but as common food, or contrary to the holy ends of it, which is the ſignification of God's love to us by the ſacrifice of Chriſt for our ſins, and our ſignification and covenant of love and union with him and one another, he partaketh in guilt with them that deſpiſe and crucify him.

28. But let a man examine himſelf, and ſo let him eat of *that* bread, and drink of *that* cup.

28. But let men try and examine themſelves, whether their hearts and practice do anſwer the neceſſary ends of this holy inſtitution, [coming to it as reverent partakers of the ſacramental or repreſentative ſacrificed body and blood of Chriſt, in the penitent and believing ſenſe of their ſin, and need of a Saviour, and of his pardoning and healing grace: truſting the hopes of their ſalvation on him, and ſincerely renewing their ſelf-dedication to him, and covenant of new obedience to him, in love and unity with his church, even all ſincere believers] and ſo let them comfortably herein communicate.

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

29. For he that eateth and drinketh otherwiſe than thus, that is profanely, and not to the ends of the inſtitution, doth but draw judgment on himſelf, inſtead of grace.

30. For this cauſe many *are* weak and ſickly among you, and many ſleep.

30. For this very ſin of profaning the holy ordinance, God hath inflicted on many of you weakneſs and ſickneſs, and death, on ſome. (For God uſeth paternal caſtigation, juſtice, and puniſhments, even on his family.)

31. For if we would judge ourſelves, we ſhould not be judged.

31. And if we would examine and judge ourſelves, and ſo come to this feaſt as true penitent believers, with a right intent, and holy reverence, we ſhould eſcape ſuch caſtigatory penalties, and the judgment of God.

32. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.

32. But theſe judgments of God on his family are not by deſtructive revenge, but fatherly chaſtiſements, to bring us to repentance, that we may not be condemned with the unholy world.

33. Wherefore my brethren, when ye come together to eat, tarry one for another.

33. Wherefore, as brethren, do all in that impartial unity and love, as anſwereth your profeſſion and Chriſt's inſtitution, and not in ſelfiſhneſs, diviſion, or profaneneſs.

34. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

34. Let the hungry eat at home, and not diſorder the ſacred communion, and uſe it carnally, or as a common feaſt, and that with uncharitable inequality; leſt your profanation of ſo holy a thing bring down God's judgments on you. As for other points of church order, I will determine them when I come.

ANNOTATIONS.

I. As to the cuſtom of men and womens covering and hair, mentioned *ver.* 13, 14, &c.

1. It is certain, that the ſignificancy is the thing that muſt decide the caſe; and that as words, ſo this action is an arbitrary ſign, and depends upon the cuſtom and opinion of the country as the expoſitor: and that with us, where mens being uncovered ſignifieth reverence and ſubmiſſion to a ſuperior, the caſe quite differeth from that of the Corinthians.

2. And yet the cuſtom is ſo common in moſt nations for women to wear their hair at full length, and men to cut it, that it ſeems there is ſomewhat in nature that tendeth to this difference, (as there is in kneeling and proſtration, to ſhew humiliation and ſubmiſſion:) and to confound the difference of ſexes in habits, is a great ſin, tending to debauchery, and to hide unclean and beaſtly converſation. And therefore though a man may in ſuch things, of themſelves indifferent, do as the worſt do in an undecent faſhion, to avoid ſome great evil, (as among thieves or perſecutors to eſcape unknown; as one may wear womans' clothes to eſcape from unjuſt impriſonment, or death:) yet ſober godly perſons ſhould not without ſuch neceſſity imitate the faſhions, which are the enſigns of pride, debauchery, or any ſinful ſelf-diſtinguiſhing ſort of men or women. Apply this to our caſe

of

of mens wearing great periwigs, and that of womens hair, who ſell it for that uſe; and to the faſhion of womens naked breaſts, and gowns with long ſuperfluous trains, while the poor want neceſſary clothing, &c. What would Paul have ſaid, if any of theſe had been then the caſe?

II. It is a moſt doleful caſe, that Satan hath prevailed to turn this ſacred inſtitution of Chriſt's ſupper into the matter of bloody contention with ſome, and of uncomfortable diſtracting ſcruples and fears with others; when as Chriſt ordained it to be the firm bond of conſtant love and unity, and the great comfort of the ſouls of penitent believers.

1. On one ſide, by over-doing in the dogmatical and ceremonious part, it is turned into the monſters of tranſubſtantiation, the prieſts communing alone while the people look on, a half ſacrament without the cup, a Latin maſs not underſtood, a real ſacrifice offered for the dead, inſtead of a repreſentative commemorative ſacrifice; the adoration of bread as God, ſuppoſed to be no bread, but the body of God indeed, &c. And it is made an engine to rack mens conſciences, and tear the church, by excommunicating all that dare not conform to all the dreſſes which uſurping domination hath painted this ſacrament withal: And the blood of Chriſt's faithful ſervants is ſhed, for not following all theſe opinions and antic ceremonies that the ſacrifice of Chriſt's body and blood is abuſed by: So that, alas! how many churches are torn, and perſecute one another, for not uſing this ſacrament of love and communion according to thoſe devices of men, which Peter or Paul never uſed or approved?

2. On the other ſide, many godly perſons, quite miſunderſtanding the words of Paul, about [*unworthy receiving*], come with ſuch an exceſs of reverence and fear, leſt they eat and drink their own damnation, that either they ſeldom venture to communicate, (which the old Chriſtians did oftner than every Lord's day) or elſe they are more terrified far, than comforted: And looking that God ſhould ſuddenly comfort them in the very act of receiving, while they fight againſt their own comforts by miſtakes and unbelieving fears, when they feel not their expectation anſwered, they are ready to deſpair, as having received unworthily. And ſhould they do ſo by prayer and hearing, what a torment and ſlavery would they make of religion, by their error?

3. And yet the ignorant and ungodly, who truly receive unworthily, can from the bare doing of the outward act, ſteal to themſelves that deceitful comfort by which they are emboldened to go on in ſin, ſuppoſing that now God pardoneth all. Thus Satan hath turned Chriſt's ſacred ordinance againſt himſelf, and the peace of the church, and the comfort of ſome, and the reformation of others; and carrieth on theſe moſt horrid depravations with ſuch odious ſucceſs, that without wonders of gracious providence, there appeareth no probability of deliverance from theſe heavy effects of ſacrament-diſtraction.

CHAP. XII.

NOW concerning ſpiritual *gifts*, brethren, I would not have you ignorant. 2. Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led.

1, 2. As to your caſe of diſcerning ſpirit and ſpiritual gifts, it is of great importance that you ſhould not be ignorant, leſt you ſhould take evil ſpirits for the ſpirit of God, or not diſtinguiſh the various gifts of God's own ſpirit in believers: In your heathen ſtate you were carried away with idol oracles and worſhip.

3. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed: and *that* no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.

3. Firſt, in general you may be ſure, that none of theſe idol Oracles or blaſphemers that ſpeak againſt Chriſt, and anathematize him, as infidels do, do ſpeak by the ſpirit of God. (For God's ſpirit bore uncontroulable witneſs to Chriſt, by prophecies, reſurrection, miracles, and holineſs). And on the contrary ſide, he that believeth and confeſſeth that Jeſus is the Lord, the true ſon of God and our mediator, hath ſurely learnt this of the holy Ghoſt, his outward teſtimony in the foreſaid evidence, and his inward teaching. (For do but truly believe the truth of Chriſt himſelf, and the truth of all his doctrine will undeniably follow).

4. Now there are diverſities of gifts, but the ſame Spirit. 5. And there are differences of adminiſtrations, but the ſame Lord. 6. And there are diverſities of operations, but it is the ſame God, which worketh all in all.

4, 5, 6. And as gifts are aſcribed to the Holy Ghoſt, and adminiſtration to the Son, and operations to the Father Almighty; ſo in all theſe there is great diverſities, both of kinds and of degrees.

7. But

7. But the manifeſtation of the Spirit is given to every man to profit withal.

7. But all the gifts of the ſpirit are given for the churches edification, or to do good with. (Though ſome of them are found in unholy men, who periſh in their ſin).

8. For to one is given by the Spirit, the word of wiſdom; to another the word of knowledge by the ſame Spirit;

8. The ſame ſpirit maketh one eminently wiſe and prudent in applying ſacred truth to the caſe of the hearers: and it giveth another an eminent knowledge of ſacred myſteries.

9. To another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit;

9. Another he maketh eminently ſtrong in faith, for extraordinary effects; and another hath the gift of miraculous healing of the ſick, (when the ſpirit will have it done).

10. To another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another *divers* kinds of tongues: to another the interpretation of tongues.

10. To another, other ſorts of powerful miracles: to another, to ſpeak by immediate inſpiration, either predictions, or powerful explications and applications of God's word; to another, a quick and ſure diſcerning whether men pretending to the ſpirit ſpeak from God, or not; to another, the ſpeaking of divers languages; to another, the interpretation of thoſe languages to them that underſtand them not.

11. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

11. And though theſe are very various, and greatly difference man from man, yet it is the ſame ſpirit that worketh them all, diverſifying as he freely and wiſely pleaſeth.

12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: ſo alſo *is* Chriſt.

12. For here *one* and *many* well conſiſt: As the natural body is but one body, but made of many members, differing in number, excellency, and office; ſo is Chriſt and his church.

13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

13. For as ſacramentally all viſible members are baptized into one univerſal church of profeſſed Chriſtians, and drink the cup of holy union and communion in the Lord's ſupper; ſo all true, living, ſaved members are baptized by one ſpirit into one univerſal church of true ſpiritual Chriſtians, and drink the true uniting ſpirit of communion.

14. For the body is not one member, but many. 15. If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body; is it therefore not of the body? 16. And if the ear ſhall ſay, Becauſe I am not the eye, I am not of the body; is it therefore not of the body? 17. If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the ſmelling?

14, 15, 16, 17. The body is not one member as to number, kind, or office; but many united: And ſo in Chriſt's body the church: If a miſtaken Chriſtian himſelf ſhould ſay, Becauſe I am low in place, grace of gifts, I am none of the church; this will not prove or make him none; Much leſs, if others, by falſe cenſure or church-tyranny, ſay he is none, or excommunicate him for diſſenting from their vain appendages or opinions. If all were of one office, ſtature, complexion, or degree of grace or knowledge, who would be rulers, and who ſubjects? who teachers, and who learners? How many offices of piety and charity would be unperformed? God hath not a church on earth where all members are ſo wiſe, as beſides the eſſentials of chriſtianity, to know all the integrals; much leſs, to know the numerous little accidents of forms and ceremonies, and all that is really or pretendedly indifferent and lawful (which domineerers can invent) to be ſo indeed, and ſo to be all united in ſuch things indifferent.

18. But now hath God ſet the members, every one of them in the body, as it hath pleaſed him. 19. And if they were all one member, where *were* the body? 20. But now *are they* many members, yet but one body.

18, 19, 20. But as the wiſe creator in nature,

nature, ſo as our redeemer, governor, and regenerator by grace, God hath choſen great diverſity of members, as to office and gifts: and he himſelf, as it pleaſed him, hath ſet them in his church. (And who are they that preſume againſt him, to cenſure or caſt out the meaneſt of ſuch?) Were they all numerically, or in office, or degree of knowledge and grace, but one, or equal, the church would not be ſuch a thing as God hath made it. But now God, that freely delighteth in the variety of his works, hath made it one body of Chriſt, compoſed of variety of members.

21. And the eye cannot ſay unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

21. As the principal members of the body need the leſs principal; ſo the rulers, paſtors, and wiſeſt members of the church, need even thoſe weak and inferior Chriſtians, whom ſurly cenſurers, and proud or contentious uſurpers, will caſt out.

22. Nay, much more thoſe members of the body which ſeem to be more feeble, are neceſſary.

22. Yea, the parts which are leaſt honoured, and feeble, have a peculiar neceſſary office, which none of the reſt is able to perform or ſupply.

23. And thoſe *members* of the body, which we think to be leſs honourable, upon theſe we beſtow more abundant honour, and our uncomely *parts* have more abundant comelineſs.

23. And thoſe parts which we account ſhameful, we moſt carefully clothe and cover, to hide either deformity or ſhame, (and do not reproach, neglect, or caſt away).

24. For our comely *parts* have no need; but God hath tempered the body together, having given more abundant honour to that *part* which lacked: 25. That there ſhould be no ſchiſm in the body; but *that* the members ſhould have the ſame care one for another.

24, 25. Our comely parts need not our care to adorn and cover them from ſhame? but God hath ſo contempered the parts, that we ſhould more care to ſecure from diſhonour the parts that need our care; that unity and love of the whole ſhould cauſe ſuch love and care for every part, that the parts ſhould not envy, or ſtrive againſt, or cut off, or divide, from one another.

NOTE, 1. O how clean contrary to this are the tearing canons and cruelties that cut off all members that think any of their needleſs impoſitions unlawful?

2. And here Paul tells us the true cauſe of ſchiſm: Not weakneſs of chriſtians, but the butchery of that clergy that cut off the weak, when they ſhould carefully hide their diſhonour in love; and that revile them whom they ſhould love as themſelves.

26. And whether one member ſuffer, all the members ſuffer with it: or one member be honoured, all the members rejoice with it.

26. As all the body condoleth or rejoiceth with the pain or welfare of every member, even the weakeſt; ſo is it with the living members of Chriſt.

NOTE, Therefore they are but hypocrites, like wooden legs, that have no ſuch ſenſe, and traiterous enemies of Chriſt, that hate, and reproach, and deſtroy his true members.

27. Now ye are the body of Chriſt, and members in particular.

27. Thus muſt it be with you, that are the ſeveral members of Chriſt's church.

28. And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diverſities of tongues.

28. And God hath ſet in his church diverſity and diſparity, both in qualifying gifts and offices: As, in the firſt place, are apoſtles, ſent immediately by Chriſt, to be the chief witneſſes and recorders of his works and words. Next them, prophets, immediately inſpired to reveal his will: And next them, ſettled teachers of his recorded word: And then, workers of miracles, for convincing infidels, and confirming believers: Then, extraordinary gifts of healing; and eminent helpers of the churches by charity and ſpecial care, eſpecially for miniſters and the poor; and governments to arbitrate differences, and keep order; and languages, to ſpread and confirm the word.

29. *Are* all apoſtles? *are* all prophets? *are* all teachers? *are* all workers of miracles? 30. Have all the gifts of healing? do all ſpeak with tongues? do all interpret? 31. But covet earneſtly the beſt gifts:

29, 30, 31. None of all theſe gifts or offices are common to all. But deſire moſt that which is beſt and moſt edifying.

NOTE, That even apoſtles are but chief members,

members, and Peter himſelf not the head, but one of them.

31. And yet ſhew I unto you a more excellent way.

31. Yet true Chriſtian love excelleth all theſe gifts and offices.

CHAP. XIII.

THOUGH I ſpeak with the tongues of men and of angels, and have not charity, I am become *as* ſounding braſs, or a tinkling cymbal.

1. Leſt you ſhould too much truſt to any of theſe forementioned gifts, which Chriſt giveth to ſome that periſh, you muſt know, that the true divine nature, proper to ſaints, conſiſteth in charity, (which is the predominant love of God, and of ſaints as ſaints, and men as men, as God is in them, and ſerved by them). And if I be without this, could I preach, diſcourſe, and pray in better language and oratory than any mortal man, even as well as angels, what were this voice to God, that is a ſpirit, and looketh to the heart, but even as the tinkling of a muſical inſtrument?

2. And though I have *the gift of* prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing.

2. And though I could ſpeak by inſpiration (as Balaam did) of things preſent or things to come, and could underſtand all the deep and difficult points in God's word and works, and were the moſt excellent philoſopher, and could truly open all the principles and compoſitions in nature; and though I could believe even to the production of the moſt miraculous effects, and yet have not this predominant love of God, and of Saints, and of men, as to God's acceptance, and my own ſalvation, I am as a mere nothing: None of theſe ſhadows will do my work.

3. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

3. And though I give all that I have to the poor, either to be well ſpoken of, or through fear of hell, or a conceit of obliging God by merit, or out of mere natural pity, or any other cauſe, which includeth not love, it will not profit me to ſalvation. Yea, if for theſe lower ends I ſhould forſake life itſelf, without the predominant love of God and man, it would be as nothing to me.

4. Charity ſuffereth long, *and* is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up.

4. Love is kind, inclining to do good, and is patient, and can bear much wrong from others, (as ſelf-love maketh us bear much more from ourſelves.) Love envieth not the reputation, applauſe, precedency, or profit, of others. Love doth not vaunt and lift up a man's ſelf in his own eſteem, or deſire to be lifted up by others, above our worth and place, but in honour preferreth others.

5. Doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil,

5. Love doth not break out into injurious reflections, or paſſions, or uncomely deportment towards others: It is not ſelfiſh, and ſeeketh not our own inordinately, to the injury, neglect, or greater hurt, of others: Is not provoked to any uncharitable thought, word, or deed, by ſmall injuries or occaſions, but beareth, forbeareth, and forgiveth; and doth not think evil of any groundleſly, or till conſtrained, nor deſign evil or hurt againſt any unneceſſarily or unjuſtly.

6. Rejoiceth not in iniquity, but rejoiceth in the truth:

6. It doth not rejoice in the ſins that others commit, nor in the wrongs they undergo, nor themſelves to do unjuſtly againſt any, or to be proſperous therein againſt them.

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

7. It doth by others as we feel we do by ourſelves; that is, it beareth with the faults of men ſo far as is not againſt their own or others good: It is inclined to believe the beſt of all men, till evidence conſtrain us to know the worſt, (not neglecting ſuch cautelous ſuſpicion, as may ſave us from raſh and fooliſh truſt). It ſtill hopeth well of others, as far as there is any ground of hope: It endureth hurt and wrong from others, when it is for their own or others greater good.

8. Charity never faileth: but whether *there be* prophecies, they ſhall fail; whether *there be* tongues, they ſhall ceaſe; whether *there be* knowledge, it ſhall vaniſh away.

8. Holy love is an everlaſting quality and employment, and ſhall not ceaſe, but

be perfected at death, and in heaven: But propheſying, languages, ſciences, and all the artificial and imperfect ſort of knowledge which now we have, ſhall ceaſe, as uſeleſs there.

9. For we know in part, and we propheſy in part. 10. But when that which is perfect is come, then that which is in part ſhall be done away.

9, 10. For here the manner of our knowing in the body is imperfect, and the meaſure is all inadequate: we know nothing wholly, but ſome part of things: and ſo we ſpeak, even in propheſying and preaching: But perfection will end all this imperfection.

11. When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child: but when I became a man, I put away childiſh things.

11. As manhood, and increaſe of wit and experience, change the childiſh ſpeech, underſtanding, and thoughts, into that which is true and more perfect; ſo much more will the life to come do.

12. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known.

12. For our knowledge now in this body and world, is by imperfect *media*, as we ſee things in a glaſs; and know by riddles, parables, or ſimilitudes, a ſuperficial glimpſe: But then we ſhall know as men that ſee each others faces, by intuition. Now we know but little parts, and outſides, and accidents of things, and nothing adequately: but then we ſhall know in the world of ſpirits, as thoſe ſpirits now know us; which is better than we know of ourſelves.

13. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe *is* charity.

13. I conclude therefore, That though now our ſtate of grace conſiſt of faith, hope and love, the greateſt of theſe is love: (For it is the divine nature, the everlaſting work, the ſoul's felicity, even its complacency in God, and in all his ſaints, and in all his works: and it is the end to which faith and hope are but the means.

ANNOTATIONS.

1. YET faith and hope have their peculiar offices, which love alone cannot perform; As the hearth cannot do the work of the hand or eye.

2. By faith is meant, believing and truſting in God through Chriſt for grace and glory. And by hope is meant, a deſirous comforting expectation of the good promiſed and believed.

3. It followeth, that he hath the moſt excellent knowledge, who hath moſt holy love; And all the learning that kindleth not this love, is but dreaming, doating, diverting and deceiving vanity.

4. The Engliſh abuſe of the word [*charity*] deceiveth many, as if it were nothing but giving to the poor? But it is the love of God and holineſs, and of holy perſons, and of our neighbours as ourſelves; and ſpecially of the holy celeſtial ſociety, Chriſt, angels and ſaints.

5. By this we ſee, that thoſe church rulers, preachers, writers, diſputers, and all other malignants, who zealouſly labour to deſtroy love, and to perſuade Chriſtians to hate, and perſecute, and deſtroy one another, for their ſelfiſh intereſts, opinions or factions, whatever they think of themſelves, are diaboliſts and Cainites, the devil's ſlaves, and in his image do his work.

6. It is made a doubt by ſome, Whether faith and hope continue not in heaven; becauſe, ſay they, How ſhall we know things paſt, (as the creation, flood, &c.) but by believing? And ſhall we not belive and hope for the perpetuity of glory? But, 1. We know not now in what manner God will make known things to us there: Whether in ſeeing him, we ſhall ſee all things? or how? 2. However, it will not be the ſame things that are called *faith* and *hope*, which are exerciſed on promiſes, and are but means to that perfection which is their end: So that if you call them by the ſame names, they will be but equivocal.

7. Thus much tells us what meaſure of *faith* and *hope* are neceſſary to ſalvation, *viz.* ſo much as ſhall cauſe in us ſincere love to God and holineſs, and heaven, and to one another.

8. This tells us what thoſe texts do mean, which promiſe the ſpirit of ſanctification to penitent believers, *viz.* The Holy Ghoſt doth but prepare us, and open the door by faith and hope, that by them, as means, he may excite holy love, and as a ſpirit of love dwell in us, and poſſeſs us.

10. This

9. This teacheth miniſters how to preach, and people what and how to hear, read, meditate, and confer and live; and what true religion is, *viz.* To all as may moſt kindle holy love, as we uſe the bellows to kindle the fire. *Pure religion, and undefiled, is to viſit the fatherleſs and widows in adverſity, and keep ourſelves unſpotted of the world.*

10. This teacheth us what fear of God to uſe: None that breedeth hard thoughts of God, or quencheth holy love: but a reverence of him, and a fear leſt by ſin we make ourſelves unlovely to him, and fall under that juſtice which is holy and good, even when it deſtroys the wicked. Other fear of God is ſinful ſuperſtition.

CHAP. XIV.

FOLLOW after charity, and deſire ſpiritual *gifts*, but rather that ye may prophely.

1. The ſum of my advice is, That above all you value and purſue charity, (or holy love:) But deſire alſo ſpiritual gifts, in ſubordination to it, and for the profitable exerciſe of it; and therefore prefer prophely, (which is ſpeaking by immediate inſpiration, to the inſtruction and edification of others) as moſt profitable.

2. For he that ſpeaketh in an *unknown* tongue, ſpeaketh not unto men, but unto God: for no man underſtandeth *him*; howbeit in the ſpirit he ſpeaketh myſteries.

2. For he that ſpeaketh in an unknown language, ſpeaketh not to the underſtanding of man, though God underſtand him: For though he ſpeak never ſo high and excellent myſteries, no man that knoweth not that language underſtandeth him.

3. But he that propheſieth, ſpeaketh unto men to edification, and exhortation, and comfort.

3. But he that intelligibly applieth God's word to the hearers, ſpeaketh ſo as conduceth to their edification, and exhortation, and comfort, which are the ends of your aſſemblies.

4. He that ſpeaketh in an *unknown* tongue, edifieth himſelf: but he that propheſieth, edifieth the church.

4. It is ſuppoſed, that he that ſpeaketh in a language unknown to the people, underſtandeth it himſelf, and ſo may be edified himſelf: (For the ſpirit of God did not move men to ſpeak like parrots, they knew not what.) But he that by God's ſpirit inſtructeth and exhorteth others, edifieth the church; for which end you meet.

5. I would that ye all ſpake with tongues, but rather that ye propheſied: for greater *is* he that propheſieth, than he that ſpeaketh with tongues, except he interpret, that the church may receive edifying.

5. I would you had all ſuch knowledge of languages as is uſeful to propagate the goſpel: But I more wiſh, as Moſes, that all the Lord's people were prophets, that is, inſpired to ſpeak wiſely and zealouſly the will of God to men. For he is the greateſt in the church, who is moſt edifying; and that is he that propheſieth, more than he that ſpeaketh ſtrange language, unleſs he interpret it to the church's edification.

6. Now brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?

6. What the better will you be for ſpeaking languages to you, except I either reveal to you ſomething immediately from God, or open to you ſome truths which you knew not before, or from God urge you to ſome needful duty, or doctrinally expound to you the matters of faith and obedience recorded in the goſpel.

7. And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

7. Even the ſounds of lifeleſs things, as muſical inſtruments, being uſed for ſome ſignification, are uſeleſs, if by diſtinction their ſignification be not perceptible.

8. For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle?

8. You may learn this of ſoldiers, how vain the unintelligible ſound of the trumpet is.

9. So likewiſe you, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air.

9. So if you ſpeak not intelligibly to the hearers, what the better are they? You do but ſpeak into the air.

10. There are, it may be, ſo many kinds of voices in the world, and none of them *is* without ſignification

10. Even the voices of birds and beasts have their usual significancy to man, and to one another: much more of men.

11. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh, a barbarian; and he that speaketh *shall be* a barbarian unto me.

11. Therefore what I understand not, is of no more use to me, than to a barbarian of another language.

12. Even so ye, for as much as ye are zealous of spiritual *gifts*, seek that ye may excel to the edification of the church.

12. Therefore as you much desire spiritual gifts, prefer those that most edify, and seek them not for vain glory.

13. Wherefore let him that speaketh in an *unknown* tongue, pray that he may interpret.

13. Let him that hath the gifts of languages, pray for the gift of edifying interpretation.

14. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

14. If I pray in an unknown tongue, my spirit prayeth, but others understand me not, and cannot profitably join with me.

15. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

15. Therefore when I pray or sing by the gift of unknown tongues, I will also pray and sing intelligibly, for edification.

16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

16. If others join not with thee, it is but a private exercise, and not a church exercise: And how shall the vulgar join by consent, and say, Amen, to what they do not understand?

17. For thou verily givest thanks well, but the other is not edified.

17. Thy thanksgiving is a good work; but what is another, or the church the wiser for it?

18. I thank my God, I speak with tongues more than you all:

18. I thank God he hath given the gift of more languages to me, than to any of you.

19. Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

19. Yet in the worshipping assembly, (which is the church) I prefer a few intelligible words, which may teach others, before all that can be said for ostentation, and are unintelligible.

20. Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

20. Be not like children, that love unedifying gingles; but imitate them in harmlessness: but as men, value and use that which increaseth wisdom and understanding.

21. In the law it is written, With *men of* other tongues and other lips, will I speak unto this people: and yet for all that will they not hear me, saith the Lord.

21. It is spoken, in *Isa.* 14 11. by God, That with men of, &c. to shew their hardheartedness, that would neither hear their own prophets, nor strangers sent to them by the providence of God.

22. Wherefore tongues are for a sign, not to them that believe, but to them that believe not, but prophesying *serveth* not for them that believe not, but for them which believe.

22. So that the miraculous gift of languages is to convince unbelievers, of that which the church believeth already: But prophetical opening the doctrine of Christ, for further edification, is appointed for them that are already believers.

23. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

23. Surely you should not meet or worship God scandalously, like mad men: But if the whole church do meet in one place, (as churches then did) and all speak in unknown tongues, the unlearned and unbelievers will take you all for mad phanatics.

24. But

24. But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

24. But if all that speak, do by God's spirit use convincing evidence in explication and application, they all convince him and shew him his condition.

25. And thus are the secrets of his heart made manifest; and so falling down on *his* face, he will worship God, and report that God is in you of a truth.

25. And this searching convincing light will make them join with you in the reverent worship of God, and make them report that God is in your church, as a holy assembly.

26. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

26. Therefore let all your gifts, whether of psalmody, or doctrine, or languages, or revelation, or interpretation, be used to edification, which is the true end of church assemblies. And the end is your directory, in the use of all undetermined accidents of the means.

27. If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and that by course: and let one interpret.

27. If you will use your gift of languages, let it be done by no more than two or three, one after another; and let some interpret it to the unlearned in the church.

28. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

28. That which only God and yourselves understand, let none but God and yourselves hear; and speak not that in the church which they cannot understand.

29. Let the prophets speak two or three, and let the other judge.

29. And the prophets also must do all to edification, and therefore must speak no more than may edify the Church, which is but two or three at an assembly, the rest judging.

30. If *any thing* be revealed to another that sitteth by, let the first hold his peace.

30. If God immediately inspire another then to speak, let the first give way to him by silence.

31. For ye may all prophesy one by one, that all may learn, and all may be comforted.

31. For all that are prophets, or are then prophetically inspired, may prophesy in order, that all in the church may learn, and be exhorted, and comforted.

32. And the spirits of the prophets are subject to the prophets.

32. And whereas men may pretend to be inspired of God, and that to speak just at that time, when it is not so (as their own understanding must judge of the edifying season and order, so) the prophets that are hearers, having the spirit of God, are fit judges whether it be that spirit, or a delusion and passion of their own, that order may be kept in the assemblies, at least as to the time.

33. For God is not *the author* of confusion, but of peace, as in all churches of the saints.

33. For pretended inspirations and mandates are not to be believed against God's common law to all the churches, which have a surer notification than a single man can give us: But God's common law is against confusion, and for peace and order; and therefore it is certain, that confusion is not of divine inspiration.

34. Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

34. And it is one of the rules of order, That women be no public teachers or speakers in the church: God permitteth it not, who hath commanded them subjection by the law.

35. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

35. Not but that they should learn; but it must be with modesty, asking their husbands, if they have such as are able to teach them (as they ought; else they have other private helps.) It is a shame to the church and her, for a woman there to speak except in common singing psalms, or other common acts.)

36. What? came the word of God out from you? or came it unto you only?

36. I ask them that contradict this: Did God's

God's word come out from you, or from intrusted apostles? Or did it come to you only, that you cantradict the churches?

37. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord. 38. But if any man be ignorant, let him be ignorant.

37, 38. If any be indeed a prophet, or inspired, and not pretendedly only, he will confess, that these canons or decisions are God's own commandments, and not my device. But if men will be obstinate in their ignorance, let them look to it.

39. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

39. Prophesy for the church's edifying is to be coveted, and languages there not forbidden.

40. Let all things be done decently, and in order.

40. That sacred things be all done decently, and not with uncomely negligence; and orderly, and not in confusion, or as every man's fancy leads him; this is a general law of God, according to which, undetermined modes and circumstances must be regulated and done.

ANNOTATIONS.

I. It is a doubt oft put, How it could be that God's spirit should inspire men with tongues or prophesy, and yet not tell them when and how to use them? But it is not to be thought, that he that was before without the habit, had the actual use of them, then suddenly inspired; but that, as the learned, so the inspired had the habitual knowledge of tongues before they assembled, and so for the actual use and time, were to exercise their own discretion.

II. The description of the church here, oft named as meeting in one place with their officers and guides, tells us, that then a church of this rank was not a diocese of many hundred assemblies, which had all but one bishop, their constitutive head; but that it was a company associated for personal communion, that usually met in one place; though necessity might make them meet in many, and though some general guides might take care of many such churches.

III. The greater number of prophets, and teachers, &c. that were here in one assembly, whose exercises the apostle was put to restrain, doth fully confute Dr. Hammond's oft-repeated opinion, That in scripture-times there is no proof that there were any more presbyters to one church, than one, who was a bishop, and had deacons under him; and that for want of capable persons. But his opinion inferreth, That then a church was no greater than could meet in one place; For one bishop could not be at once in many. And if no subject-presbyters were made in scripture-times, it must be proved by what just power they were after made, even a sort of pastors never made by the apostles.

IV. The arguments of the apostle against the uninterrupted use of tongues not understood in the church, are so many, cogent, plain, and vehement, that I will not lose time to answer the papists cavils against them, when they defend their Latin masses and prayers; but only note, That nothing can be so plainly spoken by God's own spirit, which carnal prejudiced men cannot pervert: and that it is no wonder if they will not be judged and ruled by God's word, unless they themselves may be judges of the sense of it; and how little God's word signifieth to the people, where it must have such expositors and judges.

One that knew no more against the papal kingdom, called the church of Rome, than 1. Their Latin service, and cherishing of ignorance: 2. And that as leeches they live on blood, and keep up their religion by violent cruelty; if he have but read this 1 *Cor.* 14. and Christ's commands for loving each other; yea, if he have not lost much of humanity itself, I think, can hardly be a papist.

V. The pretence that some fetch hence, for any man that will to speak in the church, if he think he is inspired, is utterly vain: For that leave is here restrained to inspired prophets, and those to be regulated by the laws of order, decency, and edification. And God hath made it the office of the pastors, to be rulers in the assemblies.

VI. The abuse of the general rules by papist usurping church-lords and canonists, is notorious; who, because God's own ordinances must, as to modes and circumstances, be managed decently, orderly, and to edification, thence plead for a dominion to add many symbolical rites and ordinances of their own, which Peter and Paul never knew, to make God's ordinances seem decent, orderly, and to edification, even things that in *specie & genere* are needless at the best; and then they silence, excommunicate and ruin all that refute such corrupting inventions: Like Zedekiah Ahab's prophet, who (with his brethren) spake by a lying spirit; and then made it decent, orderly and edifying, by

wearing

wearing a pair of horns, to tell Ahab how he ſhould puſh down his enemies, and then ſmote Michaiah, for pretending to have more of the ſpirit and truth than he had: That Michaiah might be ſed in priſon with the bread and water of affliction, till experience ſhewed who had the truth: How theſe men would have uſed the apoſtles of Chriſt if they now lived, and worſhipped God but as then they did, their canons teach us to conjecture.

CHAP. XV.

MOREOVER, brethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand; 2. By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain.

1, 2. And becauſe ſome endeavour to ſubvert your faith, I will recite the ſum of that goſpel which I preached to you, and in which you have ſince continued, and which is the ſure and ſufficient doctrine of ſalvation, (though the articles be few) without all the corrupt additions invented by proud erroneous men, unleſs your belief of them have been unſound and ſuperficial, and ſo in vain. See that your unſound belief deceive you not, and this goſpel will not deceive you.

3. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures:

3. For I told you, that Chriſt died as a voluntary ſacrifice for our ſins, therein fulfilling what was promiſed of him. This I received from God by inſpiration, and from the certain witneſſes by juſt report and evidence.

4. And that he was buried, and that he roſe again the third day according to the ſcriptures: 5. And that he was ſeen of Cephas, then of the twelve. 6. After that, he was ſeen of above five hundred brethren at once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

4, 5, 6. And as the ſcripture foretold, he was buried, and roſe again the third day, and appeared to Peter, and after to the ſpecial diſciples, who were twelve before Judas's defection, and after. And after that [it is like, in Galilee] he was ſeen of five hundred, &c.

7. After that, he was ſeen of James; then of all the apoſtles.

7. NOTE, That it is not to be wondered at, that this appearance to James, and to the five hundred, are not before diſtinctly mentioned in the goſpel, when St. John tells us how ſmall a part of what Chriſt did, is written. And as one evangeliſt hath ſome things which the other omit, ſo if Paul, have ſome which all four omitted, the ſame ſpirit recordeth them all.

8. And laſt of all he was ſeen of me alſo, as of one born out of due time.

8. And after all theſe he appeared to me from heaven, as to one that was too late converted.

9. For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

9. For my perſecuting God's church maketh me ſo unworthy to be numbered with the apoſtles, that though God called me to be one, I muſt eſteem myſelf as the laſt, ſo the leaſt of them, or below the twelve.

10. But by the grace of God I am what I am: and his grace which *was beſtowed* upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

10. But God's free grace hath called me to this honour and work: and his grace given hath not been in vain; for (though I came late in, and was a perſecutor) I have ſince been more laborious than any of them all: which I aſcribe not to myſelf, but to God's free grace, which choſe, called, inſtructed, excited, and ſtrengthened me.

11. Therefore, whether *it were* I or they, ſo we preach, and ſo ye believed.

11. But whether the converſion of ſo many of ſeveral nations was by me or by them, is not material to the thing in queſtion. Theſe ſame articles of faith were they that we all unanimouſly preached, and into the belief of which, as the Chriſtian verity, you were baptized.

12. Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

12. And how then can the ſame that ſay they believe the reſurrection of Chriſt, deny the

the reſurrection of the dead, and the life hereafter?

13. But if there be no reſurrection of the dead, then is Chriſt not riſen. 14. And if Chriſt be not riſen, then *is* our preaching vain, and your faith *is* alſo vain.

13, 14. If none riſe, Chriſt is not riſen: And if Chriſt be not riſen, then is it falſehood and deceit which we preach, and which you have believed, and not the glad tidings of ſalvation.

15. Yea, and we are found falſe witneſſes of God; becauſe we have teſtified of God that he raiſed up Chriſt: whom he raiſed not up, if ſo be that the dead riſe not.

15. And then it will follow, not only that we deceive the world, but that we belie God himſelf, when we witneſs that he hath raiſed Chriſt; which would be a moſt heinous crime.

16. For if the dead riſe not, then is not Chriſt raiſed: 17. And if Chriſt be not raiſed, your faith *is* vain; ye are yet in your ſins.

16, 17. If the dead riſe not, and Chriſt riſe not, what hope have you of ſalvation from ſin and death?

18. Then they alſo which are fallen aſleep in Chriſt, are periſhed.

18. Then dead Chriſtians are periſhed: that is, If their ſouls live not when the body is diſſolved, their ſouls periſh; and if the body riſe not, that periſheth for ever: and the martyrs would be great loſers, and martyrdom folly.

19. If in this life only we have hope in Chriſt, we are of all men moſt miſerable.

19. And if there be no reſurrection or life after this, but our hope of benefit by Chriſt were only in the *things* and *time* of this preſent life, none were ſo miſerable as Chriſtians, who muſt forſake all, even life itſelf for Chriſt.

NOTE, That the thing denied by the heretics, was not only the reſurrection of the body, but alſo all life after this for ſoul or body: And ſo the apoſtle joineth the confutation of both under the name of reſurrection.

20. But now is Chriſt riſen from the dead, *and* become the firſt-fruits of them that ſlept.

20. But we have full proof even from ſenſe, that Chriſt is riſen; and therefore as the firſt-fruits conſecrate the whole, ſo Chriſt's reſurrection being to purchaſe ours, doth prove to our comfort, that the dead ſhall riſe.

21. For ſince by man *came* death, by man *came* alſo the reſurrection of the dead. 22. For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

21, 22. For as by man came death corporal, as well as ſpiritual and eternal, by man alſo came our deliverance by a reſurrection. For as by Adam's ſin the ſentence of death came on all his poſterity, as ſuch; ſo all that are in Chriſt ſhall by him be delivered to an everlaſting happy life.

NOTE, That the reſurrection of all men, good and bad, is an effect of Chriſt's death and reſurrection, antecedently to differencing grace, as appeareth, *John* 5. 24, 25, &c. But that it proveth a reſurrection to condemnation, is conſequently cauſed by mens ſin: and the apoſtle here ſpeaketh of the elect's reſurrection to felicity.

23. But every man in his own order: Chriſt the firſt fruits, afterward they that are Chriſt's, at his coming.

23. But Chriſt the cauſe of our reſurrection muſt riſe before us, and all Chriſtians at his coming.

24. Then *cometh* the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority, and power.

24. Then cometh the end of his acquired mediatorial kingdom, when he ſhall have reduced us perfectly to God his Father, and we ſhall need his reducing, healing government no more, and ſo God ſhall govern us in the ſtate of perfect innocency, and Chriſt ſhall have put down all rebelling powers, authority and rule.

NOTE, This is a ſad intimation that ſo much of rule, authority and power as is here called [*All*,] will be againſt Chriſt.

25. For he muſt reign till he hath put all enemies under his feet.

25. For theſe powers now mentioned being enemies to Chriſt, he muſt reign till they are all ſubdued.

26. The laſt enemy *that* ſhall be deſtroyed, *is* death.

26. By enemies, I mean all that reſiſt his ſaving works: And of theſe death is the laſt.

27. For he hath put all things under his feet. But when he ſaith all things are put under *him*, *it is* manifeſt that he is excepted which

which did put all things under him.

27. Only God is evidently excepted, who is he that thus puts all things under him.

28. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.

28. When Chriſt hath ſubdued all that oppoſed his ſaving mediatorial work, Chriſt as a creature ſhall be for ever himſelf ſubject to the deity, and ſhall give up his recovering work (though ſtill it will be our glory to ſee his glory:) So that the pure bleſſed deity will be the felicity of ſaints, and be all in all.

29. Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead?

29. And if the dead riſe not, to what purpoſe do we in baptiſm profeſs our belief of the reſurrection, and reſign our bodies a living ſacrifice to die when Chriſt requireth it, and this in hope of a reſurrection ſignified by our riſing from under the water.

30. And why ſtand we in jeopardy every hour? 31. I proteſt by your rejoicing which I have in Chriſt Jeſus our Lord, I die daily.

30, 31. What folly were it in us Chriſtians to chooſe a religion and courſe of life, for which we are in continual danger from the maligant world? I proteſt by the joy which I have in your Chriſtianity, that I live continually a dying life, that is, in daily ſufferings, and danger of death, and preparation for it.

32. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? let us eat and drink, for to-morrow we die.

32. If as men combat one with another, I was put at Epheſus to ſtrive with beaſts (or beaſts in the ſhape of men) what get I by ſuch hazards and ſufferings, if there be no life to come? Then will it follow, that thoſe ſenſual fools are the wiſe men, who ſay, Let us eat and drink, and take pleaſure to the fleſh while we may, for we ſhall ſhortly die.

33. Be not deceived: Evil communications corrupt good manners.

33. Let no ſuch evil principles, and proverbs, and talk, deceive you. Ill words deceive many, and draw to ill deeds and converſations.

34. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God: I ſpeak this to your ſhame.

34 Such lewd opinions ſhew that men's reaſons and conſciences are in a ſleep and ſtupidity; awake them, and they will lead you from ſin to righteouſneſs. By this it appeareth that ſome among you that call themſelves Chriſtians, have not yet the true knowledge of God and his will; which I ſay, to humble you by ſhame.

35. But ſome man will ſay, How are the dead raiſed up? and with what body do they come?

35. But ſome of you may the hardlier believe the reſurrection, becauſe they cannot tell how the dead are raiſed, and with what body they ſhall riſe.

36. Thou fool, that which thou ſoweſt is not quickened except it die.

36. This is the objection of a fool: For in ſowing (though a ſeed truly dead be unfruitful, yet) the ſeed is buried, and by a ſort of rotting or corruption ſeemeth as dead, before it ſpring up unto fruit.

37. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other *grain*.

37. The corn which thou ſoweſt hath not the blade or ſtalk, and ear, and flower, and chaff. It is not formally, but virtually or ſeminally the ſame, whether it be wheat, or other grain.

38. But God giveth it a body as it hath pleaſed him, and to every ſeed his own body.

38. But out of this ſeed, and by its ſeminal virtue, God, by the addition of attracted nutriment, giveth it a body, with ſtraw, flowers, chaff, and ſeed, as pleaſeth him: It being his power and will, to which nothing is impoſſible, which muſt ſatisfy our inquiſitive minds; reſurrection, as generation, being unſearchable to us.

39. All fleſh *is* not the ſame fleſh: but *there is* one *kind of* fleſh of men, another fleſh of beaſts, another of fiſhes, *and* another of birds.

39. But you muſt allow a difference

of bodies: for even here there is much difference.

40. *There are* alſo celeſtial bodies, and bodies terreſtrial: but the glory of the celeſtial *is* one, and the *glory* of the terreſtrial *is* another. 41. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for *one* ſtar differeth from *another* ſtar in glory. 42. So alſo *is* the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption:

40, 41, 42. The celeſtial bodies greatly differ from the earthly bodies; and ſo do even the celeſtial among themſelves; as the ſun from the moon, and one ſtar from another, &c. And ſo ſhall our bodies at the reſurrection greatly differ from theſe that we have now; particularly, by being incorruptible.

43. It is ſown in diſhonour, it is raiſed in glory: it is ſown in weakneſs, it is raiſed in power: 44. It is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body.

43, 44. It is now ſo vile a body, that it muſt rot and corrupt in darkneſs in the earth; but it ſhall riſe in glory. It is buried in utter impotency, like the common earth; but God's power ſhall raiſe it a powerful body. It is buried like the body of a beaſt, that was paſſive, and only acted by the living ſoul; but it ſhall riſe a ſpiritual body, more ſuited to the nature of the ſoul, and having alſo an active nature (like as fire hath) in itſelf. There are natural bodies of paſſive matter, in daily flux, repaired by food, and acted only by other natures, or ſouls: And there are ſpiritual bodies, (either ſuch as the ſun and light hath, or higher) which are incorruptible, and of themſelves not inclined to death, diſſolution, or change, and beſides the ſoul, are ſo like it, that they are themſelves active natures.

45. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam *was made* a quickening ſpirit.

45. That is, The firſt Adam was made by God a living ſoul, put into a corruptible body, not having an unchangeable ſtate in himſelf, nor power to make his poſterity ſuch: But the ſecond Adam had in himſelf unchangeable life, ſuited to a ſpiritual, glorious ſtate, and was the root of ſuch to his believing poſterity, enabled as the Lord of life, to raiſe himſelf, aſcend to heaven, and to raiſe them to life, and take them to himſelf, and to make them a ſpiritual, holy people, capable thereof.

46. Howbeit, that *was* not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual.

46. But the animal perſon, from whom by generation we have but mere nature, was to us in cauſuality, before him that conveyeth to us ſpiritual and everlaſting life. Our nature derived from Adam was before the reparation, ſpiritual holineſs, reſurrection, or glory given by Chriſt; even as Adam was before Chriſt's own incarnation and reſurrection. Perfection is the laſt and ripe ſtate of God's work in our ſalvation.

47. The firſt man *is* of the earth, earthy: the ſecond man *is* the Lord from heaven.

47. Adam was made out of the duſt of the paſſive elements; though God breathed into him a living ſoul, yet earth was his firſt abode: But Chriſt is the Lord from heaven; his divine nature being there from everlaſting, aſſumed the human by the overſhadowing of the Holy Ghoſt.

48. As *is* the earthy, ſuch *are* they alſo that are earthy; and as *is* the heavenly, ſuch *are* they alſo that are heavenly.

48. And as Adam was a natural man, and the root of ſuch; ſo it is but nature which we have from him: And as Chriſt is heavenly and ſpiritual, ſo will he make all the holy ſeed to be like him, ſpiritual and heavenly.

49. And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly.

49. And as we are born of Adam, men as he was; ſo we ſhall be made by Chriſt ſpiritual and heavenly, as he is.

50. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

50. And this I tell you, That theſe bodies muſt not come to heaven in the proper form of fleſh and blood, nor can as ſuch, poſſeſs it; for, as ſuch, they are corruptible, and cannot ſo inherit heaven, which is incorruptible.

51. Behold, I ſhew you a myſ-

tery;

tery; We ſhall not all ſleep, but we ſhall all be changed,

51. And I will tell you that which is commonly unknown: Though the juſt ſhall not die that are alive at Chriſt's coming, they ſhall all be changed, as well as thoſe that riſe from the dead, from being proper fleſh and blood, to have ſpiritual bodies.

52. In a moment, in the twinkling of an eye, at the laſt trump (for the trumpet ſhall ſound) and the dead ſhall be raiſed incorruptible, and we ſhall be changed.

52. In a moment Chriſt's potent call will be like a trumpet, calling men together: and the dead ſhall be raiſed, and the living ſaints changed into an incorruptible ſtate.

53. For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality.

53. For this mortal body and compoſition, which is now corruptible by diſſolution, muſt be changed into an incorruptible and immortal ſtate of being and habitation.

54. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.

54. And death being conquered by Chriſt, (being a fruit of ſin, from which he ſaveth us) we ſhall die no more.

55. O death, where *is* thy ſting? O grave, where *is* thy victory?

56. The ſting of death *is* ſin; and the ſtrength of ſin *is* the law.

55. Though now death ſeem to conquer us, we triumph over it by faith in Chriſt, foreſeeing our reſurrection: being ſaved from ſin, which is the ſting, and the penal law or curſe, which is ſin's condemning ſtrength.

57. But thanks *be* to God, which giveth us the victory, through our Lord Jeſus Chriſt.

57. But by faith which ſeeth things to come we give God thanks, that will raiſe us from the dead, and give us final victory over death through Chriſt.

58. Therefore my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

58. And now, brethren, make this neceſſary uſe of all. Seeing our faith and hope of a reſurrection and future life aſſureth us, that none of our Chriſtian labour or ſuffering ſhall be in vain, or to our loſs, or without a glorious reward; what remaineth, but that againſt all temptations you be ſtedfaſt and unmoveable, and do God's work with all your power, abounding in labour and patience to the end?

ANNOTATIONS.

As this chapter is of great uſe for our inſtruction, ſo it is not without many difficulties to our underſtanding.

I. It is needful to be obſerved, into how narrow a room Paul reduceth the goſpel, or articles of faith concerning Chriſt; and how greatly herein they differ from him, that condemn, excommunicate, or perſecute thoſe who believe theſe, and all the bible beſides, if they ſubſcribe not to the truth of all their articles and forms ſuperadded, and the juſtneſs of their numerous canons.

II. The apparition of Chriſt to the five hundred, and to James, ſeemeth part of that which St. John ſaith was not by him written: So that part of the evidence of Chriſt's reſurrection ſhould be enough to cauſe us to believe it.

III. Though it was but *ſome* at Corinth that denied the reſurrection, the church was faulty in bearing with them; yet ſeparation from that church for their ſakes, is not required, nor allowed by the apoſtle.

IV. The Socinians from the 19th verſe, and divers others, gather, That Paul denieth the felicity of our ſouls before the reſurrection, becauſe he intimateth, That if there were no reſurrection, (but only an immortality of the ſoul) Chriſtians were the moſt miſerable men, and their faith and ſufferings vain, and they were yet in their ſins, &c. The matter is weighty, and the ſolution hath its difficulty. Some ſay, That becauſe the heretical denied the immortality of the ſoul, as well as the reſurrection of the body, Paul ſuppoſeth this, and anſwereth them as to both: And they ſay, That the Greek word ſignifying but to *ſtand up*, that is, to live again, includeth the life of the ſeparated ſoul, as well as the reſurrection of the body. Others ſay, That Paul ſpeaketh only of the *man*, and not of the ſoul alone, which is but part of the man. Soul and body are eſſential to a man: and as a *man* he may be miſerable, becauſe part is ſo, (as a tooth-ach is to the whole body) though the ſoul be happy. Others ſay, That the felicity of perfect man at

the reſurrection will be ſo much greater than that of the ſeparated ſoul before, and alſo that this ſeparate ſtate is ſo darkly revealed to us, that the apoſtle maketh light of it in compariſon of the latter. The firſt of theſe opinions is not inconſiderable; but the chief anſwer is by a ſtricter expoſition of the particular texts. And, 1. Verſe 19 argueth thus, (If we believe in, and ſuffer for a Chriſt as riſen, who is not riſen, then he cannot ſave us either as to ſoul or body; and then we are the moſt miſerable ſort of men. For our hopes in him for the time and things of this life only, affords us leſs than others have, his kingdom being not of this world:) This argument is not againſt, but for the immortality of the ſoul.

So verſe 32. [*What advantageth it me if the dead riſe not?*] *i. e.* Neither ſoul nor body is advantaged by ſuffering for a Chriſt as riſen, who is not riſen.

V. The compariſon of Adam and Chriſt is as hard, ſeeming to mean, that Adam's ſoul, and his poſterity's, as ſuch, are not immortal. But indeed it implieth no more than this: 1. That it is called, Gen. 2. *A living ſoul*, but Chriſt *the Lord of life*. 2. That Adam had but a ſoul breathed into him by creation on earth; but Chriſt was in heaven from everlaſting, the living God. 3. That Adam propagated only humanity; but Chriſt alſo ſanctity and felicity. 4. That Adam by nature had but a loſeable capacity of bodily life continued, and heavenly felicity; and by ſin came ſhort of both: But Chriſt hath life in himſelf, as the root of holineſs and happineſs in heaven, which he will give believers, both to their ſouls and bodies, and will give a bodily reſurrection to all men.

VI. Ver. 24. The kingdom delivered up to the Father, is but that government which Chriſt uſeth to recover and ſave ſinners, and is no addition to the Father, nor diminution to Chriſt: But as a prince undertaking to reduce rebels, layeth down his commiſſion and arms when he hath done his work, and yet increaſeth his own honour; or as a phyſician giveth up his hoſpital, when he hath healed all the ſick. And it is like, yea, certain, that when Chriſt's acquiſitive mediation is finiſhed, he will ſtill be ſome ſort of mediator of our fruition: For we ſhall ſtill behold his glory.

VII. Ver. 37, 38, ſeem to intimate, That the body that ſhall riſe is not the ſame that was ſowed, but ſuch a body as God pleaſeth anew to give. Doubtleſs it is the ſame in ſome reſpect, and not the ſame in all reſpects: and to be able to know juſt how far it is or is not the ſame, is too hard for us, and may be quietly left to the will of God. The ſeminal part of the grain (matter and form) liveth in the new fruit, in which it ſpringeth up, (as the ſeminal part of man begins his being in the womb) but the added maſs which makes up the root, the ſtalk, and ear, and new grains, are all drawn from without, from the water, earth, and air, by God, and by the ſeminal ſpirit. We ſee that men oft grow fleſhy, fat, and lean again, and at laſt die with little but a ſkinned ſkeleton: I think few believe, that either men dying fat ſhall riſe fat, or men dying lean ſhall riſe lean; or yet that every man ſhall riſe with all the fleſh which he ever lived or ſinned in, and which daily paſſed away, or conſumed in ſickneſs. To know how much, and what goeth to identify the body, we muſt leave to God, if we will not pretend to the knowledge we have not. Nor is it neceſſary to believe, that all fowls, beaſts, and fiſhes, riſe again, and go to heaven, which are ever digeſted, and made human fleſh.

The apoſtle, likening our bodies to ſeed, maketh ſome to doubt whether the dead body hath a reſurrection by any ſeminal virtue, as a natural cauſe, or only riſe by miracle. The latter is moſt commonly held: and yet it is certain, that the ſoul taketh with it a love and inclination to its body, which is a ſort of ſeminal diſpoſition. And no mortal man knoweth whether the ſoul take not with it ſome of the igneous ſpirits by which it here operated as ſuch a body, as ſeminal virtue in inferior things is lodged in them; and whether at the reſurrection God uſe that compoſition of igneous matter (or ethereal) and ſpiritual form, for the aggregation of ſo much more ſuch matter as ſhall be needful to make up the glorious, ſpiritual, incorruptible body. But all this, and how much of the fleſh we lived in God will raiſe, is to us unknown.

VIII. Ver. 50. That fleſh and blood cannot enter into the kingdom of God, is groſly perverted by them that ſay, That it is only ſinful fleſh that is meant, or them that ſay, That fleſh and blood ſhall enter, but incorruptible, it is proper formal fleſh and blood that the apoſtle mentioneth. Fleſh is the blood, and other nutritive juice, coagulated into that fibrous ſubſtance ſo called, and is the matter of food digeſted and aſſimilated unto this. It is made of earth, water, and air; and ſo is blood. Define them, and nothing that is in heaven will agree with that definition. If ſuch earth ſhall be placed in heaven, it will ceaſe by tranſmutation to be earth. To call a ſpiritual, incorruptible, glorious body, earth and water, fleſh and blood, and place theſe with the bleſſed ſpirits, is but to equivocate, and not to uſe the words univocally. The two general councils (*Nice* ſecond, and *Conſtance* before it) differing in other things, agree, That Chriſt's true body is in heaven, but that there it is not fleſh and blood: (And yet the papiſts feign, that he hath ſtill real fleſh and blood in the ſacrament.)

Doubtleſs

Doubtleſs by a ſpiritual body is meant one that is ſo near the nature of a ſpirit, as is fitteſt for ſpiritual and glorious work; which made many of the fathers ſay, That it will be an etherial, or igneous, or luminous body. But God's knowledge muſt be implicitly reſted in, when we have no explicit knowledge.

CHAP. XVI.

NOW concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye.

1. I come next to your order for collections for the poor Chriſtians in the preſent famine at Jeruſalem; In which I would have you, as moſt convenient, to obſerve this order, which I give to the churches of Galatia.

2. Upon the firſt *day* of the week, let every one of you lay by him in ſtore, as *God* hath proſpered him, that there be no gatherings when I come.

2. The Lord's day being ſeparated for ſacred works, of which holy charity is a great part, let every one willingly lay by, as devoted to God for this ſervice, according to the proportion of his increaſe, that I may find it ready, and not ſtay when I come for your collections.

3. And when I come, whomſoever you ſhall approve by *your* letters, them will I ſend to bring your liberality unto Jeruſalem.

3. And then, that you may be ſatisfied of the faithful delivery, you ſhall chooſe the meſſenger yourſelves.

4. And if it be meet that I go alſo, they ſhall go with me.

4. And if I find cauſe to go myſelf, your own truſtees ſhall go with me.

5. Now I will come unto you, when I ſhall paſs through Macedonia: (for I do paſs through Macedonia), 6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whitherſoever I go. 7. For I will not ſee you now by the way, but I truſt to tarry a while with you, if the Lord permit.

5, 6, 7. NOTE, That a wiſe fore-contrivance of our own courſe of labour is lawful, but only with ſubmiſſion to God's will.

8. But I will tarry at Epheſus until Pentecoſt. 9. For a great door and effectual is opened unto me, and *there are* many adverſaries.

8, 9. Hope of great ſucceſs, and the oppoſition of many adverſaries, perſuade me to ſtay at Epheſus.

NOTE, That great ſucceſs of the goſpel oft conſiſteth with many adverſaries.

10. Now if Timotheus come, ſee that he may be with you without fear: for he worketh the work of the Lord, as I alſo *do*.

10. See that Timothy, when he cometh, be not diſcouraged by diſtruſt, or abuſe; for he is my faithful helper in the ſame work of the Lord, in which I ſerve him.

11. Let no man therefore deſpiſe him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

11. Deſpiſe him not, but give credit to his meſſage, and reſpectfully conduct him at his return to us.

12. As touching *our* brother Apollos, I greatly deſire him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he ſhall have convenient time.

12. NOTE, That Paul left him to his choice, and did not ſuſpend or ſilence him for diſobeying an apoſtle.

13. Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.

13. Finally, Your cauſe is ſo weighty, and trial ſo great, as require your conſtant watch, your reſolved ſtedfaſtneſs in the faith, a manlike ſtrength, endeavour, and defence.

14. Let all your things be done with charity.

14. The ſum and chiefeſt rule that I give you, is, Do all that you do in love, or endearedneſs to one another; and this will caſt out ſelfiſhneſs, pride, envy, and diviſion, and keep you from raſh cenſuring, ſeparating, deſpiſing, or abuſing one another.

15. I beſeech you, brethren, (ye know the houſe of Stephanas, that it is the firſt-fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints) 16. That

That ye ſubmit yourſelves unto ſuch, and to every one that helpeth with *us* and laboureth.

15, 16. The houſe of Stephanas being the firſt converted in Achaia, and addicted to further Chriſtians with their eſtates and labour, and he being now my fellow-labourer, ſubmit yourſelves to him, and to all ſuch.

17. I am glad of the coming of Stephanas, and Fortunatus, and Achaitus: for that which was lacking on your part, they have ſupplied. 18. For they have refreſhed my ſpirit and yours: therefore acknowledge ye them that are ſuch.

17, 18. For they have performed ſuch reſpectful offices as you were wanting in. Therefore let ſuch be reſpected by you.

19. The churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord, with the church that is in their houſe. 20. All the brethren greet you. Greet ye one another with an holy kiſs. 21. The ſalutation of *me* Paul with mine own hand.

19, 20, 21. The Chriſtians of their family, (or the aſſembly that uſed to meet there for church communion.)

22. If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maran-atha.

22. Thoſe that love the Lord Jeſus as their Saviour and hope, will ſtick to him, and confeſs him in temptation and ſufferings: And if any man love him not, let him, as accurſed, be delivered to Satan, and cut off from God.

23. The grace of our Lord Jeſus Chriſt *be* with you. 24. My love *be* with you all in Chriſt Jeſus. Amen.

23, 24. The beſt benediction I can give you, is by praying, That the grace of our Lord Jeſus Chriſt may be with you, (for that will render you holy and acceptable to God, and ſave you from evil, and bring you to glory). I am ſure my love is with you all: May your lovelineſs ſo continue it. Amen.

THE

THE SECOND EPISTLE
OF PAUL THE APOSTLE,
to the
CORINTHIANS.

CHAP. I.

PAUL an apoſtle of Jeſus Chriſt by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the ſaints which are in all Achaia: 2. Grace *be* to you, and peace from God our father, and *from* the Lord Jeſus Chriſt.

1, 2. When it is read to the church at Corinth, to whom it is ſpecially directed, to be communicated to others in Achaia by them.

3. Bleſſed *be* God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort; 4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God.

3, 4.---[By the ſame reaſons that comforted me, and by the experience of his mercies, which giveth me a comforting frame of mind.]

5. For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.

5. As I ſuffer more than others for Chriſt, ſo I have proportionable comfort by Chriſt.

6. And whether we be afflicted *it is* for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation.

6. So great is the love of God to you, that both our afflictions and our comforts are intended as means to your comfort; that you may the eaſilier ſuffer as we do, and hope for that comfort that we enjoy, and that all may further your ſalvation.

7. And our hope of you *is* ſtedfaſt, knowing that as you are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.

7. Therefore I hope that ſuffering will not overthrow your faith, while you look for the ſame conſolation.

8. For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life.

8. I would have you know how great our ſufferings were in Aſia, even beyond our own ſtrength to bear them, and ſuch as put me in expectation of death.

9. But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God, which raiſeth the dead.

9. But God brought me to this expectation of death, that I might not truſt to my preſent life, but unto God alone, and that as one that can raiſe the dead, and give them a better life hereafter, than that which they lay down for Chriſt.

10. Who delivered us from ſo great a death, and doth deliver; in whom we truſt that he will yet deliver

deliver *us:* 11. You alſo helping together by prayer for us, that for the gift *beſtowed* upon us by the means of many perſons, thanks may be given by many on our behalf.

10, 11. Who hath delivered us from ſo terrible a kind of death, and ſtill doth deliver us, and we hope will do till our work be done: But your prayers muſt concur as the means, that God alſo may have all your thanks.

12. For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God we have had our converſation in the world, and more abundantly to you-wards.

12. NOTE, 1. That the Chriſtian muſt have rejoicing not only in Chriſt's merits, but in the conſcience of his own ſincerity. 2. Sincerity is much in ſimplicity, and contrary to ſelf-ſeeking fleſhly wiſdom. 3. It is God's grace that giveth this ſincerity. 4. Where it is uſed in eminent ſelf-denial it may lawfully be gloried in againſt detractors.

13. For we write none other things unto you, than what you read or acknowledge, and I truſt you ſhall acknowledge even to the end.

13. For I willingly expoſe myſelf and doctrine to your trial; I write but the ſame things which you have received and own, and I hope will own even to the end.

14. As alſo you have acknowledged us in part, that we are your rejoicing, even as ye alſo *are* ours in the day of the Lord Jeſus.

14. As I myſelf have been owned by you as your comfort, though I have ſome accuſers, even as you are my comfort when I render an account of my miniſtry to Chriſt.

15. And in this confidence I was minded to come unto you before, that you might have a ſecond benefit:

15. And in confidence of this our mutual love, I purpoſed to come to you, for the increaſe of your graces.

16. And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

16. When I carry the contribution to Judea.

17. When I therefore was thus minded, did I uſe lightneſs? or the things that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay. 18. But *as* God *is* true, our word toward you, was not yea and nay.

17, 18. What I purpoſed was with ſubmiſſion to God's Providence and Will. Had any cauſe then to accuſe me of levity and falſhood in my promiſes, as if my word were not to be credited? I take God to witneſs, that I ſpake my real purpoſe in truth, though I was hindered from performance.

19. For the Son of God, Jeſus Chriſt, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea. 20. For all the promiſes of God in him *are* yea, and in him amen, unto the glory of God by us.

19, 20, And more abuſive is it hence to gather my incredibility in preaching, and the uncertainty of my doctrine: For Chriſt whom we preached is a certain Saviour, and his promiſes all ſure, and are ſealed, confirmed, and proved to God's glory, in the power of our miniſtry.

21. Now he which ſtabliſheth us with you in Chriſt, and hath anointed us, *is* God: 22. Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.

21, 22. And it is God himſelf who ſtabliſheth both us and you in Chriſt, and hath anointed and ſealed us, and given us the earneſt of his ſpirit, which is his pledge and our ſecurity.

23. Moreover, I call God for a record upon my ſoul, that to ſpare you I came not as yet unto Corinth.

23. I do by oath call God himſelf to witneſs, that my not coming yet to you, was not out of any ſuch falſhood, levity, or ſelf-reſpect, as my accuſers intimate; but I delayed, as foreſeeing how unpleaſing it would be to have exerciſed the ſeverity among you, which your ſin, before repentance, required.

24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand.

24. Not

24. Not that we are lords over your faith, or have any power to change it; but our preaching and discipline is to help your joy by casting out sin, and by stablishing you in faith, in and by which you must stand and live.

CHAP. II.

BUT I determined this with myself, that I would not come again to you in heaviness. 2. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

1, 2. But the true cause of my delay to come to you, was, that having reproved you for many sins, which required sharper censure if you had not disowned them, I was not forward to grieve you by such displeasing work, and staid to hear of your repentance. For your grief is my own; and none can take it from me, but yourselves, by your repentance.

3. And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all.

3. And I gave you my reproof by a letter, that it might cause that reformation which might prevent my sorrow when I came myself; for I ought to have joy in you, as I hope also my joy is yours.

4. For out of much affliction and anguish of heart, I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

4. For I was so far from insulting over you, or desiring your hurt, that I performed that necessary part of my office with great grief and anguish, and wrote to you with many tears; not delighting to grieve you, but to shew my love for your reformation and salvation.

5. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

5. But the grief which I had by the sins of some particular persons, I am far from charging on all the church.

6. Sufficient to such a man *is* this punishment, which *was inflicted* of many.

6. The churches censure and rejection of such a sinner, is as much punishment as I judged meet.

NOTE, That the punishment was not only in the presence of many, (that is, the assembly) but also [*by many:*] For though the pastor had the keys, the people were consenting executioners, by avoiding communion with the excommunicate.

7. So that contrariwise, *ye ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

7. But now he is penitent, ye ought to forgive, and comfort him with the notice of pardoning mercy from God, lest too much sorrow overwhelm him.

NOTE, That sorrow for sin may be too much; and it is so, when it swalloweth us up, and doth more hurt than good.

8. Wherefore I beseech you, that ye would confirm *your* love towards him.

8. I that judged him for his sin, now absolve him, and intreat you in love to receive him.

9. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

9. I wrote to you to cast him out, to exercise your obedience: and so I now do to take him in.

10. To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it*, in the person of Christ;

10. As you forgive him, and desire his restoration, so do I: And I absolve him by Christ's authority, as his minister, for your own good and comfort; discipline being for the church's good.

11. Lest Satan should get an advantage of us: for we are not ignorant of his devices.

11. For we know that Satan hath his stratagems, and would turn our justice and discipline to our hurt, (either by too much dejecting the sinner, or by exasperating and dividing the church:) And we would not be over-reached by him: The means are for the end.

12. Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of

the Lord, 13. I had no reſt in my ſpirit, becauſe I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

12, 13. At Troas I had great encouragement in my miniſtry; but not hearing of you by Titus, diſquieted me, &c.

14. Now thanks *be* unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place.

14. To God I give thanks, who cauſeth me to rejoice in the ſucceſs of my miniſtry for Chriſt; and wherever I come communicateth to men the knowledge of his goſpel.

15. For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh. 16. To the one *we are* the ſavour of death unto death; and to the other the ſavour of life unto life:

15, 16. For our ſervice to God is an acceptable ſacrifice, for the ſake of Chriſt, both about them that are ſaved, and them that periſh; to them that abuſe and reject the goſpel to their own deſtruction, and them that are converted and ſaved by it: For God will be glorified in both, and accepteth our miniſtry to both, notwithſtanding the various ſucceſs.

16. And who *is* ſufficient for theſe things?

17. For we are not as many, which corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.

16, 17. So great is this work, that neither I nor any is ſufficient for it, in our own ſtrength, without God's ſuitable help and grace. But I have the conſcience of my ſincerity, that I do not as do the corrupters of the word of God; but I ſpeak the things of Chriſt in truth, as God inſpired me, and as in his ſight.

CHAP. III.

DO we begin again to commend ourſelves? or need we, as ſome *others*, epiſtles of commendation to you or *letters* of commendation from you?

1. And ſeeing the reputation of our perſons is ſo needful to the ends of our miniſtry, let me expoſtulate with you, why you ſhould hearken to them who make it needful to vindicate yourſelves? Am I a ſtranger to you? Do I need, as ſome others, to be recommended to you by other men's letters? Or by your letters to be recommended to other churches? Do I not bring with me the proof of mine apoſtleſhip?

2. Ye are our epiſtle written in our hearts known and read of all men:

2. Your own converſion by my miniſtry, which is the rejoicing of *my* heart, is more than a commendatory epiſtle; and this may be read of all that know you.

3. *For as much as ye are* manifeſtly declared to be the epiſtle of Chriſt, miniſtered by us, written not with ink, but with the ſpirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.

3. For your converſion openly proveth, that you are as it were Chriſt's own epiſtle by our miniſtry, written by the quickning ſpirit of the living God, and not with ink; not as Moſes's law, on tables of ſtone; but on your very hearts. And therefore, as you are the epiſtle or teſtimony of the work of Chriſt, ſo of me, as his miniſter.

4. And ſuch truſt have we through Chriſt to God-ward: 5. Not that we are ſufficient of ourſelves to think any thing as of ourſelves; but our ſufficiency *is* of God.

4, 5. It is of God that I have this confidence and glorying: far be it from me to think that I have any ſuch ſufficiency of myſelf, to convert ſouls; but my ſufficiency and the ſucceſs is all of God.

6. Who alſo hath made us able miniſters of the new teſtament not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life.

6. It is he that hath made me an able miniſter of the new covenant; not a preacher of the law of Moſes written in ſtone, but of the goſpel of Chriſt, who ſendeth us forth by his ſpirit, and giveth his ſpirit by our miniſtry: for the law of Moſes curſeth ſinners, and ſheweth them ſin, and condemneth them: but the ſpirit of Chriſt doth quicken them, and kill their ſin, and lead them in the way of life.

7. But if the miniſtration of death written *and* engraven in ſtones was glorious, ſo that the children of Iſrael

Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be done away:

7. For if that miniſtry of Moſes, which by conſequence was of death, (or of a law that condemned, but gave not the ſpirit of life) written and engraven by God in ſtones, was accompanied with ſo great glory, that the Iſraelites could not endure to look Moſes in the face, for the glory of his countenance, which yet is now done away;

8. How ſhall not the miniſtration of the ſpirit be rather glorious?

8. Muſt not the more excellent miniſtry of a durable goſpel, by which God giveth men his ſpirit, be more glorious? (though we the miniſters ſeem contemptible.)

9. For if the miniſtration of condemnation *be* glory, much more doth the miniſtration of righteouſneſs exceed in glory.

9. The different covenants ſhew the different glory of the miniſtry: For if Moſes's miniſtration of a condemning law was glory, our miniſtration of a juſtifying, ſaving goſpel-covenant, muſt needs exceed his miniſtry in true glory.

10. For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

10. For as a greater light maketh a leſſer ſeem as none, ſo the Moſaic miniſtry of the law had as it were no glory, being clouded by the glory of the goſpel.

11. For if that which is done away was glorious, much more that which remaineth *is* glorious.

11. For if the law of Moſes (conſidered formally as ſuch, and given to the Jews to rule their common-wealth, and lead them to Chriſt) which was to ceaſe when the goſpel came, to which it was a ſchoolmaſter, was yet given in glory; much more is the goſpel, which is to continue, and its miniſtration glorious.

12. Seeing then that we have ſuch hope, we uſe great plainneſs of ſpeech.

12. Wonder not then that we ſpeak boldly to you, when we can ſhew ſuch authority.

13. And not as Moſes, *which* put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed.

13. We do not as Moſes vail our faces, ſignifying that the Iſraelites could not well look to the true end and meaning of their own law, which is Chriſt, to whom by types is pointed them; nor ſee that it was to be aboliſhed by his better covenant, as it now is. We ſpeak freely to you with open face.

14. But their minds were blinded: for until this day remaineth the ſame vail untaken away, in the reading of the old teſtament; which *vail* is done away in Chriſt.

14. But the minds of the unbelieving Jews were blinded, and to this day the vail remaineth by this their blindneſs, ſo that they underſtand not the end and deſign of the Old teſtament when they read it. But it is taken away by Chriſt to true believers.

15. But even unto this day, when Moſes is read, the vail is upon their heart.

15. Their unbelief ſheweth us, that the vail and blindneſs is on them to this day.

16. Nevertheleſs when it ſhall turn to the Lord, the vail ſhall be taken away.

16. But when they ſhall be converted to Chriſtianity, the vail ſhall be taken away, and they ſhall underſtand the meaning and tendency of the law.

17. Now the Lord *is* that ſpirit: and where the ſpirit of the Lord *is*, there *is* liberty.

17. And as the letter doth but point unto the ſpirit, without which it doth but kill; ſo it is Chriſt who is that ſpirit which is the ſum and end of the letter and types: And where the ſpirit of the Lord is, there is freedom and power of ſpeech, as well as deliverance: And therefore we uſe that freedom with you.

18. But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, *even* as by the ſpirit of the Lord.

18. And ſo all true Chriſtians, not vailed as the Jews, but with open face, in the open light, though yet but as in a glaſs, behold the glory of the Lord; and by our ſpiritual renovation are changed into the image of Chriſt, from one degree of glory to another, by the ſpirit of the Lord, who will perfect his work.

ANNOTATIONS.

THE fear of favouring Antinomianism hath tempted some to pervert this chapter, about the abolishing Moses's law. I know of no man that hath written so much against the Antinomians as I have done, nor with so much success, in casting down their libertine errors in this land: and yet I abhor running into the contrary extreme. And therefore I say, that it is evident to any unprejudiced considering reason, that Paul here affirmeth, That the very law written in stone is abolished and done away. To say, It is only the glory of the burning mount, or of Moses's face, that is done away, is plainly contrary to verse 7, 9, 10, 11, 13. I will not tire the reader with arguments from so plain words. The truth is this:

1. The law of nature is not done away by Christ, but made part of his own law, into whose hands that and all things are given.

2. The Ten Commandments, except the preface, and a word or two in the second commandment, and the determination of the seventh day in the fourth commandment, are the common law of nature.

3. Christ also hath expressly made them his law, by reciting them preceptively: and so they bind all Christians now, as the law of nature and the law of Christ.

4. God by giving the Jews their laws, gave us directions to know in the like cases what is equal or wrong to us.

5. But formally, as it was God's law delivered by Moses to the Jews, it binds not us, and it is done away.

For, 1. It never, as such, bound any but the Jews, and the few proselytes among them. For it was never promulgated to the world: and even the Decalogue was political, and all made for that common-wealth. And all the world was never bound to turn Jews, nor to dwell or come into a remote country, no bigger than half England.

2. The Jews own common-wealth is dissolved, and so are their peculiar laws

3. The apostle expressly saith, That the law written in stone, that was glorious, is done away, verse 7, and 11, 13, compared.

4. Moses was no ruler or mediator to the whole world.

5. If one part of Moses's law, as such, bind, then all of it bindeth, *a quitenus ad omne*; and so we must turn Jews.

6. Paul expressly nameth sabbaths as abolished; that is, A day of ceremonial rest, which the fourth commandment ordaineth as a type of spiritual rest by Christ.

The sum is, That we are bound to the law commonly called moral, as it is the law of nature, and of Christ; but not formally, as the law given the Jews by Moses, or as written in stone.

CHAP. IV.

THEREFORE seeing we have this ministry, as we have received mercy we faint not.

1. Therefore having received a more honourable ministry than that of Moses, God's mercy encourageth us, and keepeth us from fainting in our labours and sufferings.

2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

2. But have renounced those things which cannot endure the light, lest they should be ashamed, but are craftily carried on in the dark; nor do we use deceiving arts in handling the word of God, but in the open light, by evidence of truth, we expose ourselves to trial, and expect success.

3. But if our gospel be hid, it is hid to them that are lost;

3. So that if our preaching be not yet understood and believed, it is not for want of our clear delivery, but from the miserable case of lost uncapable hearers.

4. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

4. Because the devil, by the love of worldly things, ruling the hearts of worldly men, hath blinded them, that they may not believe the gospel, and see that glory which shineth in Christ, who is the image of God.

5. For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus sake.

5. It is not ourselves that we commend by preaching to you, or set up for you to believe in; but it is Christ Jesus the Lord, (else indeed our ministry were inglorious:) and we only manifest ourselves to be faithful servants for your salvation by Christ,

who

who hath called us hereto, and whoſe glory we proclaim

6. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to *give* the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

6. For God, who by his word created light, hath ſhined by ſpiritual light into our hearts, giving us that knowledge of God which glorioufly appeareth in the perſon, doctrine, and works of Chriſt, which he commandeth us to communicate to others.

7. But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.

7. But we that are thus truſted and honoured of God, are ourſelves poor, frail, afflicted mortals, that it may appear, that it is by the power of God, and not of men, that the goſpel proſpereth.

8. *We are* troubled on every ſide, yet not diſtreſſed; *we are* perplexed, but not in deſpair; 9. Perſecuted, but not forſaken; caſt down, but not deſtroyed.

8, 9. We are many ways troubled, but not brought to any extreme diſtreſs; in ſtraits, but not in deſpair; perſecuted by men, but not forſaken of God; caſt down low, and yet upheld, and not deſtroyed.

10. Always bearing about in the body, the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

10. We ſtill bear in our bodies a memorative conformity to our ſuffering, dying Lord, that our delivered bodies alſo might have ſome conformity to his life, by whom we live, and whom we preach.

11. For we which live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.

11. For we that yet live are in continual danger of death by perſecutors, for Jeſus ſake: that we may be emblems of Chriſt's reſurrection and life, and a proof that he liveth, who preſerveth us, while we preach that bleſſed life which he poſſeſſeth, and hath purchaſed and promiſed.

12. So then death worketh in us, but life in you.

12. So that in our ſufferings Chriſt's death is reſembled; but his life in your converſion and preſervation.

13. We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken; we alſo believe, and therefore ſpeak.

13. But we have the ſame ſpirit of faith as you have, and therefore ſay with David, That we ſpeak becauſe we believe.

14. Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent *us* with you.

14. For he that raiſed up Chriſt, ſhall raiſe us up both from our ſufferings and death, and preſent us with you, who are the bleſſings of our labours.

15. For all things *are* for your ſakes, that the abundant grace might, through the thankſgiving of many, redound to the glory of God.

15. For it is for you that we ſuffer, and labour, and are preſerved; that as many have the benefit, ſo God may be glorified by the thankſgiving of many.

16. For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day.

16. Therefore we are not tired in our labour or ſuffering; but while our bodies ſuffer and periſh, our ſouls receive daily new ſupplies of ſtrength and comfort.

17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,

17. For all our ſufferings for Chriſt, and bodily afflictions, are very tolerable and light, and ſo ſhort as to be but as for one moment; and ſo gainful, that they are the means appointed to procure us a crown of glory, which is weighty, and of exceeding worth, and everlaſting.

18. While we look not at the things which are ſeen, but at the things which are not ſeen, for the things which are ſeen, *are* temporal; but the things which are not ſeen, *are* eternal.

18. For we intend no worldly end, nor fix our eyes and mind on theſe tranſitory things, which now are here ſeen; but on the glory and kingdom which is unſeen: For the things which are ſeen are temporary, mutable,

mutable, and fly away, and therefore are not to be much regarded; but the things which are now to us unſeen, are unchangeable and everlaſting.

CHAP. V.

FOR we know, that if our earthly houſe of *this* tabernacle were diſſolved, we have a building of God, an houſe not made with hands eternal in the heavens.

1. For by faith we know, that if our bodies, which are as a tent or tabernacle to the ſoul, were diſſolved, we have in the heavens a building of God's providing for the bleſſed, not like our houſes here made by man, but celeſtial and everlaſting.

NOTE, 1. That faith is a ſort of knowledge: We know what God ſaith is true; and we know this to be his word.

2. That our happineſs will not be only in the new earth, and at the reſurrection; but it is a dwelling in heaven, now exiſtent, and ſuch as ſhall be everlaſting: And therefore no hope of Chriſt's reign on earth, ſhould take down our hopes and deſires of heaven.

2. For in this we groan earneſtly, deſiring to be clothed upon with our houſe which is from heaven: 3. If ſo be that being clothed, we ſhall not be found naked.

2, 3. For in this body we are under a conſtant uneaſineſs, which maketh us groan with earneſt deſire to be better clothed, even with the incorruptible celeſtial glory: For when death unclotheth us, we ſhall not be found naked and deſtitute, (or, as ſome expound it, [So be it we be not found as Adam, naked in our guilt, when we enter into the future ſtate]).

4. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

4. For our burdens in this body are ſo great, as make us groan: not that we deſire death, as death; or to be unhouſed, or without clothing to the ſoul: but we would be better clothed with a heavenly glory, that that which is mortal may be ſwallowed up by immortal glory.

5. Now he that hath wrought us for ſelf-ſame thing, *is* God, who alſo hath given unto us the earneſt of the ſpirit.

5. And we have good evidence for the certainty of this hope: For God himſelf, who doth nothing in vain, hath made and formed us hereunto: It is he that gave us immortal ſouls, and faculties to prepare for a better life: And it is he that hath redeemed us to it, and hath promiſed it, and provided and commanded us the means that lead to it, and hath given us by his ſpirit thoſe holy affections, deſires, and endeavours, which are the earneſt of it, and which he will not fruſtrate.

6. Therefore *we are* always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord: 7. (For we walk by faith, not by ſight.)

6, 7. Therefore we go on in the confidence and boldneſs which beſeem believers, being above the fear of death; knowing, that while we dwell here in theſe bodies, we are abſent from the glory where God is fully manifeſted to the bleſſed: For it is not things ſeen which are the motives, hopes, and comfort of our lives; it is things believed and unſeen.

8. We are confident *I ſay*, and willing rather to be abſent from the body, and to be preſent with the Lord.

8. I ſay, we are bold and comfortably confident in all our labours and danger of death, and rather willing to go from the body, and to be at home or preſent with the Lord.

9. Wherefore we labour, that whether preſent or abſent we may be accepted of him.

9. Whether we ſhall yet live or die, we live to God; but it is our earneſt deſire, care, and labour, that whether we live here or die, or wherever we are, we may pleaſe God, and be accepted by him.

10. For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

10. For we muſt all appear at the judgment-ſeat of Chriſt, where all that we have done will be brought to light, and every man ſhall be ſentenced and rewarded according as he hath lived and done in the body, whether it be good or evil, according to that law which pardoneth penitent believers.

11. Knowing therefore the terror of the Lord, we perſuade men: but we are made manifeſt unto God, and I truſt alſo are made manifeſt in your conſciences.

11. It

11. It is the knowledge of the terrors of the Lord, and how woeful it will be to be found there unjuſtified under guilt, and ſentenced to damnation, which cauſeth us to make ſo much ado in the world, to perſuade men to believe and repent, that they may be ſaved: And God, that knoweth our hearts and ways, will juſtify us herein, and I hope ſo do your convinced conſciences.

12. For we commend not ourſelves again unto you, but give you occaſion to glory on our behalf, that you may have ſomewhat to *anſwer* them which glory in appearance, and not in heart.

12. I ſay not all this to get your praiſe by my ſelf-commendation, but to give you the matter of an anſwer to them that would draw you from the truth, by drawing you into a diſeſteem of us that were your firſt teachers, and by boaſting of themſelves by outward appearances, without an anſwerable inward worth.

13. For whether we be beſides ourſelves, *it is* to God: or whether we be ſober, *it is* for your cauſe.

13. And if any tell you that our zeal is but crazy melancholy, (as Feſtus thought of Paul) it is in obedience to God's command, and for his work and glory; (and dare any accuſe this of madneſs?) And if we be thought to do it ſoberly, it is not for our glory, but for your ſtability and ſafety.

14. For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead; 15. And *that* he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

14, 15. If any think we are too zealouſly tranſported, let them know, that the greatneſs of Chriſt's love to us, and ours to him, conſtraineth us, and will bear no cold indifferency: For we have cauſe to judge, that they are great things which our redemption intimateth, even that Chriſt, who died for all, found all men dead in ſin and miſery; and that he therefore redeemed them by his death, that they who are recovered by him ſhould not hereafter live to themſelves, but to him that died for them, and roſe again.

16. Wherefore henceforth know we no man after the fleſh: yea, though we have known Chriſt after the fleſh, yet now henceforth know we *him* no more.

16. Wherefore it is the great things of ſpirituality and eternity which we now look at in our miniſtry and life: We value no man on mere carnal advantages or account; yea, if we had been of thoſe that converſed with Chriſt on earth in the body, and had eat and drank in his preſence, ſuch corporal familiarity is ended, and it is not that our faith, and hope, and preaching, moſt reſpecteth, but his ſpiritual kingdom, and glorious preſence, and the means thereto.

17. Therefore if any man *be* in Chriſt, *he is* a new creature; old things are paſt away, behold, all things are become new.

17. Therefore if any one be a Chriſtian indeed, a true member of Chriſt, he is a new man, as it were new made by regeneration. The old legal and carnal mind and converſation are ceaſed; his old mind, and will, and life, are changed; his fleſhly and earthly mind is become ſpiritual and heavenly, and all is new.

18. And all things *are* of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation.

18. The divine revelation, and the divine nature in us, now cauſeth us to mind and uſe all things as they belong to God, and as they are all *Of Him*, and *By Him*, and *To Him*; and to overlook comparatively carnal intereſt: and as reconciled and brought home to God by Jeſus Chriſt, and placing all our intereſt and hopes in him, who alſo hath committed to us his miniſtry, to draw home the world into this reconciled ſtate.

19. To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them: and hath committed unto us the word of reconciliation.

19. To tell them, that it was God himſelf that ſent Chriſt to redeem us, and was in Chriſt, reconciling the lapſed world to himſelf, by the doctrine, merits, and ſacrifice of Chriſt, which was performed by his gracious will for that end; purchaſing their pardon, and not uſing them as their ſin deſerved, but giving them an act of oblivion, on condition of believing acceptance; and hath committed to us the miniſtry, to preach this reconciliation to the world.

20. Now then we are ambaſſadors for Chriſt, as though God did beſeech *you* by us: we pray *you* in Chriſt's ſtead, be ye reconciled to God.

20. By all this they that contemn us may ſee what is the nature and dignity of our apoſtleſhip:

apoſtleſhip: We are ſent to men from God as his ambaſſadors, to perſuade them to believe in Chriſt. As though God himſelf did beſeech you by us his meſſengers, we pray you in Chriſt's ſtead, who is the prime and great apoſtle from the Father, to be reconciled to God, even thankfully to accept his grace, and to give up heart and life to him.

21. For he hath made him *to be* ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.

21. For God hath made Chriſt to be a ſacrifice for ſin, who himſelf was ſinleſs; and this in our ſtead, and for our pardon and ſalvation, that ſo in him we might have the righteouſneſs which is freely given us of God, and be partakers of the divine nature.

ANNOTATIONS.

I. The Socinians ſtrive hard to diſtort the firſt part of this chapter, as if it ſpake of no heavenly houſe till the reſurrection: Their firſt reaſon is, Becauſe the Greek word [Domicilium] is oppoſed to the body here, and therefore it muſt mean the future body. But 1. by [*the tabernacle of our earthly houſe*] Paul ſeemeth to me to mean both this body and earth together; our preſent worldly ſtate in the fleſh. 2. Were it otherwiſe, yet their concluſion would not follow: For the heavenly ſtate of glory without a body may be called a houſe, as contradiſtinct to this body. 3. Nor is this objection any thing to the old fathers, and ſome preſent divines (as Dr. More, &c.) who think that departed ſouls have a pure ſort of bodies above, to us inviſible: either taking with them ſome tenacious, igneous ſpirits hence, or paſſing into ſome etherial vehicle there; as even Mammerius thought, and others, who yet aſſert, that ſouls are immaterial.

2. Their ſecond reaſon is from ver. 2, becauſe it is called our houſe which is *from heaven*, and not [*which is in heaven*]. But the Greek word oft ſignifieth the ſubſtance, matter, or thing, of which another thing is made; as we ſay, ſome things are made *from, or of*, earth, ſtone, iron, ſilver, &c. So here the word doth neceſſarily ſignify no more, but that our houſe or building after death, will be heavenly, that is, of heavenly ſubſtance, quality, and ſtate.

3. And the context doth confute the perverters. For 1. the firſt verſe intimateth that we ſhall have the eternal building *in* heaven, when the earthly tabernacle is diſſolved; for the conditional word in the original intimateth the time.

2. Ver. 3, ſignifieth, that we ſhall not be found naked; which none could ſuſpect after the reſurrection that believed it: but the putting off the body might make men fear.

3. What elſe can be meant, ver. 6, 8, by being abſent from the Lord while we are in the body, and being abſent from the body, and preſent with the Lord? And ver. 9, by *being accepted of him* as the height of our ambition when we die?

II. Ver. 19, is miſtaken by many, as if by [*the world*] were meant only [*the elect*] becauſe *reconciliation*, and not *imputing treſpaſſes*, are mentioned: But the text moſt plainly tells us of a *general reconciliation* and *non-imputation* to mankind, and a particular to believers. God did ſo far *reconcile* and *forgive* the world, as not to deal with them merely on the terms of the violated law of innocency, but to give them a redeemer, and a law of grace, and a ſealed pardon of all ſin, and free gift of ſalvation by Chriſt, on condition of believing acceptance; and that is commonly ſaid to be *given*, which is freely by a deed of gift conferred, though acceptance be implied or expreſſed as the condition of enjoyment, and a man may yet wilfully refuſe it or neglect it; yea, ſuch conditions are ſo naturally neceſſary, that they uſe not to be expreſſed. Yet no man is *actually* (but only *conditionally*) poſſeſſed of pardon and reconciliation, till that condition be performed: Yet God was forgiving them on his part, and was not imputing ſin and unworthineſs of redemption to them, when he gave them a Saviour. And yet the work of the miniſtry remaineth, even to intreat men to believe and accept this pardon and reconciliation as offered; and it is then actually theirs, when they thus accept it. To ſay, that then *their faith doth more than Chriſt's did*, or God's *grace*, is but mere cavil. Their *faith*, or *acceptance*, is no efficient cauſe at all of their pardon or juſtification: It is but a neceſſary *receptive qualification*. He that ſhuts the window cauſeth darkneſs; but it is abſurd to ſay, that he that openeth it doth more than the ſun to cauſe light; which he cauſeth not at all, but removeth the impediment of reception; and faith itſelf is God's gift of grace, though preaching and perſuaſion be the means of working it.

CHAP. VI.

WE then, *as* workers together *with him*, beſeech *you* alſo, that ye receive not the grace of God in vain.

1. We then whoſe office is to ſubſerve Chriſt for your ſalvation, beſeech you that ye take care that all the mercy which he hath ſhewed you in the goſpel, and you profeſs to have received, be not in vain, and fruſtrated by any deceit.

2. (For

2. (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now *is* the accepted time; behold, now *is* the day of ſalvation.)

2. It is of exceeding great moment to know your time and day of grace: God hath his *accepted time*, and ſpecial day of mercy, which all ſhould watch and take; as it is written, *I have heard thee*, &c. And certainly this is your time and day of mercy, while mercy is ſo freely and fully preached to you.

3. Giving no offence in any thing, that the miniſtry be not blamed:

3. Our care is to give no occaſion of falling to any, nor expoſe the miniſtry to blame, or to the hard thoughts of thoſe that ſhould be ſaved by it.

4. But in all things approving ourſelves as the miniſters of God in much patience, in afflictions, in neceſſities, in diſtreſſes, 5. In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings,

4, 5. NOTE, What an approved miniſter of Chriſt muſt endure and do, for the ends of his miniſtry, if he be called to it.

6. By pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned, 7. By the word of truth, by the power of God, by the armour of righteouſneſs, on the right hand and on the left, 8. By honour and diſhonour, by evil report and good report:

6, 7, 8. NOTE, By how many means the work of the miniſtry is promoted, and how we muſt be qualified thereto.

8. As deceivers, and *yet* true; 9. As unknown, and *yet* well known; as dying, and behold, we live; as chaſtened, and not killed; 10. As ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

8, 9, 10. Our life is made up of ſeeming, but not real, contradictions. As deceivers uſe craft to hurt men, we uſe our wit and ſkill (or wiles) to ſave men; and yet we deliver nothing but the truth: Our ſpirit and ſpiritual condition is unknown; and yet our outſide known to many. We daily are expoſed to the danger of death, and die daily; and yet you ſee we are alive. We are oft chaſtened, and yet not killed; we are under many ſorrows in the fleſh, and yet we continually rejoice in God; we are poor, and yet God uſeth us to make many rich in grace; we have nothing, and yet by faith all the world is ours, as ordered by God and uſed by us for our ſpiritual good. Love maketh all other mens eſtates comfortable to us as our own, and God uſeth all things for our good.

11. O ye Corinthians, our mouth is open unto you, our heart is enlarged. 12. Ye are not ſtraitened in us, but ye are ſtraitened in your own bowels.

11, 12. Our mouth hath been opened to you in full communication of the goſpel, and our hearts enlarged towards you, in love and zeal for your ſalvation. If yet there be any ſtraitneſs and defects in you of knowledge and love, it is of yourſelves, and your own deficiency.

13. Now for a recompence in the ſame, (I ſpeak as unto *my* children) be ye alſo enlarged.

13. And juſtice requireth, that (as children to a father) your love and kindneſs be large towards us, and that the fruits of our miniſtry in you be not narrow and defective.

14. Be ye not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? 15. And what concord hath Chriſt with Belial? or what part hath he that believeth, with an infidel?

14, 15. Let not ſeducers, or carnal intereſt, draw you to communion with infidels and idolaters, as if you were inclined to their way, or were yet indifferent in religion. Partake not externally of their ſacrifices, as if you were of their ſociety: For how can ſuch contraries as righteouſneſs and unrighteouſneſs, light and darkneſs, Chriſt and Belial, a believer and an infidel, be united, or have ſpecial communion, even ſymbolical, in the things wherein they are contrary?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in *them*;

and I will be their God, and they shall be my people.

16. Will you join the temple of God and idols together? God hath made you his temple, and peculiar people, and promised specially to own you in communion as your God: And will you go to idols temples, as if your God had concord and communion with them?

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 8. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty.

17, 18. Wherefore go not to the idols temples, and symbolize not with them in religion to avoid persecution; but come out from among them, as a holy people segregate to the Lord, and defile not yourselves with their unclean things, and then God will own you as his sons and daughters, while you are pure, and cleave to him.

I. Note, That this command for the church to avoid communion with idolaters and infidels, is perverted by them that feign it to forbid communion with Christians and their churches, if they do but differ in some tolerable opinion or practice from them, which their censorious ignorance will falsely call idolatry. They call such differences or defects *false worship*, and then say we must not join in *false worship*: Whereas every faulty manner of worship may be called *false*, because it is so far disagreeable to the rule: And no man offers any worship to God that is not false, if all faultiness be falseness. But it is no false worship that will allow us to separate from churches of Christians, further than they separate from Christ, and Christ disowneth them for that faultiness, or than they make any sin to be to us necessary to any part of their communion. They were very foul sins, even in worship, that the Corinthians were guilty of; and yet none was commanded to come out from them.

And much more are those papists displeasing to God, who cast out and violently persecute good Christians, that do but avoid, as sinful, some circumstances or forms which their canons impose as things indifferent, or made necessary merely by themselves.

Yet is it not the name of a Christian church that will make it lawful for us to communicate in idolatry, or to commit any sin for their communion, or to own such worship as we know God rejecteth: But as he pardoneth the faulty imperfections of other mens and church's worship, and of our own, so must we bear with our own and the church's tolerable fastings, so far as we cannot cure them.

II. They are mistaken that think it is *unequal marrying* with infidels, which the apostle here only or chiefly meaneth. The word translated [*yoked*] signifieth here rather *inclined* towards them, as the balance is by weight: And that which Paul chiefly pleads against all along, is that, Rev. 2 and 3, called the doctrine of Jezebel and the Nicolaitans, which God hateth, which taught the lawfulness of fornication, and eating things offered to idols; and this on pretence of greater wisdom and revelation than Paul had.

CHAP. VII.

HAVING therefore these promises, (dearly beloved) let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

1. Having these promises, That God will be your God, and own you, and dwell in you, on this condition, that you keep yourselves pure to him, from fleshly vice and idol-communion; let us avoid all defilement of the flesh, by fornication, or outward symbolizing with idolaters; and of the spirit, by entertaining the doctrines of seducers, or suffering our hearts to depart from God.

2. Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

2. And let not seducing teachers turn you from receiving the ministry of us by whom you were converted: We have not done by you as they do; we have wronged none, corrupted none, nor covetously overreached or defrauded any.

3. I speak not this to condemn *you*: for I have said before, that you are in our hearts, to die and live with *you*.

3. It is not censoriously, or for your reproach, that I say this, for you are dear unto me.

4. Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

4. It is my love that makes me use so much freedom of speech to you, and maketh me boast of you. I am full of comfort and

and joy, to think of your continuance in the faith.

5. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

5. And our condition needed such consolation: for in Macedonia our flesh had no rest from labour and trouble; we had persecution and opposition without, and fears within.

6. Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus:

6. But God who comforteth them that are humbled, made the coming of Titus a comfort to me.

7. And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

7. Not so much for his company and welfare, as for the glad tidings which he brought of you, even of your earnest desire of me, your sorrow for the sin which I reproved, and your zeal in my just vindication against accusers, which were joy for you.

8. For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle made you sorry, though *it were* but for a season.

8. For though, till I heard of the success, I was troubled myself that I must trouble you; yet now I repent not of it: for I perceive, that the sorrow which it caused in you was but short, till the reproved sinner did repent.

9. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

9. And now I rejoice, not in your grief, as such; (for sorrow is but to prepare for joy by reformation) but that your sorrow was godly, and wrought repentance; which is so necessary to forgiveness and salvation, that I am satisfied my plain dealing with you was not to your damage, but to your gain.

10. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

10. For godly sorrow, as it is commanded of God for your own good, so it worketh repentance and recovery from sin, and so the saving of the sinner: But the sorrow for losses and crosses, which proceedeth from the over-much love of the world, is sinful; and as it doth but hurt the soul, so doth it the body, and hasteneth death.

11. For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! in all things ye have approved yourselves to be clear in this matter.

11. Of this you have now experience in yourselves; for your godly sorrow for the scandals that rose among you, hath wrought great carefulness to search out the case, and to reform it; great care to clear yourselves from partaking in the guilt; great indignation against the sin; great fear of God, lest he should avenge it; great desire after a reformation; great zeal against any church-pollution in the things of God; yea, and just revenge on the offenders by way of penitence, and on yourselves for any degree of guilt: so that you have by all means shewed, that you are clear from the guilt.

12. Wherefore though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

12. And my sharp writing to you was not merely to right one man against the injuries of another, as an act of justice between man and man; but it was in love to you, and care of your souls, that you might not be found guilty before God.

13. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

13. Therefore in these fruits which tend to your own comfort, I also am comforted; to which much is added by the comfort that Titus had among you.

14. For if I have boasted any

thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which *I made* before Titus is found a truth.

14. For you have confirmed to him all the good which I boastingly spake of you; so that I have no cause to be ashamed of it: But as I spake truly to you, so I did of you.

15. And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling you received him.

15. And he is greatly affected towards you, by finding you so obedient, and how you received him and his message with a careful fear of God's displeasure, and the guilt of sin.

16. I rejoice therefore that I have confidence in you in all things.

16. My expectation therefore of your obedience, dispersing my fear of you, and increasing my confidence of your stability, doth increase my joy.

CHAP. VIII.

MOREOVER brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia:

1. And I think it meet here to give you notice of the grace of God on the churches of Macedonia, which appeared in their willing liberality in our collections for Judea.

2. How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

2. How, that while they were themselves under a great trial of affliction, and in deep poverty, yet they joyfully abounded in liberality.

3. For to *their* power (I bear record) yea, and beyond their power, *they were* willing of themselves.

3. For they were voluntarily ready, even beyond their power, which they extended to the utmost.

4. Praying us with much intreaty, that we would receive the gift, and *take upon us* the fellowship of the ministring to the saints.

4. Earnestly entreating us to receive their contribution, and undertake the administering of it to the saints at Jerusalem, as an expression of their communicating love.

5. And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

5. And in this they exceeded our hope, first giving themselves to God, and to us as his ministers, as ready to help us with their persons, as well as with their purses.

6. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

6. And so we desired Titus, that as he had begun the motion of this charity to you, he would be at the labour to travel to you, and bring it to perfection.

7. Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; *see* that ye abound in this grace also.

7. Therefore as you are a church eminent for gifts of faith, knowledge, speech, diligence, and love to us, see that your charitable contribution abound in answerableness to your gifts.

8. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

8. I do not this as the master of your purses, by way of command; but I set before you the good example of others, and I invite you to give this proof of the sincerity of your love to me, and to the brethren: (For hypocrites will afford us a cheap sort of love, but not a costly one).

9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich,

9. And what can be a stronger motive to you, than the example of Christ; who, though he was Lord of all the world, for our sakes lived in the body, in the condition of the poor; and this was to procure us the heavenly riches: So that you relieve him reputatively, in relieving his members; and you imitate him, when you forsake your own abundance for the good of others.

10. And herein I give *my* advice: for this is expedient for you who have begun before, not only to do, but also to be forward a year ago.

10. And I am the bolder herein to advise you, because you yourselves have herein begun, and resolved to go on, a year ago;

ago; and therefore it is but agreeable to your own reſolves.

11. Now therefore perform the doing of it; that as *there was* a readineſs to will, ſo *there may be* a performance alſo out of that which you have.

11. Therefore now perform what then you readily reſolved on, according to your ability.

12. For if there be firſt a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

12. For if there be a true willingneſs, it will be performed according to a man's ability; and God requireth no more, but accepteth the will for that which we are unable for.

13. For *I mean* not that other men be eaſed, and you burdened:

14. But by an equality, *that* now at this time your abundance *may be a ſupply* for want, that their abundance alſo may be *a ſupply* for your want, that there may be equality.

13, 14. Not that I would lay more on you than your proportion, to eaſe others: but that now you abound, you may ſupply their want; and that when you are in want, the abundance of others may ſupply your wants.

15. As it is written, He that *had gathered* much, had nothing over; and he that *had gathered* little, had no lack.

15. In which I may allude to what is ſaid of the Iſraelites gathering manna; [*He that*, &c.] Obey God, and you ſhall not want; and if you abound, what enjoy you of it more than they that have but food and raiment? God will reduce all his ſervants to an equality ſuitable to them ſeverally, in the uſe and end.

16. But thanks *be* to God, which put the ſame earneſt care into the heart of Titus for you. 17. For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you.

16, 17. I thank God that Titus was as forward to move you to this work as I; for he did not only yield to it at my requeſt, but of his own accord was forward to go to you about it.

18. And we have ſent with him the brother, whoſe praiſe *is* in the goſpel throughout all the churches.

18. And with him we ſent Luke, whoſe ſervice for the goſpel hath made him honoured in all the churches.

19. (And not that only, but who was alſo choſen of the churches to travel with us with this grace which is adminiſtered by us to the glory of the ſame Lord, and *declaration of* your ready mind.)

19. And who was choſen by the churches to go with us in this miniſtration of your charity to the Jews, that God may have the glory of this notified concord of Jewiſh and Gentile Chriſtians, and of your ready minds to ſo good a work.

20. Avoiding this, that no man ſhould blame us in this abundance, which is adminiſtered by us; 21. Providing for honeſt things, not only in the ſight of the Lord, but alſo in the ſight of men.

20, 21. For I took care to avoid all occaſion of ſuſpicion, that I ſhould detain any of this large contribution to myſelf, or unfaithfully diſtribute it: Providing that all be done decently and blameleſly in the ſight of men, as well as faithfully in the ſight of God.

22. And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

22. And with them I have ſent another brother, whoſe diligence I have oft tried, but now find him much more willing, being encouraged by my confidence of your forwardneſs.

23. Whether *any do enquire* of Titus, *he is* my partner, and fellow-helper concerning you: or our brethren *be enquired of*, *they are* the meſſengers of the churches, *and* the glory of Chriſt.

23. If any doubting of their truſtineſs, enquire what theſe brethren are, let them know, that Titus is my partner and helper, even for your ſervice, and the other two brethren are meſſengers of the churches (who would not truſt untruſty men) and an honour to the chriſtian faith.

24. Wherefore ſhew ye to them, and before the churches, the proof of

of your love, and of our boasting on your behalf.

24. So far therefore regard them, as to let them see, and the churches, that sent them, hear the proof of your love to me, and to all saints, by your liberality, and that I have not boasted of you in vain.

NOTE, 1. That Paul's importunity for this collection sheweth that the case was much altered, since, in Acts 4, &c. they sold all and laid at the apostles feet, and had all things common. And as men were quickly grown more cold, so that was not intended for a constant and universal practice, but to shew with the gift of tongues, the marvellous degree of holy love and unity which the Holy Ghost was given to effect: For to continue it every where, would have disabled them all to do much future good with riches, when all was gone. And perhaps the Christians at Jerusalem were then in greater want by that.

2. We see, that even among Christians costly duties come hardly off, (else Paul had not needed all this ado) even where gifts and parts are eminent.

3. And yet it is costly duties of charity that must prove the truth of our faith and love, which are dead, if barren.

4. We see, that a minister who seeth cause obstinately to avoid being chargeable to any of his hearers himself, lest they censure or suspect him as a self-seeker, may yet put on confidence, and be bold and importunate in urging them to charity for others, and collections for the service of the church and gospel.

CHAP. IX.

FOR as touching the ministring to the saints, it is superfluous for me to write to you. 2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

1, 2. But to use many arguments with you, for the duty of relieving the needy saints in general, or for his contribution in particular, I suppose it needless, you being yourselves so forward to it, that I have boasted of your readiness a year ago, which hath quickened the zeal of many others.

3. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

3. Yet to make sure, I have sent the brethren, lest it be to do when I come, and my boasting of you fail.

4. Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not you) should be ashamed in this same confident boasting.

4. For I would not have them of Macedonia, if they come with me, by finding your collection unready, think that you are unwilling, to your dishonour and mine, that boasted of you.

NOTE, That it is lawful to use an honest craft to draw men to their duty, 1. By engaging their reputation in it: 2. And by alluring them by just praise.

5. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready as a *matter of* bounty, and not as of covetousness.

5. Therefore I sent these three brethren, to desire you that it might be ready, (you having notice of it also heretofore) that it may appear to be of willing liberality, and not extorted from covetous men.

6. But this *I say*, He which soweth sparingly, shall reap also sparingly: and he which soweth bountifully, shall reap also bountifully.

6. As to the proportion, I will say but this; All shall reap in that measure that they sow.

NOTE, That Paul's disclaiming justification by works, consisteth with this doctrine, That all men shall be rewarded not only according to the sincerity of their hearts, but also according to the degrees of their obedient will and works.

7. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a chearful giver.

7. Let your will command you in the proportion: Do it not grudgingly, and as urged and constrained against your wills; but as you are truly willing: For God loveth a chearful giver, and not the outward deed only, which is against or without the will.

8. And God *is* able to make all grace abound towards you; that ye having always all sufficiency in all things, may abound to every good work;

8. And

8. And it ſhould take off all unwillingneſs, to conſider, that God is all-ſufficient to give you by his bleſſing ſuch abundance, that you ſhall always have enough to furniſh you for good works, as well as to ſupply your own neceſſities.

9. (As it is written, He hath diſperſed abroad; he hath given to the poor: his righteouſneſs remaineth for ever.

9. For God hath promiſed in his deſcription of the righteous, Pſal. 112, That he will ſo bleſs him that is charitable and liberal in good works, that he ſhall proſper, and have ſupply from God, for all that he requireth of him, and ſhall for ever be rewarded for it, as for that which is part of his perſonal righteouſneſs.

10. Now he that miniſtereth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs)

10. And this is my benediction and prayer for you, That God, who giveth both ſeed and increaſe, will ſupply all your wants, and bleſs your liberality with the increaſe of his gifts, and the fruits of this your righteouſneſs to yourſelves.

11. Being enriched in every thing to all bountifulneſs, which cauſeth through us thankſgiving to God.

11. That you may be enriched by him in all things, ſo as to feed your bounty, which when we diſtribute, will make many thankful to God.

12. For the adminiſtration of this ſervice, not only ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God;

12. For the diſtribution of your charity will not only ſupply the ſaints neceſſities, but alſo cauſe them to give thanks to God, who ſendeth them his mercies by the hands of men.

13. (Whiles by the experiment of this miniſtration, they glorify God for your profeſſed ſubjection unto the goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all men.)

13. The diſtribution of your gift will be a convincing experiment to the Jews, that the Gentiles are converted to a loving union with them, and are ſincerely ſubject to the goſpel, and that your faith is not barren, but effectual and fruitful.

14. And by their prayer for you, which long after you, for the exceeding grace of God in you.

14. And it will provoke them to pray for you, who greatly value you, for the abundant grace of God, which ſheweth itſelf by ſuch evident fruit.

15. Thanks *be* unto God for his unſpeakable gift.

15. And as gifts and grace, wealth and willing minds, are all the unſpeakable gifts of God, to him we return our chieſeſt thanks.

CHAP. X.

NOW I Paul myſelf beſeech you, by the meekneſs and gentleneſs of Chriſt, who in preſence *am* baſe among you, but being abſent am bold toward you.

2. But I beſeech you that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome which think on us, as if we walked according to the fleſh.

1, 2. And having pleaded with you for the poor Chriſtians in Judea, let me next ſpeak for myſelf. Though ſome among you report, that my bold ſpeech to you is only by letters, and that my preſence is contemptible; I will by this letter alſo uſe the meekneſs and gentleneſs which is according to the command and example of Chriſt, in beſeeching you not to put me to uſe that boldneſs that elſe I muſt do againſt them that calumniate my miniſtry as carnal and ſelf-ſeeking.

3. For though we walk in the fleſh, we do not war after the fleſh:

3. For though we yet dwell in the body, our miniſtry and life are not from carnal principles, to carnal ends, nor by carnal means.

4. (For the weapons of our warfare *are* not carnal, but mighty through God, to the pulling down of ſtrong holds)

4. For it is not bribes, or ſwords, or outward violence, but more powerful arms, by which we batter and caſt down the fortreſſes of ſin and Satan.

5. Caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt:

5. It

5. It is not mens eſtates or bodies that we conquer by fines, impriſonments, or captivity; but even the conceits, opinions, and imaginations, of mens minds, the logic of cavillers, the philoſophy of oppoſers, the pride of Jews and Gentiles, and all their miſapprehenſions of the Chriſtian verity, and oppoſition againſt it, and bringing their thoughts and minds into ſubjection to Chriſt.

6. And having in readineſs to revenge all diſobedience, when your obedience is fulfilled.

6. And though we call not for fire from heaven to revenge ourſelves, and gratify our paſſions; yet when the church is ſettled in their obedience, ſo that the wheat may be ſeparated from the tares, God who hath furniſhed me with authority, will not deny me ability to inflict ſuch penalties as he judgeth fit for the impenitent, by delivering them to Satan.

7. Do ye look on things after the outward appearance? if any man truſt to himſelf that he *is* Chriſt's, let him of himſelf think this again, that as he *is* Chriſt's, even ſo *are* we Chriſt's.

7. Do you judge by means outward appearance and oſtentation, and judge of me by the meanneſs of my garb, and bodily ſtature, and aſpect? If it be pretence of any gifts or authority from Chriſt, which puffeth up theſe men, let them conſider, whether we have not as much of theſe from Chriſt to ſhew as they?

8. For though I would boaſt ſomewhat more of our authority, (which the Lord hath given us for edification, and not for your deſtruction) I ſhould not be aſhamed:

8. If I ſhould ſay, that I can ſhew more authority from Chriſt than they can, I ſhould not be aſhamed, as unable to prove it: (Yet we pretend to none that is deſtructive and hurtful to the church, or any of the brethren; but only to ſuch power as is to edify and do good.)

9. That I may not ſeem as if I would terrify you by letters. 10. For *his* letters (ſay they) *are* weighty and powerful, but *his* bodily preſence *is* weak, and *his* ſpeech contemptible.

9, 10. I will not ſeem to terrify you by letters, contrary to what I ſay in preſence; Though my accuſers ſay, that my bodily preſence and ſpeech are contemptible, and not anſwerable to my letters.

NOTE, That tradition tells us, That Paul, (according to his name) was a man of a very little ſtature, and his voice anſwerably ſmall; and it may be that hence they raiſed this report of his preſence and ſpeech.

11. Let ſuch an one think this, that ſuch as we are in word by letters, when we are abſent, ſuch *will we be* alſo in deed when we are preſent.

11. But let ſuch believe, that when I come, my deeds ſhall be as awful as my words are.

NOTE, That the thing which Paul would have his accuſers fear, was, that by the miraculous gift of the Holy Ghoſt they ſhould ſpeed as Elymas did.

12. For we dare not make ourſelves of the number, or compare ourſelves with ſome that commend themſelves: but they meaſuring themſelves by themſelves, and comparing themſelves amongſt themſelves, are not wiſe.

12. I will not imitate them in ſelf-commendation and compariſons: but it is their folly and ſelf-deceit, to meaſure themſelves by their own ſelf-conceit, and compare themſelves with their own followers, not knowing the grace of God in others.

13. But we will not boaſt of things without *our* meaſure, but according to the meaſure of the rule which God hath diſtributed to us, a meaſure to reach even unto you.

13. But I will not boaſt of any thing done beyond the province and meaſure of gifts aſſigned and vouchſafed to us of God, as thoſe that would reap the praiſe of other mens labours; but of that which God hath really done by us, of which yourſelves are part of our witneſſes.

14, For we ſtretch not ourſelves beyond *our meaſure*, as though we reached not unto you; for we are come as far as to you alſo, in *preaching* the goſpel of Chriſt:

14. You know, that when I extend my boaſting even to you, that I boaſt not of that which I never performed: For you are my witneſſes, as being the fruits of my miniſtry.

15. Not boaſting of things without *our* meaſure, *that is*, of other men's labours: but having hope when your faith is increaſed, that we ſhall be enlarged by you according to our rule abundantly,

15. I boaſt

15. I boaſt not of labour in another man's province, and of other mens performance (as theſe do;) But I hope that the increaſe of your faith will be the increaſe of my advantage, and of my comfort and reward, whoever helpeth you, it being the fruit and increaſe of the ſeed which I ſowed.

16. To preach the goſpel in the *regions* beyond you, *and* not to boaſt in another man's line of things made ready to our hand.

16. I hope by your increaſe to have the better opportunity to carry the goſpel beyond you, to the regions that have not yet received it; and not to boaſt, as entering on other mens labours.

17. But he that glorieth, let him glory in the Lord.

17. But let us all take heed that we glory not in ourſelves, but purely in God, and for God, that we do his work, and promote his kingdom and honour in the world.

18. For not he that commendeth himſelf is approved, but whom the Lord commendeth.

18. Self-commendation is no juſt praiſe, (but a detection and ſhame of pride and folly.) But it is God's approbation and praiſe which is our real honour.

CHAP. XI.

WOULD to God you could bear with me a little in *my* folly; and indeed bear with me. 2. For I am jealous over you with godly jealouſy: for I have eſpouſed you to one huſband, that I may preſent *you as* a chaſte virgin to Chriſt.

1, 2. I would you could bear a little with that which is like to fooliſh boaſting: Yea, you muſt bear with me, becauſe it is from a godly jealouſy of love to you, for Chriſt's ſake, to whom I did eſpouſe you as chaſte and peculiar to him.

3. But I fear, leſt by any means, as the ſerpent beguiled Eve through his ſubtility, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.

3. But I fear, leſt by the craft and fair pretences of them that tell you of a more ſublime degree of knowledge, as the ſerpent by ſubtilty beguiled Eve, by telling her that they ſhould be as God, knowing good and evil; ſo your minds ſhould be corrupted, while you think that they are edified, by forſaking that Chriſtian ſimplicity and purity, which is the true wiſdom.

NOTE, 1. That fair promiſes and beginnings may end in foul corruptions.

2. Forſaking Chriſtian ſimplicity, is the corruption of minds and churches. That is, 1. Turning from the ſimple doctrine of the creed, and things neceſſary and ſure, to vain curioſities, and uncertain aſſertions and contentions, on pretence of orthodoxneſs, or of higher knowledge. 2. From the ſimplicity of worſhip, to ludicrous human ceremonies and formalities. 3. From the ſimplicity of diſcipline, to tyranny and domination, and enſnaring unneceſſary canons and cuſtoms, impoſed on the churches. 4. From the ſimplicity of Chriſtian love and converſation, to ſegregate ſects, and to partiality, and ſelf-ſeeking worldly craft.

3. Pretended extraordinary knowledge is one of Satan's methods to corrupt the church.

4. For if he that cometh, preacheth another Jeſus whom we have not preached, or *if* ye receive another ſpirit, which ye have not received, or another goſpel, which ye have not accepted, ye might well bear with *him*.

4. It is one Chriſt, one ſpirit, and one goſpel, that we have preached, and you received: If your new pretended teachers have another Chriſt, and ſpirit, and goſpel to preach, and can give better proof of what they ſay, than I have done for the Chriſt, ſpirit, and goſpel which I have preached, let them ſhew it, and let them be borne with and received.

5. For I ſuppoſe I was not a whit behind the very chieſeſt apoſtles. 6. But though *I be* rude in ſpeech, yet not in knowledge; but we have been throughly made manifeſt among you in all things.

5, 6. I ſuppoſe that I have no way come ſhort of thoſe that are the moſt eminent apoſtles: If my ſpeech be as mean and rude as they object, ſo is not my knowledge, (which is the thing that they pretend to excel in.) But ſure I need not tell you of this, who have had the proof of it in my miniſtry to yourſelves.

7. Have I committed an offence in abaſing myſelf, that you might be exalted, becauſe I have preached to you the goſpel of God freely?

7. Is it my offence, that forbearing the oſtentation of learning called wiſdom, I have preached the goſpel of the croſs according to your capacity, and that without putting

putting you to charge, by taking any maintenance from you?

8. I robbed other churches, taking wages *of them* to do you ſervice. 9. And when I was preſent with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia ſupplied: and in all things I have kept myſelf from being burdenſome unto you, and *ſo* will I keep *myſelf*.

8, 9. I did that which had been partiality and robbing, had there not been juſt cauſe, &c.

NOTE, That, 1. One church ought to contribute to the furtherance of the goſpel to others.

2. This is a cloſe reproof of the Corinthians, whom Paul ſaw ſo covetous, or ſuſpicious of him, that if he had made himſelf beholden to them, he had croſſed the ends of his miniſtry.

10. As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia.

10. And that you may not think I am covetous, or like to burden you, I ſolemnly proteſt, that I will not in Achaia give away this advantage of ſerving you freely, knowing what occaſion ſome among you would elſe take to reproach my miniſtry.

NOTE, If it was ſo meritorious in Paul to ſerve them freely, what a ſort of people are they among us, that reproach that miniſtry that would, inſtead of burdening them, give even their own eſtates to the poor, as well as their labours?

11. Wherefore? becauſe I love you not? God knoweth. 12. But what I do, that I will do, that I may cut off occaſion from them which deſire occaſion, that wherein they glory, they may be found even as we.

11, 12. This is not, God knoweth, becauſe I love you not; but becauſe I know how ſome men watch for an occaſion to accuſe us; which I will cut off from them, that they may not have an advantage to boaſt on this account.

NOTE, It is moſt likely that theſe accuſers of Paul were ſome rich men, that complied with the times for intereſt, and took no pay of the churches, but deceived them freely, and reproached Paul as a poor indigent fellow, that preached for bread.

13. For ſuch *are* falſe apoſtles, deceitful workers, transforming themſelves into the apoſtles of Chriſt.

13. For theſe falſe apoſtles are deceitful workers, pretending that they are Chriſt's apoſtles, and acting as if they were ſuch indeed.

NOTE, It is no wonder then if there be ſwarms of falſe miniſters, pretending to be the true miniſters of Chriſt.

14. And no marvel; for Satan himſelf is transformed into an angel of light.

14. And no marvel, when Satan doth but teach them to do as he doth, who counterfeiteth an angel of light, and bringeth in error and ſin by boldly pretending that it is light, and extraordinary knowledge and virtue.

15. Therefore *it is* no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs; whoſe end ſhall be according to their works.

15. Therefore it is not an incredible thing, that men ſhould be really the devil's miniſters, animated and taught by him to do his work, againſt the intereſt of Chriſt, and truth, and godlineſs; and yet pretend to go beyond Chriſt's own apoſtles in preaching righteouſneſs, wiſdom, and godlineſs.

NOTE, That the pretences of truth, orthodoxneſs, righteouſneſs, free grace, unity, peace, &c. are no ſufficient evidences of true miniſters. The devil's miniſters may pretend them all, and may cry down Chriſt's miniſters as carnal, heretics, legal, ſchiſmatics, &c.

16. I ſay again, Let no man think me a fool: if otherwiſe, yet as a fool receive me, that I may boaſt myſelf a little.

16. Take it not for folly to vindicate my miniſtry: But if you do, yet hear me, try, and judge.

NOTE, That Paul meaneth, that boaſting is the uſual mark of a fool; but it is no folly, when the intereſt of God and ſouls require it: It was ſeemingly, not really, his folly.

17. That which I ſpeak, I ſpeak *it* not after the Lord, but as it were fooliſhly in this confidence of boaſting.

17. That which I ſpeak of myſelf, I ſpeak not as I do the goſpel by inſpiration; and I confeſs that materially it hath the appearance of folly in oſtentation.

18. Seeing that many glory after

ter the flesh, I will glory also. 19. For ye suffer fools gladly, seeing ye *yourselves* are wise. 20. For ye suffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

18, 19, 20. You can easily bear with a fool, because you are wise yourselves: So bear with me, while I do that necessarily, which they do vainly. You can bear with greater provocations, even with them that would captivate you to error and the law, and would make a prey of you, and make themselves your lords and masters, and abuse you.

21. I speak as concerning reproach, as though we had been weak: howbeit, wherein soever any is bold (I speak foolishly) I am bold also.

21. I speak of them that reproach me of contemptible weakness: Though I confess, that boasting usually signifieth folly, I will say, that I have as much as them to boast of.

NOTE, That Paul is so cautious lest any by his example should be tempted by proud boasting, that materially he calls it folly, though formally it was not so in him.

22. Are they Hebrews? so *am* I: are they Israelites? so *am* I: are they the seed of Abraham? so *am* I: 23. are they ministers of Christ? (I speak as a fool) I *am* more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

22, 23. They boast that they are Hebrews, Israelites, Abraham's seed, and ministers of Christ: And am not I so too? Yea, though my words be like those of a fool, I say, that I have laboured and suffered more for Christ, by stripes, prisons, and daily dying, than they have done.

24. Of the Jews five times received I forty *stripes* save one. 25. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep:

24, 25. Scourged by the Jews to the utmost severity, beaten by the Romans, stoned by the rabble, thrice shipwrecked, a night and a day in some darksome dangerous passage at sea (or a dungeon so called, as some think.)

26. In journeying often, in perils of waters, in perils of robbers, in perils by *mine own* countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

26, 27. NOTE, That the sufferings which deter carnal men from religion by shame and fear, are the honour of believers.

28. Besides those things that are without, that which cometh upon me daily, the care of all the churches.

28. Besides the things that are without my body, even the case of all the churches, which are my daily care.

29. Who is weak, and I am not weak? who is offended, and I burn not?

29. Every man's weakness and sufferings are to me as my own: The danger of the tempted and scandalized is my pain and care for their preservation.

30. If I must needs glory, I will glory of the things which concern mine infirmities.

30. If you will put me to boast, it shall be of that which worldly men will turn to my reproach; not of any pre-eminence, but of my sufferings.

31. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 32. In Damascus the governor under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands.

1. NOTE, That through all this chapter Paul calls his boasting *folly*, not formally and really, but materially and seemingly, because it is fools that boast unnecessarily; when the false apostles made it his duty.

2. NOTE, That it was no small quarrel of brethren (like that of Barnabas) which put him upon all this apology, (which else would not have savoured of humility;) But it was the intrusion and envious accusation of such Jewish, heretical, false apostles, as he calleth the ministers of Satan, who endeavoured to subvert the gospel, and by disgracing him, to frustrate all his labours, and destroy the church: It is like to be those called Nicolaitans, Rev. 2 and 3.

CHAP. XII.

IT is not expedient for me doubtleſs to glory: I will come to viſions and revelations of the Lord.

1. I know that boaſting is unſeemly for an humble miniſter of Chriſt: but ſeeing it is put upon me, I proceed to a higher matter, even viſions and revelations from God.

2. I knew a man in Chriſt, above fourteen years ago (whether in the body, I cannot tell: or whether out of the body, I cannot tell: God knoweth) ſuch an one caught up to the third heaven. 3. And I knew ſuch a man (whether in the body, or out of the body, I cannot tell: God knoweth) 4. How that he was caught up into paradiſe, and heard unſpeakable words, which it is not lawful for a man to utter.

2, 3, 4. I knew a man that was acted by the ſpirit of Chriſt above himſelf, who above fourteen years ago (whether bodily, or only by mental extaſy and rapture, I know not, God knoweth) was caught up to that place of glory called the third heavens, and caught up there into paradiſe, a place of joys, and heard that which neither can nor muſt be uttered, being unſuitable to the ears of mortals, and proper to poſſeſſors.

5. Of ſuch an one will I glory: yet of myſelf I will not glory, but in mine infirmities.

5. I think this foretaſte of the heavenly glory, worthy to be gloried in: But (though I be the man) I will not glory in it as my own, who was but paſſive, and advanced to it by God, to whom all the glory is due. It is my infirmities, or debaſing ſufferings in the world, which I will call my own, and boaſt of.

6. For though I would deſire to glory, I ſhall not be a fool; for I will ſay the truth: but *now* I forbear, leſt any man ſhould think of me above that which he ſeeth me *to be*, or *that* he heareth of me.

6. Should I boaſt of this ſo great a gift, to the glory of the giver, it would be no folly: But I lay it by, expecting that no man judge more highly of me, than by what himſelf ſhall ſee or hear.

7. And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure.

7. And leſt this revelation ſhould too much lift me up, there was given me a thorn in the fleſh, the meſſenger of Satan put me to pain, and keep me from too much exaltation.

NOTE, 1. It is moſt unlikely which ſome feign to be the ſenſe of theſe words, viz. That it was a temptation to luſt: It is moſt likely it was ſuch a pain as the ſtone, or at leaſt ſome bitter perſecution.

2. Even the holieſt Chriſtians, after their moſt heavenly acquaintance, are not out of danger of pride, or being too much exalted.

3. This ſpiritual pride is ſo dangerous a ſin, that it is a mercy to be ſaved from it, even by bodily pain.

4. God will hurt the bodies, to ſave the ſouls, even of his deareſt children.

5. Satan, that intendeth hurt, is oft God's inſtrument to do us good.

6. Bodily pains are oft the meſſengers of Satan, and yet of God.

8 For this thing I beſought the Lord thrice, that it might depart from me,

8. NOTE, 1. That it is lawful to pray for the removal of pain; 2. Yea, to be oft in prayer for it.

9. And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs? Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me. 10. Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſts ſake: for when I am weak, then am I ſtrong.

9. And the anſwer which I had was not a preſent removal of the thorn, but a word for patience and truſt in God, viz. That his favour and grace was ſufficient for me, to ſupport and comfort me till deliverance came; and that it is his way, in our weakneſs to manifeſt moſt his helping power.

9, 10. It is therefore in ſufferings that I will glory, as being the occaſion of my greater experience of the love and power of Chriſt: Yea, I even take pleaſure in abaſing ſufferings for him, though not as painful, yet as an advantage to his grace that ſtrengtheneth me; ſo far am I from being aſhamed or impatient of them.

11. I am become a fool in glorying, ye have compelled me: for I ought

I ought to have been commended of you: for in nothing am I behind the very chiefeſt apoſtles, though I be nothing.

11. I have ſaid all this as in the habit of a fool: but it is you that put it on me, by neceſſity, who ſhould have vindicated me and my miniſtry againſt ſeducing accuſers.

12. Truly the ſigns of an apoſtle were wrought among you in all patience, in ſigns, and wonders and mighty deeds,

12. Are not you my witneſſes? I appeal to yourſelves: Among you my apoſtleſhip was fully proved, by patient ſuffering, and by miraculous gifts, and ſigns, and wonders, and works, done by the power of God.

13. For what is it wherein ye were inferior to other churches, except *it be* that I myſelf was not burdenſome to you? forgive me this wrong.

13 For what gifts of the ſpirit poured out among you? what ſigns and miracles have other churches excelled you in? The difference between you and others was, that I ſpared your purſes, and put you to no charge: If that be a wrong, I hope you can eaſily forgive it.

14. Behold, the third time I am ready to come to you; and I will not be burthenſome to you; for I ſeek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

14. A third time I purpoſe to come to you, and not to burthen you, but as to my children, to give, rather than to receive.

15. And I will very gladly ſpend and be ſpent for you, though the more abundantly I love you, the leſs I be loved.

15. I will gladly ſpend my time and labour, and be ſpent myſelf, even as to my ſtrength and life, for your ſalvation, though my love ſhould be requited with neglect.

16. But be it ſo, I did not burden you: nevertheleſs being crafty, I caught you with guile. 17. Did I make a gain of you by any of them whom I ſent unto you?

16, 17. But be it as ſome object, that though I took no money of you, I craftily caught you with guile, that getting your affections, I might hereafter make advantage of you for myſelf: But my craft was but to win you to Chriſt. Did I make a gain of you, by any of them whom I ſent unto you? Will you judge of my deſign contrary to my practice?

18. I deſired Titus, and with *him* I ſent a brother: did Titus make again of you? walked we not in the ſame ſpirit? *walked we* not in the ſame ſteps?

18. Did Titus, or the brother whom I ſent to you, make a gain of you? Did we not all agree in mind and practice?

19. Again, think you that we excuſe ourſelves unto you? we ſpeak before God in Chriſt; but *we do* all things, dearly beloved, for your edifying.

19. Think not that I ſay all this to inſinuate myſelf into your eſteem for any by-ends of my own: I ſpeak it as before God in Chriſt; it is your edification that is my end in this and all things that I do concerning you.

20. For I fear, leſt when I come I ſhall not find you ſuch as I would, and *that* I ſhall be found unto you ſuch as ye would not: leſt *there be* debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults: 21. *And* leſt when I come again, my God will humble me among you, and that I ſhall bewail many which have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed.

20, 21. For I fear leſt when I come I ſhall find among you theſe ſins, which are the characters of factious minds, debates, &c. and leſt God will humble me among you with grief for you, and mourning over the impenitent, that have been guilty of thoſe filthy ſins, which deceivers and idol-feaſts have drawn them to; and leſt I be forced to be unwelcome to ſuch perſons.

NOTE, 1. Though Paul ſeems to contradict himſelf in praiſing the Corinthians ſo largely in the beginning of this epiſtle, and deſcribing them ſo ill in the end: yet, 1. It is not the ſame perſons that he praiſeth and diſpraiſeth, though of the ſame church, 2. We muſt praiſe all that is good in men, when we reprove the evil.

NOTE, 2. That the very characters of factious ſeduced profeſſors, are the ſins here named, which therefore we ſhould ſpecially abhor: 1. Debates, 2. Envying zeal, 3. Wraths,

Wraths, 4. Strifes, 5. Backbitings, 6. Whiſperings, 7. Swellings againſt each other, 8. Tumults. Yet it is very notable, that notwithſtanding all theſe corruptions, and abuſes and filthy ſcandals, Paul neither ſeparateth, nor perſuadeth any to ſeparate; but leaveth that to the heretical, who uſed to ſeparate themſelves into diſtinct bodies, for the promoting of their opinions and parties.

CHAP. XIII.

THIS *is* the third time I am coming to you: In the mouth of two or three witneſſes ſhall every word be eſtabliſhed.

1. As the teſtimony of two or three witneſſes confirmeth queſtioned truth, ſo my ſecond and third admonition warneth you, to prevent ſeverity.

2. I told you before, and foretel you as if I were preſent the ſecond time, and being abſent, now I write to them which heretofore have ſinned, and to all other, that *if* I come again I will not ſpare:

2. Though I be abſent, my writing may paſs for warning as if I were preſent, by which I foretel you, that if I come, I will not forbear to exerciſe on the impenitent the power given me by Chriſt.

3. Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you.

3. And ſeeing you call for a proof of Chriſt's ſpeaking in me, you ſhall have this further proof (the corporal puniſhment of the impenitent by miracle or Satan's execution): Though ſure the power of Chriſt atteſting my miniſtry, hath been ſo fully manifeſted among you, that you ſhould have been thereby convinced.

4. For though he was crucified through weakneſs, yet he liveth by the power of God: for we alſo are weak in him, but we ſhall live with him by the power of God toward you.

4. For as Chriſt in the ſtate of human weakneſs was crucified, but by divine power was raiſed, and liveth; ſo, as we are conformed to him in weakneſs and ſuffering, we ſhall ſhew you that we partake of the power of God in our life and miniſtry.

5. Examine yourſelves, whether ye be in the faith. prove your own-ſelves: know you not your own-ſelves, *how* that Jeſus Chriſt is in you, except ye be reprobates?

5. If you queſtion my miniſtry, do but examine yourſelves, whether you be Chriſtians or not: If you are, was it not by the convincing power of God's atteſtation to my miniſtry? and do you queſtion that which converted you? If not, you are yet without a Saviour, and in your ſins: And if you deny Chriſt in you, and his power ſhewed among you, you may expect that he will deny you.

6. But I truſt that ye ſhall know that we are not reprobates.

6. And I truſt that you ſhall be convinced that we have not forſaken Chriſt, nor ſhall be caſt off or forſaken by him.

7. Now I pray to God that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates.

7. My prayer is, that you may be ſaved from ſin and ſeduction, not ſo much that you may think well of us, but that you may do that which is right, how illſo ever you think of us.

8. For we can do nothing againſt the truth, but for the truth.

8. For as we have no authority or commiſſion to do any thing againſt the truth, but only for it; ſo we have no deſire to do otherwiſe.

9. For we are glad when we are weak, and ye are ſtrong: and this alſo we wiſh, *even* your perfection.

9. For how much ſoever we be villified or afflicted, it is our joy that you are ſtrong, and that it is better with you: yea, it is your perfection that is our deſire.

10. Therefore I write theſe things being abſent, leſt being preſent I ſhould uſe ſharpneſs, according to the power which the Lord hath given me to edification, and not to deſtruction.

10. It is to prevent ſeverity when I am preſent, and the trouble that you and I ſhall have in penalties on you, that I give you this admonition by letter: ſtill profeſſing, That Chriſt hath given me no power of tyranny, or againſt your own good, but only for your edification. Should I claim any other, it is not of Chriſt.

11. Finally, brethren, farewel: Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace ſhall be with you.

11. My concluding valediction is, Be compact together in holy union; Rejoice in the Lord; Be of one mind in faith and love,

love, though you cannot in leſſer things; Live in peace; and then he that would be known to us as the God of love and peace, will be among you.

12. Greet one another with an holy kiſs. 14. All the ſants ſalute you. 14. The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, *be* with you all. Amen.

12, 13, 14. Expreſs Chriſtian love to one another. The ſaints here ſalute you. The higheſt bleſſing I can wiſh you, is, The grace of Chriſt, the love of God, and communication of, and communion in the holy ſpirit. Amen.

NOTE, Out of all this epiſtle, That though proud tenderneſs of our reputation be a ſin, yet it is a duty to vindicate it when the intereſt of the goſpel and of ſouls requires it; which it did more with an apoſtle, than an ordinary miniſter.

THE EPISTLE
OF PAUL THE APOSTLE,
to the
GALATIANS.

INTRODUCTION.

THE ſcope of this epiſtle is to reduce the Galatians, who began to be ſeduced by thoſe Judaizers, that would have not only joined Moſes's law to Chriſtianity, but alſo would have put that yoke on the Gentile Chriſtians: And it is moſt likely ſome heretics joined with them. To which end he ſharply reproveth the unſtedfaſtneſs of the Galatians; evinceth the non-obligation of that law, and the carnality of judaizing, and the ſpirituality of the goſpel; and that he had his goſpel by immediate inſpiration from Chriſt; and that it is not ſingular from the other apoſtles, nor diſſonant to itſelf, nor to his condeſcending practice with the Jews.

CHAP. I.

PAUL an apoſtle (not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead) 2. And all the brethren which are with me, unto the churches of Galatia: 3. Grace *be* to you, and peace from God the Father, and *from* our Lord Jeſus Chriſt.

1, 2, 3. Paul an apoſtle, not of men, nor called by men, but by Chriſt from heaven, and by his revelation, atteſted by the power of God the Father, who raiſed him from the dead; and all the brethren with me: To the churches of Galatia we wiſh grace and peace from God the Father, and our Lord Jeſus Chriſt.

NOTE,

NOTE, That Paul mentions not [*the church of Galatia*], but [*the churches*]; every city that had Chriſtians (like our corporations) having then a church, not then put down to ſettle one only church, called dioceſan, inſtead of multitudes.

4. Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father: 5. To whom *be* glory for ever and ever. Amen.

4, 5. Who by dying for our ſins, deſigned to call us out of the world, and ſave us from the temptations, vices, examples, and practices, of wicked and worldly men. To him be glory for ever and ever. Amen.

6. I marvel that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto another goſpel:

6. I marvel that you, who voluntarily received the truth from me, are ſo ſoon turned from the goſpel of the grace of Chriſt, to another doctrine contrary to this grace, as if it were the goſpel.

7. Which is not another; but there be ſome that trouble you, and would pervert the goſpel of Chriſt.

7. Which is far from being Chriſt's goſpel, contrary to my preaching, as they pretend; but it is the doctrine of men that would trouble you, and would pervert the goſpel of Chriſt.

8. But though we, or an angel from heaven, preach any other goſpel unto you, than that which we have preached unto you, let him be accurſed. 9. As we ſaid before, ſo ſay I now again, If any *man* preach any other goſpel unto you, than that ye have received, let him be accurſed.

8, 9. But I pronounce and repeat it, If I, yea, or an angel from heaven, if any man pretend to preach to you any other goſpel than that which we have preached, or you received, let him be *Anathema*, renounce him as an excommunicate and accurſed perſon.

NOTE, 1. That there is no other goſpel to be expected, beſides that communicated to us by the apoſtles, and recorded in the ſcripture. The dream of a more perfect goſpel of the Holy Ghoſt, is wicked.

2. That this goſpel has fuller evidence than if an angel ſpake from heaven, and is to believed before, or againſt ſuch an angel.

3. That it is the peoples duty to reject and forſake any teacher that would bring another goſpel, or pervert this: Not as church governors, but as ſubjects of Chriſt, that muſt be loyal to him, and ſave themſelves.

10. For do I now perſuade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.

10. Do I now preach the doctrine of men, on man's authority, to pleaſe men; or the word of God, by his authority, to pleaſe him? Am I the meſſenger and preacher of man, or of God? Which do I ſerve, and ſeek to pleaſe? For if I pleaſe men as their ſervant, I am none of Chriſt's ſervant.

11. But I certify you, brethren, that the goſpel which was preached of me, is not after man.

11. I would have you know, that the goſpel which I preach is not human, from man, nor on man's authority, nor to gratify the will or worldly intereſt of man.

12. For I neither received it of man, neither was I taught *it* but by the revelation of Jeſus Chriſt.

12. I learned it not from any human teacher, nor took it on human authority, but from Chriſt's revelation.

13. For ye have heard of my converſation in time paſt, in the Jews religion, *how* that beyond meaſure I perſecuted the church of God, and waſted it: 14. And profited in the Jews religion, above many my equals in mine own nation, being more exceeding zealous of the traditions of my fathers.

13, 14. You have heard how I formerly unmeaſurably perſecuted and waſted the church, through exceſs of zeal for the tradition of my fathers, and religion of the Jews, &c.

15. But when it pleaſed God, who ſeparated me from my mother's womb, and called *me* by his grace, 16. To reveal his Son in me, that I might preach him among the heathen.

15, 16. But when it pleaſed God, who by his free electing grace decreed me to know Chriſt firſt myſelf, and then preach him to the heathens, which was a kind of ſeparating me to it from the womb, and when he called me hereto by his mere grace.

16, 17. Immediately I conferred not

not with flesh and blood: Neither went I up to Jerusalem, to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

16, 17. I staid not to consult with any man, but presently preached the gospel; nor went I up to Jerusalem, to learn of the apostles there what to preach, but, &c.

18. Then after three years I went up to Jerusalem, to see Peter, and abode with him fifteen days. 19. But other of the apostles saw I none, save James the Lord's brother.

18, 19. It was three years after, before I went to Jerusalem, and staid fifteen days with Peter, &c.

NOTE, 1. That though Luke, Acts 9, 26, puts Paul's coming to Jerusalem near his conversion; and mentions not expressly his three years absence, or being in Arabia; yet the brevity of the history proveth not the shortness of the time! And it was not three years after his going from Damascus, but after his conversion. And Luke, Acts 9, 23, saith, that it was after much time that he went from Damascus (which belonged to Arabia); so that it is like that he spent the three years at or near Damascus; and when he was escaped, went presently to Jerusalem.

2. And though it may seem that three years had been time enough to have satisfied the church at Jerusalem of Paul's conversion, yet it seems that he spent that time in Arabia and Damascus, to avoid the rage of his countrymen at Jerusalem, and so his remoteness occasioned their dissatisfaction.

20. Now the things which I write unto you, behold, before God, I lie not. 21. Afterwards I came into the regions of Syria and Cilicia; 22. And was unknown by face unto the churches of Judea, which were in Christ: 23. But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed. 24. And they glorified God in me.

NOTE. All this Paul writeth to prove that he received not the gospel from the apostles, or any man, but immediately from Christ.

CHAP. II.

THEN fourteen years after, I went up again to Jerusalem, with Barnabas, and took Titus with me also: 2. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain.

1, 2 Fourteen years after my conversion, I went again to Jerusalem, &c. and told them what doctrine I preached, and with what success: But severally and privately to the eminent apostles, that avoiding offence both of Jews and Gentiles, I might not frustrate my labours to either of them.

3. But neither Titus, who was with me, being a Greek, was compelled to be circumcised. 4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.

3, 4. And I would not yield that Titus should be circumcised, because some false brethren crept in to take advantage of the liberty I used in compliance with the Jews, to take occasion by it to bring us into bondage to the Mosaick law, and turn our liberty into necessity, and to plead that conformity to it is our duty, because in some degree and case we yielded to it as lawful, at the present, to avoid a greater hurt.

5. To whom we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you.

5. NOTE, That an outward act of compliance, which in some cases may be lawful, must not be done when it will strengthen church-tyrants and deceivers, who by making it necessary, would turn Christian liberty into bondage.

6. But of these, who seemed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth no man's person) for they who seemed *to be somewhat*, in conference added nothing to me.

6. But even Peter, James, and John, who were the chief men, and of reputation. (God tieth not his grace to the dignity of men's persons, therefore my case dependeth not on their worth:) I say, in conference they added nothing to me, much less taught me any other gospel than I had learned of Christ, nor found me faulty or defective in my doctrine.

7. But contrariwiſe, when they ſaw that the goſpel of the uncircumciſion was committed unto me, as *the goſpel* of the circumciſion was unto Peter; 8. (For he that wrought effectually in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me towards the Gentiles.) 9. And when James, Cephas, and John, who ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas, the right hands of fellowſhip; that we *ſhould go* unto the heathen, and they unto the circumciſion.

7, 8, 9. But they being ſatisfied that I was ſent to preach to the Gentiles, as Peter was to the Jews; and that God wrought powerfully in me for the converſion of the Gentiles, as he did in Peter for the converſion of the Jews, even by many miracles; theſe who are juſtly reputed pillars, perceiving God's grace, agreed to take me and Barnabas for their fellow-labourers, and that we ſhould preach to the heathens, and they to the Jews.

NOTE, That Dr. Hammond thus paraphraſeth it; [*into what city either of us enter, —— and ſo conſtitute ſeveral congregations in each city, of Jews and Gentiles.*] And he, with Grotius, ſay, That the two witneſſes, *Rev.* 11, are the biſhops and churches of theſe two ſorts at Jeruſalem, if ſo, cities had then more biſhops and churches than one.

10. Only *they would* that we ſhould remember the poor; the ſame which I alſo was forward to do.

10. That we ſhould make collection in the Gentile churches for the Chriſtian Jews.

NOTE, That beſides the extraordinary Famine, the Jews were generally poorer than the Gentiles; 1. Living in a poor and narrow country; 2. And having at firſt ſold and given their lands to the common ſtock.

11. But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed.

11. I withſtood him face to face, becauſe he was blamed (or, to be blamed) as diſſembling.

12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion. 13. And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation.

12, 13. NOTE, 1. That it appeareth by this, that it was then the ordinary practice of the apoſtles and Chriſtians at Jeruſalem to obſerve the law of Moſes, though they abſolved the Gentiles from it.

2. That Peter did this to avoid the diſpleaſure and cenſure of the Jewiſh Chriſtians, in compliance with their weakneſs, which is a lawful end.

3. That his fault lay in letting this weigh down a far greater evil on the other ſide, viz. the danger of bringing the Gentiles under the law of Moſes, by making it ſeem neceſſary. This caſe is much like as if ſome doubtful thing ſhould by canon or cuſtom be impoſed on Chriſtians; and one party ſaith, *You may do it*; and another ſaith, *You muſt do it, or you ſin:* And they that ſay *we may*, though they know it be *unneceſſary*, for fear of diſpleaſing the impoſers, ſeparate from the refuſers, and forbear communion with them, and thereby harden them in their error, and would enſnare the reſt.

14. But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter before *them* all, If thou being a Jew liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?

14. When I ſaw that this cauſe was not according to the plain ſimplicity of the goſpel, nor anſwered the ends of our preaching, but was the way to ſeduce the Gentiles, to Judaiſm, I ſaid to Peter before all (becauſe the caſe concerned all) ſeeing thy own practice before the Jews came ſheweth that thou thinkeſt not that the Gentiles are bound to live as the Jews do after Moſes's law, why doſt thou now ſeem to tell them the contrary by thy contrary practices, as if Judaizing were neceſſary to them.

15, 16. We *who are* Jews by nature, and not ſinners of the Gentiles, knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

15, 16. We

15, 16. We ourſelves who are Jews by birth, and not the ſeed of heathen idolaters, yet knowing that it is not by the works of the law, but by faith in Chriſt, that we muſt be juſtified, have become Chriſtians, that we might be juſtified by this, and not by the works of the law, which none are juſtified by: And ſhall our practice now ſeem to intimate the contrary, and gainſay our faith?

17. But if while we ſeek to be juſtified by Chriſt, we ourſelves alſo are found ſinners, *is* therefore Chriſt the miniſter of ſin? God forbid.

17. For if you feign us to be ſinners, and guilty of Gentiliſm, becauſe we communicate with the uncircumciſed, you hereby would make Chriſt to be our leader and teacher to ſin; for it is he that taught us this: And dare you charge Chriſt with ſin?

18. For if I build again the things which I deſtroyed, I make myſelf a tranſgreſſor.

18. For if we that have preached deliverance from the law, and that it doth not juſtify us, do now intimate the contrary by our practice, we confeſs ourſelves ſinners in teaching ſuch doctrine heretofore.

19. For I through the law am dead to the law, that I might live unto God.

19. The law itſelf hath taught me not to truſt it for juſtification, nor to live in the bondage of it, but to look for life towards God by Chriſt.

20. I am crucified with Chriſt: Nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

20. As Chriſt was crucified, and took away this wall of ſeparation, and yoke of bondage; ſo I am now a member of his body, the catholic church, and am dead to the law, and it to me: But I have a better life, by which Chriſt liveth in me, both objectively, as truſted, and loved; and efficiently, by his ſpirit. And now it is by faith in him, who loved me, and gave himſelf for me, that I live.

21. I do not fruſtrate the grace of God: for if righteouſneſs *come* by the law, then Chriſt is dead in vain.

21. I do not by returning to the law make void all the deſign of grace in our redemption: Chriſt is dead in vain, if righteouſneſs muſt be by our performance of the law of Moſes; for what need we then any other ſacrifice for ſin, or to be redeemed from its curſe.

CHAP. III.

O Fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?

1. So great is your folly in inclining to Judaiſm, that you ſeem in it as men bewitched, and deprived of reaſon, to turn from grace to the law ſo ſoon, when Chriſt crucified for your deliverance hath been ſo plainly preached and ſet forth before you.

2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

2. Do but anſwer me from your own experience: Have you not received the ſpirit yourſelves? (ſome for miracles, or tongues, and the ſincere for ſanctification:) If not, you are none of Chriſt's: If yea, then by what means did you receive it? Was it by the works of the law? (you will not ſay it:) or was it by hearing the goſpel of faith?

3. Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the fleſh?

3. Are you ſo fooliſh, as having received a ſpiritual doctrine, and having received and ſeen the gifts of the ſpirit by it, which are its ſeal, that you ſhould think it your growth or perfection to turn to the carnal ceremonies of the law, which gave you not the ſpirit?

4. Have ye ſuffered ſo many things in vain? if *it be* yet in vain.

4. Will you loſe all the ſufferings which you have undergone? If you turn to the law, you loſe them all.

5. He therefore that miniſtereth to you the ſpirit, and worketh miracles among you, *doth he it* by the works of the law, or by the hearing of faith?

5. Are the miracles that are wrought among you, and the ſpirit communicated to yourſelves, given from God by the miniſtry of the law or its works, or by the preaching of the goſpel?

NOTE, That here is a ſtrong evidence for the matter of fact, That the gift of the ſpirit, and the working of miracles, were then things certainly exiſtent: Elſe when Paul

appealed to these seduced Galatians themselves, as to men that had the spirit and these miracles among them, and that with the provoking words of [*foolish* and *bewitched*], how easily would they have confuted him, and said, They knew of no such thing? This had been the most likely way to turn them from Christianity with scorn, to make that his proof, which, if false, must be so known to them all.

6. Even as Abraham believed God, and it was accounted to him for righteousness. 7. Know ye therefore, that they which are of faith, the same are the children of Abraham.

6, 7. As it was by believing and trusting God's promise, that Abraham was accounted righteous; so it followeth, that it is believers that are his seed as heirs of the promise.

8. And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

8. And the scripture foretelling that God would justify the heathen, as he did Abraham, by faith, did in effect preach this gospel to him then, when it is said, [*In thee shall all nations be blessed*,] and therefore not the Jewish nation only.

9. So then they which be of faith, are blessed with faithful Abraham.

9. So that if the promise be made to them in Abraham, they that have the same qualification of faith, must needs be they that are blessed in him, though they keep not the law of Moses, which Abraham did not, nor the Gentile believers.

10. For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

10. For all that trust for justification and life, to their own doing the works of that law, and not to the free grace of God in Christ, must needs be cursed, and not justified by it: For it saith, *Cursed is every one that continueth not*, &c. which no man doth.

11. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. 12. And the law is not of faith: but, The man that doth them, shall live in them.

11, 12. It is evident, that before God none is justified by the law: For it is said, *That the just by faith shall live*: But the law considered in itself, as distinct from the promise, doth not give life on condition of faith's receiving it as a free gift, but on condition of doing all that it commandeth. (Though the law, as subordinate to the promise, be of faith.)

13. Christ hath redeemed us from the curse of the law, being made a curse for us: for *it is* written, Cursed is every one that hangeth on a tree:

13. That law which curseth us, doth not justify us: But so doth Moses's law: and therefore came Christ to redeem us from that curse, suffering as a sacrifice for us a cursed death.

14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith.

14. That the blessing which was pronounced to Abraham as a believer, might come on all (Jews and) Gentiles, who are believers; and we might through faith receive the promised gift of the Holy Ghost, (as we have done.)

15. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

15, 16. Even men presume not to violate covenants: And God's promise to Abraham was to him and his seed, which immediately was Isaac, prefiguring Christ eminently: (though as all the carnal seed also sprang from Isaac, so all believers be included as springing from Christ.)

17. And this I say, *that* the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

17. And so the covenant to Abraham, as the father of the faithful, including a promise

miſe of Chriſt and his ſeed by faith, was not nulled by the law, which was four hundred and thirty years after; But if juſtification before was by faith, it muſt be ſo ſtill, and ſo all true believers juſtified.

18. For if the inheritance *be* of the law, *it is* no more of promiſe: but God gave it to Abraham by promiſe.

18. For if the bleſſing meant in that covenant with Abraham be given on condition of keeping Moſes's law, then cometh it not by free gift, as it did to Abraham by that promiſe: But God gave it freely by promiſe to Abraham, without his keeping that law.

19. Wherefore then *ſerveth* the law? It was added becauſe of tranſgreſſion, till the ſeed ſhould come, to whom the promiſe was made; *and it was* ordained by angels in the hand of a mediator.

19. To what uſe then was the law given? To convince men of ſin, and reſtrain them from it, and make them know the need of a mediating Saviour; whom Moſes typified as a Mediator, in receiving the law from the miniſtry of Angels.

20. Now a mediator is not a mediator of one, but God is one.

20. Now mediation is between two parties: Of theſe, that God is one who made the promiſe to Abraham, and juſtified him by faith, and ſurely is not mutable.

21. *Is* the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

21. And hath this One God contradicted his promiſes by his law? By no means: Therefore he intended not that the works of the law ſhould be our juſtifying righteouſneſs; which it muſt have been, if it could have given life by the meritorious keeping of it: and ſo God ſhould have overthrown his former way of juſtification.

22. But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

22. But the ſcripture tells us, that all men are under the guilt of ſin, and the law doth not juſtify ſinners that break it: therefore none can be juſtified by it. And this it doth, to teach us to look for life by a promiſed Chriſt.

23. But before faith came, we were kept under the law, ſhut up unto the faith which ſhould afterwards be revealed.

23. But before the goſpel and Chriſt incarnate came, which now as objects conſtitute our faith, we Jews were under the reſtraint and tutorage of the law, to teach us to wait for Chriſt, who is the truth and end of the law.

24. Wherefore the law was our ſchool-maſter *to bring us* unto Chriſt, that we might be juſtified by faith.

24. And ſo the law to us Jews was ſuited to our youth and rudeneſs, to keep us as a ſchoolmaſter in a learning and reſtrained ſtate, and prepare us for the goſpel, and teach us to look for juſtification by faith in Chriſt alone.

25. But after that faith is come, we are no longer under a ſchool-maſter.

25. But now Chriſt is fully revealed to our faith, we are no longer under that preparatory tutorage of Moſes's law.

26. For we are all the children of God by faith in Chriſt Jeſus.

26. For now all you that are ſincere believers, are from under the bondage of legal ſervile taſks and fears, and are taken into the family of God, as his adopted children, by Chriſt, whom you believe in. And all of you profeſs yourſelves to ſtand in this relation and hope.

27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

27. For as many of you as have ſincerely conſented to the baptiſmal covenant, and ſo been baptized into the faith of Chriſt, and relation to him, have thereby even put him on as your garment, and wholly given up yourſelves to him, and ſo as his members are united to him: And all that are baptized have profeſſed this, which the ſincere perform.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Chriſt Jeſus.

28. So that the difference between Jew and Greek, bond and free, male and female, maketh no difference in your relation to Chriſt, and your juſtification and ſalvation by him.

29. And if ye *be* Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.

29. And

29. And if ye be Chriſt's, who was eminently Abraham's ſeed, in whom all nations by faith are bleſſed, then it muſt needs follow, that you alſo are Abraham's ſeed in and through Chriſt, and ſo are juſtified as Abraham was, by faith, without the keeping of Moſes's law.

CHAP. IV.

NOW I ſay, *that* the heir, as long as he is a child, differeth nothing from a ſervant, though he be lord of all; 2. But is under tutors and governors, until the time appointed of the father.

1, 2. As heirs enjoy not their eſtates in minority, but under guardians are uſed like ſervants, till maturity;

3. Even ſo we, when we were children were in bondage under the elements of the world.

3. So the ſtate of legal ceremonial bondage was ſuited to our rude minority.

4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law, 5. To redeem them that were under the law, that we might receive the adoption of ſons.

4, 5. But when God, who carrieth on his works from low beginnings to perfection, ſaw it meet to uſe us at maturity, he ſent his Son into the world, whoſe humanity was made of a woman, made under the law, which he perfectly fulfilled, that he might redeem thoſe that were under the law from its bondage and curſe, that they might henceforth ſerve him as ſons, not in legal terror, but in love and joy.

6. And becauſe ye are ſons, God hath ſent forth the ſpirit of his Son into your hearts, crying, Abba, Father.

6. And as fathers communicate their natures to their children, (and not only their names and inheritance) ſo God, having called you in Chriſt by grace into this ſtate of adoption, from the ſervitude of ſin and the law, hath ſealed you with his ſanctifying ſpirit, whereby in the belief of his fatherly love to you in Chriſt, your new natures are inclined to love and truſt him, and depend on him, and ſeek to him in all your wants and ſtraits, as children to their parents. This is your mark of adoption.

NOTE, That as *adoption* is taken in two ſenſes and degrees, ſo is the gift of the ſpirit. 1. To be ſo far redeemed by Chriſt, as to be brought from under ſin and the law and curſe, into a ſtate of ſonſhip and life, by a conditional deed of gift or promiſe, that is, ſo men will accept and not reject the gift; this is a conditional adoption, and with this there goeth a meaſure of the ſpirit's operation which ſhould draw all, and doth draw the elect to the firſt true faith and repentance, by vocation

2. But to thoſe that thus actually believe and repent, and ſo receive Chriſt, and are united to him, is given with him the gift and relation of actual adoption; and theſe have actually the ſpirit of holineſs, love, and adoption, even poſſeſſing them.

7. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

7. So that now you are not ſlaves, or mere ſervants, ruled by conſtraint of fear, and ſo not under the bondage of that law, which doth work by curſing terror; but you are ſons, and under a fatherly government; and if ſons, then have you right to the inheritance by Chriſt.

8. Howbeit, then when ye knew not God, ye did ſervice unto them which by nature are no gods.

8. But before you were brought to the true knowledge of God, you Gentile Chriſtians were the worſt of ſlaves, ſerving them that are no gods at all; and the Jews thought there was no hope of you, but by becoming proſelytes to them; And now Chriſt hath delivered both you and them.

9. But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage?

9. And now you have learned the knowledge of God, or rather were by his free mercy known firſt of him, and called home by him, what ſhould move you to incline to forſake this ſtate of liberty, and of ſons, to become ſervants under either Jewiſh or Gentile bondage, or that law whoſe ceremonies were ſuited to a poor and weak ſort of people?

10. Ye obſerve days, and months, and times, and years. 11. I am afraid of you, leſt I have beſtowed upon you labour in vain.

10, 11. You keep the Jewiſh ceremonial ſabbaths, feaſts, and faſts, as if that law were obligatory to you: This maketh me fear leſt I have preached the goſpel to ſuch in vain.

12. Brethren,

12. Brethren, I beſeech you, be as I am; for I am as ye are: ye have not injured me at all.

12. Brethren, reject not my counſel and example, for it is for your own intereſt and liberty that I ſpeak, and not for any gain of my own: Your diſſent doth not hurt me, but yourſelves.

13. Ye know how through infirmity of the fleſh, I preached the goſpel unto you at the firſt. 14. And my temptation which was in my fleſh ye deſpiſed not, nor rejected; *but* received me as an angel of God, even as Chriſt Jeſus.

13, 14. You know that I was ſo far from ſeeking any ends of my own, when I firſt preached the goſpel to you, that it coſt me ſuffering in the fleſh from perſecutors: And though by this I was rendered vile in the eyes of the world, and few will own men in their ſufferings, yet you did not for this deſpiſe me, or reject my doctrine; yea, you received me as you would have done an angel, or Chriſt himſelf, with kindneſs.

15. Where is then the bleſſedneſs you ſpake of? for I bear you record, that if it had been poſſible, ye would have plucked out your own eyes, and have given them to me.

15. How happy did you then think yourſelves in the comfort of the goſpel? And how is the caſe now altered? For I teſtify for you, that your reſpect to me was ſo great that you would not have thought your very eyes too dear to have given me, had it been needful.

16. Am I therefore become your enemy, becauſe I tell you the truth.

16. And have I forfeited all your love, by telling you the truth, which ſpeaketh your liberty and peace with God, though it may expoſe you to ſome ſuffering from the Jews.

17. They zealouſly affect you, *but* not well; yea, they would exclude you, that you might affect them.

17. They ſolicit you with zealous expreſſions of love; but it is not to do you good; nor is erroneous zeal and kindneſs profitable; Yea, they would caſt you out of your ſpiritual liberty and grace, that they might obtain a maſtery in your erroneous affections to them.

18, But *it is* good to be zealouſly affected always in a good thing, and not only when I am preſent with you.

18. Zealous affections are good when they are laid out on that which is good: But when it ſhould be conſtant, and not liable to be changed by ſeducers, if your teachers be but abſent from you, and not at hand to confute them.

19. My little children, of whom I travail in birth again, until Chriſt be formed in you, 20. I deſire to be preſent with you now, and to change my voice, for I ſtand in doubt of you.

19, 20. You are to me as my children, and I am again in painful care of your ſalvation, till I hear that you are reſolved Chriſtians in ſincerity. I deſire, and did purpoſe to come to you: For being in ſuſpicion and fear of you, I would know better what to ſay to you, than at this diſtance I can.

21, 22. Tell me, ye that deſire to be under the law, do ye not hear the law? For it is written, that Abraham had two ſons; the one by a bond-maid, the other by a free-woman.

21, 22. Did you mark and underſtand the law which you hear, you would not deſire to be under it. You may read, that Abraham had two ſons, one by Hagar a bond-ſervant, the other by Sarah his free and lawful wife.

23. But he *who was* of the bond-woman, was born after the fleſh: but he of the free-woman *was* by promiſe.

23. Iſhmael was born of Hagar by ordinary carnal generation; but Iſaac was born of Sarah, by God's promiſe, and his power, above the ordinary courſe of nature.

24. Which things are an allegory; for theſe are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar.

24. Which are to be allegorically underſtood, as denoting the two covenants; One, that of the law, given at Mount Sinai, which being a law of ſervitude and fear, is well ſignified by Agar.

25. For this Agar is Mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children.

25. For Hagar ſignifieth mount Sinai in Arabia, and prefigureth the preſent ſtate of Jeruſalem,

Jeruſalem; which is outwardly in bondage to the Romans, and inwardly to their law.

26. But Jeruſalem which is above is free, which is the mother of us all.

26. But the Jeruſalem above in heaven, of which true Chriſtians on earth are heirs; and to which they belong by promiſe, initiation, and relative union with Chriſt; which is the mother of us all that are children of promiſe, (the goſpel and ſpirit coming from heaven, and our inheritance being there) is fully freed from all bondage, and ſo are we all initially in our goſpel-liberty.

27. For it is written, rejoice, thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children than the which hath an huſband,

27. For it is written, &c. The Chriſtian church, which before Chriſt's coming was but in obſcure rudiments, and after was but as a grain of muſtard-ſeed, a little flock, ſhall become catholic, and be incomparably greater than was the Jewiſh church.

NOTE, That whereas many expoſitors take [*Jeruſalem which is above*], or [*ſupernal*], to mean only [*the church on earth*], becauſe it is cauſed by grace and revelation from heaven, and tendeth to it, they cauſeleſly give away a plain text which proveth the immortality of the ſoul, and its felicity preſently upon our death: As if [*Jeruſalem above*] were but [*Jeruſalem on earth, cauſed from above*;] and ſo was Moſes's law, and the old Jeruſalem. The heavenly ſociety containeth the ſpirits of the juſt made perfect, with the innumerable company of angels, &c. Heb. 12. To this we are joined in the relation of *heirs*. When it is ſaid, That this ſhall come down with Chriſt at judgment, it implieth, that it was *with Chriſt* in heaven before; and he hath promiſed, that where he is, there his ſervants ſhall be alſo, John 12, 26. And that ſome expreſſions here ſignify the church on earth, is not againſt this; for the church on earth is but the lower part of that in heaven.

28. Now we, brethren, as Iſaac was, are the children of promiſe.

28. We are children by adoption and free gift, and of a free-given inheritance.

29. But as then he that was born after the fleſh, perſecuted him *that was born* after the ſpirit, even ſo *it is* now.

29. As Iſhmael perſecuted Iſaac, ſo now the Jews and carnal ſeed do perſecute Chriſtians, the ſpiritual ſeed.

30. Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman.

30. But as the ſcripture ſaith [*Caſt out; &c.*] ſo the unbelieving Jews, that truſt to the works of the law for life, ſhall not inherit the ſaving privileges of the Chriſtian church.

31. So then, brethren, we are children of the bond-woman, but of the free.

31. So then we that are the children of promiſe, ſaved by faith, are not under the bondage of the law; but delivered from ſin and curſe by Chriſt.

CHAP. V.

STAND faſt therefore in the liberty wherewith Chriſt hath made us free, and be not entangled again with the yoke of bondage.

1. It is not a vain thing which Chriſt hath purchaſed for us; undervalue not this freedom, and caſt it not away, but hold it faſt, and do not cauſeleſly return to the yoke of Jewiſh bondage.

2. Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing. 3. For I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law.

2, 3. I Paul tell you, That if you be circumciſed, as theſe men tell you muſt be (Acts 15.) that is, as it binds you to Moſes's law as the condition of ſalvation, you renounce the deliverance purchaſed by Chriſt, and ſo he will be no Saviour to you: For, to be ſo circumciſed, is to bind yourſelves under that whole law and covenant of works.

NOTE, That as *baptiſm* phyſically taken is but waſhing, and is not baptiſm in the moral ſenſe, which is, a ſacramental covenanting with Chriſt by that figure; juſt ſo the phyſical act of *circumciſing* is not *circumciſion* in the proper moral ſenſe, but uſing it as a *covenanting* ſign: And as Abraham uſed it as a ſeal of the promiſe to him as a believer, it is *in ſpecie morali* another thing from that uſed by the carnal Jews, as ſigning another covenant: For they uſed it as a covenanting ſign that they would keep Moſes's law as the condition of life; whereas they ought to have uſed it as a ſeal of the promiſe made to Abraham and his ſeed, and alſo

to

to bind them ſincerely to keep that law as the matter of their obedience, truſting to the promiſe for grace and pardon. So that Paul doth not ſay, that the Abaſſines that are circumciſed for other ends, or Timothy, or ſuch believing Jews as were circumciſed only to win the Jews, had no profit by Chriſt: but only ſuch as believed thoſe that taught them, [*Except you be circumciſed, and keep the law of Moſes, you cannot be ſaved.*]

4. Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law; ye are fallen from grace.

4. What uſe is Chriſt of to you? If you truſt to your fulfilling the law for juſtification, you renounce juſtification by grace, and ſo are fallen from Chriſtianity, and the covenant of grace.

5. For we through the Spirit wait for the hope of righteouſneſs by faith.

5. For the ſpirit of Chriſt, which is poured out on the faithful, cauſeth them to wait in hope of that bleſſedneſs, of which we are made heirs by the righteouſneſs of faith.

6. For in Jeſus Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but faith, which worketh by love.

6. For in our ſtate of Chriſtianity, as ſubjects of Chriſt's kingdom, a man ſhall not be accepted and juſtified as circumciſed, or as uncircumciſed, (though circumciſion, as binding him to the law of works, may undo him:) But the qualification neceſſary to ſalvation is, *faith working by love*; that is, ſuch an effectual belief of the future heavenly bleſſedneſs, purchaſed and promiſed by Chriſt, as cauſeth us to place our truſt and hope on God's love, and Chriſt's merits, and promiſe to attain it; and in the ſenſe hereof to love God, and that glory, above all this world, and our neighbours ſincerely as ourſelves.

7. Ye did run well, who did hinder you, that ye ſhould not obey the truth?

7. You began your race of Chriſtianity well: who hath ſtopped and perverted you from the belief and obedience of the truth of the goſpel, which you then received?

8, 9. This perſuaſion *cometh* not of him that calleth you. A little leaven leaveneth the whole lump.

8, 9. This Judaizing was never taught you by me, that firſt preached to you, or by God: But a few corrupted men among you, have brought all your churches into danger of deſection.

10. I have confidence in you through the Lord, that you will be none otherwiſe minded: but he that troubleth you, ſhall bear *his* judgment, whoſoever he be.

10. I truſt God will keep the churches from revolting: but thoſe perſons, whoever they be, that by ſeduction trouble and endanger you, ſhall not eſcape God's judgment, and our juſt rebukes and cenſures.

11. And I, brethren, If I yet preach circumciſion, why do I yet ſuffer perſecution? then is the offence of the croſs ceaſed.

11. And as for me, what need I ſuffer much if I could conform to the Judaiſm which theſe men would impoſe? And then how are we ſtill bound to take up the croſs, and ſuffer with and for Chriſt? Theſe conditions, impoſed by Chriſt on thoſe that will reign with him, are then ceaſed, and the church is no more a perſecuted ſociety.

NOTE, That the Jews, who took themſelves to be not only God's peculiar, but his only people, and thought all others contemptible and profane, were yet far greater perſecutors than the heathens, and that as in zeal for God and his law. And ſo are the worldly, papal, tyrannical clergy, at this day, who appropriate the name of the church to themſelves.

12. I would they were even cut off which trouble you.

12. The hurt that theſe men do, who would unſettle and pervert you, is ſo great, that I would they were even cut off from the church, if upon perſonal admonition they repent not, and ſo left to God's judgment, who oft maketh Satan his executioner on ſuch mens bodies.

13. For, brethren, ye have been called unto liberty; only *uſe* not liberty for an occaſion to the fleſh, but by love ſerve one another.

13. Chriſt hath called you to a ſtate of freedom from Moſaical rites, and from the curſe: Uſe it therefore thankfully; but yet abuſe it not to any ſin, to deſpiſe the weak that yet ſcruple the forſaking of thoſe rites, or to ſerve any carnal luſt or intereſt, as if you had liberty to ſin.

14. For all the law is fulfilled in one word, *even* in this; Thou ſhalt love thy neighbour as thyſelf.

14. You are ſtill under a law; but it is the law of love, which, in the duties that you owe to man, is fulfilled, if you do but love your neighbours as yourſelves, (ſuppoſing that you love yourſelves with a well-guided love.)

15. But if ye bite and devour one another, take heed that be not consumed one of another.

15. But if selfishness and faction conquer brotherly love, and set you on hurting one another, you will stir up those whom you hurt to self-defence and revenge, and make yourselves so many enemies, that you will be consumed each of the other.

Note, How sottish or malignant are they that preach down love and gentleness, and preach to stir up men to wrath, hatred, and hurtfulness, that they consider not this, and lay it not to heart with fear?

16. *This* I say then, Walk in the spirit, and ye shall not fulfil the lust of the flesh.

16. If you say, That without the law there will be no restraint of fleshly sins; I say, Walk in the spirit of Christ, that is, by his spiritual law, and his spirit's sanctifying inclinations, and then you will overcome your fleshly lusts, without the carnal rites and corporal penalties of that law.

17. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

17. For the flesh and spirit are more contrary than the flesh and Moses's political and ritual law. It is the spirit that the flesh lusteth against; and it is the spirit that is contrarily inclined, and must overcome it. These contrary inclinations keep you in such imperfection, that you cannot be as good and blameless as you would be, (and therefore grace must pardon you.)

18. But if ye be led by the spirit, ye are not under the law.

18. But if the sanctifying spirit of Christ be it that ruleth you, then as you are above the childish rites, so you so far are above the need of terrifying penalties; for love will be your powerful principle.

19, 20. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.

19, 20, 21. Perhaps you will say, How shall we know sin but by the law? To which I say, That they being works of the flesh, against true reason, and the spirit of God, the very light of nature, and Christ's spirit and spiritual word doth make them manifest, such as adultery, fornication, &c. of which I have told you, and yet tell you, that such shall not inherit the kingdom of God.

22. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, 23. Meekness, temperance: against such there is no law.

22, 23. But the fruits of the spirit of Christ in all true Christians (them that are not under the law of Moses) are love to God and men, joy in the hope of salvation and in doing good, peace with conscience, and as much as in us lieth with men, patience under sufferings and wrongs, kindness and gentleness, doing all the good we can, trustiness and trusting God, meekness and tameness of disposition, temperance and chastity, &c. The spirit of God giveth us a love to all these; so that such need not penal terror to force them to it, nor doth the law condemn any of these.

24. And they that are Christ's, have crucified the flesh, with the affections and lusts.

24. And all true Christians whom Christ will own, have by his spirit crucified the flesh, with its inordinate affections and lusts, in conformity to the crucified body of their Lord, (though he had no sin.) And this is more effectual against sin, than all the curses of Moses's law.

25. If we live in the spirit, let us also walk in the spirit.

25. If the spirit be the principle of our new life, let us do the works of it.

26. Let us not be desirous of vain glory, provoking one another, envying one another.

26. If you be spiritual, shew it by avoiding vain-glorious boasting of your own knowledge and goodness, and provoking others by proud contempt, or contentious opposition. See *James* 3.

CHAP. VI.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

1. If any of you be surprised in faultiness, contrary to the bent of his heart and life, you that are indeed spiritual and free yourselves,

yourſelves, ſhew it by that meekneſs which is the fruit of the ſpirit, in reſtoring him by repentance; and uſe not rough ſeverity and contempt, conſidering how uncertain you are what temptation may do upon yourſelves.

2. Bear ye one anothers burdens, and ſo fulfil the law of Chriſt.

2. Let other mens burdens, hurts, and dangers, be to you as if they were your own; help each other to deliverance and eaſe, and not add to the load that is upon them: And by this you ſhall fulfil the law of Chriſt, which is the law of love.

3. For if a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf.

3. Alas! Man is a poor nothing, unable of himſelf to ſtand in trial: and the ſelf-confident, who roughly handle the faulty, or contemn them, and ſo think themſelves to be ſomething, do but deceive themſelves, as the event will manifeſt.

4. But let every man prove his own work, and then ſhall he have rejoicing in himſelf alone, and not in another.

4. The way of wiſdom is; not to lift up yourſelves as wiſe and good, by ſharply cenſuring the faults of others; but cloſely to try and prove yourſelves, and your own doings, that ſo your own conſciences may ſpeak comfort to you, and not to ſeek honour by inſulting over the weak, that others may exalt you.

5. For every man ſhall bear his own burden.

5. For it is not other mens goodneſs or ſins for which men ſhall be rewarded or puniſhed, but their own: And therefore they are moſt concerned to judge themſelves.

6. Let him that is taught in the word, communicate unto him that teacheth in all good things.

6. And to your teachers, it is the hearers duty to maintain them, and communicate according to your own ability for their proviſion and ſupply.

7. Be not deceived; God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap.

7. Let not men deceive themſelves by a barren profeſſion; for God will not be deceived: All men ſhall reap as they ſow, and be judged according to their works.

8. For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.

8. They that ſeek firſt proviſion for their own fleſh, do live but for a body that will rot in the grave; and where then is the fruit of their life? (beſides the ruin of their ſoul.) But they that in obedience to the ſpirit do live a ſpiritual life, for ſpiritual felicity, ſhall receive everlaſting life as their reward.

9. And let us not be weary in well-doing: for in due ſeaſon we ſhall reap, if we faint not.

9. And let not us be tired with length of labour, or delay of the reward: Harveſt cometh not as ſoon as we have ſown: When God's due ſeaſon is come, we ſhall certainly reap the bleſſed fruit, if fainting make us not come ſhort of it.

10. As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſhold of faith.

10. Let us therefore according to our ſeveral abilities do all the good to all men that we can, but eſpecially to Chriſtians, who are the houſhold or church of Chriſt.

11, 12. Ye ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.

11, 12. You ſee how large a letter your own danger hath drawn me to write. They that would draw you to conformity to the Jews, are a carnal ſort of men, that will keep their worldly reputation and ſafety; and becauſe they cannot ſuffer perſecution from the Jews themſelves, they would draw you to this conformity with them, that you may ſeem to juſtify them in their ſin, and pretend that all others are ignorant of Chriſtian liberty.

13. For neither they themſelves who are circumciſed keep the law, but deſire to have you circumciſed, that they may glory in your fleſh.

13. For they keep not the law themſelves, but would keep up their reputation by getting you on their ſide, to ſtrengthen their intereſt, and make you their defence.

14. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.

14. But my glorying ſhall not be in worldly proſperity, and freedom from ſuſſerings; but in following a crucified Chriſt in croſs-bearing, by whom the world to me is a dead condemned thing, as Chriſt on the croſs ſeemed to the men of the world; and my eſteem and love of the world are crucified and dead in me, ſo that I can ſpare its eaſe and honours.

15. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

15. For in the judgment of Chriſt, the Chriſtianity which is accepted to ſalvation, is neither circumciſion, nor uncircumciſion, (though Judaizing circumciſion be now contrary to grace:) but it is a new creature, by the ſpirit regenerated to God.

16. And as many as walk according to this rule, peace *be* on them, and mercy, upon the Iſrael of God.

16. And the peace and mercy of God will be on all them that walk as new creatures, by the guidance of his ſpirit, placing acceptable religion in this, and not in circumciſion or uncircumciſion. This benediction I pronounce on them that are the true Iſrael of God, and will ſo be accepted by him, however judged of by man.

17. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jeſus.

17. Let not thoſe that profeſs themſelves Chriſtians any more trouble me by their emulations and calumnies, and by ſeducing the churches: For I carry with me the marks of my faithfulneſs to Chriſt, even the ſufferings which I undergo for him; which are a better evidence of his acceptance, than avoiding perſecution is to my accuſers that would ſeduce you.

18. Brethren, the grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

18. My benediction and prayer for you is, that the grace of our Lord Jeſus Chriſt may be with your ſpirit, to guide, juſtify, and ſanctify you, (which will ſave you, when Judaiſm and truſting to the works of the law will fail you.) Amen.

THE

THE EPISTLE

OF PAUL THE APOSTLE,

to the

EPHESIANS.

CHAP. I.

PAUL an apoſtle of Jeſus Chriſt, by the will of God, to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus: 2. Grace be to you, and peace from God our father, and from the Lord Jeſus Chriſt.

1, 2. Paul an apoſtle of Jeſus Chriſt, called and ſent by his appearance and voice to preach his goſpel, to which God had choſen me; to the ſaints and faithful Chriſtians at Epheſus, my benediction and prayer is, that they may have *grace* and *peace*, holineſs and conſolation, from God our Father, and Chriſt our Saviour.

3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt.

3. Thanks and praiſe be given to God the father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in celeſtials, or heavenly things which tend to glory, which Chriſt doth purchaſe, promiſe, prepare, and poſſeſs for us.

4. According as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love:

4. As he choſe us as members of Chriſt, whom he choſe to be our head, before the world was made, that we ſhould be holy and blameleſs, both which ſummarily conſiſt in holy love.

5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved.

5, 6. Having predeſtinated us to become his adopted children to him in and by Jeſus Chriſt, of his own free and good will, that ſo his grace, wherein he hath made us accepted in his beloved Son, might have the praiſe and glory.

NOTE, 1. That the election is from before the foundation of the world. 2. That it is one decree or election of God by which he chuſeth Chriſt to be our head, and us to be his members. 3. It is one and the ſame election by which God hath choſen us to the praiſe and glory of his grace, to be ſaved, and to be holy and blameleſs in love. On God's part it is by one act, and on our part it is to one ſtate of bleſſedneſs, (as generation maketh one man) though as objectively that *one* have *many* parts, it may accordingly be named *Many*, and diſtinguiſhed. And the eſſentials are given at once, though the integrals and augmentation be after given by degrees. 4. That love is the ſum of that holineſs and blameleſſneſs to which we are predeſtinated. 5. That we are not only predeſtinated to life on condition of *holineſs*, but are predeſtinated to *holineſs* itſelf; and conſequently, to faith and repentance, and not only on condition that we believe and repent: And ſo election is of individual perſons, *to faith*, *holineſs*, and *ſalvation*, and not only of believers to *ſalvation*, or of perſons to be ſaved if they believe. A conditional puts nothing into being or act. Were the ſcripture dark in the point of God's

God's free electing of ſome to faith and repentance, more than others of equal guilt and gravity, experience might fully ſatisfy us of it.

7, 8. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace; wherein he hath abounded toward us in all wiſdom and prudence.

7, 8. In whom we have deliverance by redemption, through the ſacrifice of his blood for our ſins, even the forgiveneſs of all our ſin, which manifeſteth the riches of his grace and bounty, from which this gift proceedeth: in which he abounded toward us in the exerciſe of that wonderful divine wiſdom and prudence in the way of our ſalvation by Chriſt, which to ſearch and know, is the greateſt wiſdom and prudence of man.

9. Having made known unto us the myſtery of his will according to his good pleaſure, which he hath purpoſed in himſelf:

9. Having now opened to us the myſtery of his own will and good pleaſure, which he purpoſed in himſelf, but was little known by Jews or Gentiles.

10. That in the diſpenſation of the fulneſs of times he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him.

10. That when he ſaw the fit time fully come, he might gather into one univerſal church, united to Chriſt the head, as his kingdom and body, both Jews and Gentiles, yea angels and men, the departed ſouls and thoſe on earth, to be one, I ſay, in him their Head and King.

NOTE, Thoſe that confine this to Jews and Gentiles, yea and thoſe that exclude angels, force the text without proof. For though angels ſinned not, Chriſt may gather us into one heavenly ſociety with them, and make us like them, himſelf being the head.

11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him, who worketh all things after the counſel of his own will:

11. In whom alſo we have our lot of inheritance, being thereto predeſtinated by God, who calleth whom he pleaſeth, and worketh all things according to his own counſel, wiſdom, and will.

12. That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.

12. That we, who were firſt called, and made believers in Chriſt, might be the firſt-fruits of his church, and bring him much praiſe and glory by our ſervice.

13. In whom ye alſo *truſted* after that ye heard the word of truth, the goſpel of your ſalvation: In whom alſo after that ye believed, ye were ſealed with that holy ſpirit of promiſe.

13. In whom you truſted, when you had heard the true goſpel of your ſalvation; and in and by Chriſt, after you believed, you received the great gift of the promiſed ſpirit, which is God's ſeal upon you, and the ſeal of the truth of his promiſe to you.

14. Which is the earneſt of our inheritance until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

14. Which ſpirit is given us by God as the aſcertaining earneſt of our inheritance, to fit us for, and aſſure us of our attaining the poſſeſſion of that which Chriſt hath purchaſed for thoſe whom he had redeemed to be his peculiar people.

15. Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints, 16. Ceaſe not to give thanks for you, making mention of you in my prayers;

15, 16. Hearing of the continuance and increaſe of your faith, and your love to all the ſaints, (and not only to thoſe that conform to your minds in ſmall or indifferent things) do conſtantly give thanks to God for your ſtability, and daily pray for you.

17. That the God of our Lord Jeſus Chriſt, the father of glory, may give unto you the ſpirit of wiſdom and revelation, in the knowledge of him.

17. That he that is the God of our Lord Jeſus as man, who ſent him, and raiſed him from the dead, and glorified him, would give you yet more of the ſpirit of wiſdom and revelation, that you may know yet more of the myſtery of his love in our redemption by Chriſt.

18. The eyes of your underſtanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints.

18. That

18. That your minds being yet more illuminated, you may more fully and clearly know, to what glorious hopes he hath called us, and what treaſures of glory he hath promiſed to his ſaints, in whom he will be glorified for ever.

19. And what *is* the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power; 20. Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly *places*,

19, 20. And how wonderfully God hath manifeſted his power in us that believe, in giving us the ſpirit of miracles, tongues, prophecy, &c. and the ſpirit of illumination, faith, hope, love, joy, patience, to go on in labour and ſuffering for Chriſt, ſuitable to the power which he ſhewed in raiſing Chriſt from death, and advancing him to the heavenly glory, where he is Lord of all.

21. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come:

21. Far above all the princes, ſtates, and powers on earth, the greateſt conquerors or monarchs, whether thoſe that perſecuted him and us, or any other, even thoſe above us in the world that we are going to, angels, or any ſort of ſpirits

22. And hath put all things under his feet, and gave him *to be* the head over all things to the church.

22. And hath given him power over all things, and made him head of the church, and Lord over all things, for his church's good, and ends of redemption.

23. Which is his body, the fulneſs of him that filleth all in all.

23. Which church is his body myſtical, the celeſtial, political ſociety, united to and under him, in which he attaineth fully the ends of his redemption, and in whom, as glorified with him, he is effectively a full and perfect Saviour, in whom he will delight, and be glorified: and God, that is all in all things, fully manifeſteth his love and glory.

NOTE, 1. That the text diſtinguiſheth Chriſt's relation to his church, and to all things elſe. He is *Head to the church by vital influx*, as his body. He is *over all things*, ſome as utenſils for the church, and ſome as conquered rebels, or enemies.

2. How little reaſon the church hath to fear malicious principalities or powers, or great names, or devils, any further than we fear ourſelves, leſt we held to ſin by their temptations; ſeeing they are all in the power of Chriſt, and under his feet: And therefore our ſinful fear doth plainly prove our unbeliefs, in that degree that it prevaileth.

3. As the ſame love, ſo the ſame power of God, that was glorified in the miracles and reſurrection of Chriſt, is engaged for, and glorified on the church: And this glory we ſhall ſee in the fulneſs of time, though now the church (as Chriſt on the croſs, or in the grave) ſeem a forſaken, ſhattered, deſolate thing.

4. It is no wonder that Chriſt taketh what is done to his church and members as done to himſelf, and will judge men accordingly.

5. The great ſervice that Chriſt requireth of us in the world, is to contribute our utmoſt labour and help for the church; he himſelf needing nothing that we can do.

CHAP. II.

AND you hath he quickened, who were dead in treſpaſſes and ſins.

1. And you who are members of this church hath he revived and quickened by his mortifying and ſanctifying grace, and by abſolving you from the guilt of death, who were in and by your ſin as dead to ſpiritual ſaving good, and liable by guilt to everlaſting death: your ſtate of ſin was ſuch a ſtate of death.

2. Wherein in time paſt, ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.

2. In this ſin you lived in your former Gentile ſtate, according to the temptations and will of Satan, who is by God's permiſſion the prince of the power of the air, and by his temptations worketh in the unperſuadable unbelievers, and ungodly, againſt God's grace and their ſalvation.

3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others.

3. And we ourſelves were formerly ſuch as they, and lived among them in fleſhly luſts, fulfilling the deſires of our fleſh, and our

our own thoughts and falſe reaſoning, and were by natural corruption (not only as children of Adam, but alſo the progeny of heathens) the heirs of God's wrath, obliged to puniſhment by his juſtice, as other men, and eſpecially heathens be.

4. But God who is rich in mercy, for his great love wherewith he loved us, 5. Even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved.) 6. And hath raiſed us up together, and made *us* ſit together in heavenly places in Chriſt Jeſus.

4, 5, 6. But God, who is very merciful, to manifeſt his own free love to us, when we were as others dead in ſins, hath by his own grace begun our ſalvation, conforming us to the reſurrection and exaltation of Chriſt, by delivering us from the death of ſin and guilt, and making us alive to holineſs, and giving us the earneſt and foretaſte of glory.

7. That in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſs towards us, through Chriſt Jeſus.

7. That in theſe latter days he might ſhew forth the glory of his grace in our redemption by Chriſt, in which his love and kindneſs to us is reſplendent.

8. For by grace are ye ſaved, through faith; and that not of yourſelves: *it is* the gift of God: 9. Not of works, leſt any man ſhould boaſt:

8, 9. For your ſalvation is of God's mere grace and gift, through your faith in Chriſt; and this is not of your own contriving, meriting, ſeeking, or effecting; but all of God's own gift, who hath choſen this way, rather than that of works, that none may boaſt, and aſcribe that to themſelves which is due only to God.

10. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

10. Not that we hereby exclude good works, by excluding man's boaſting of his own power or merits: For we ourſelves are God's work, new made by regeneration, which planted us into Chriſt, purpoſely to do thoſe good works, which neither the law nor mere nature enabled and enclined us to do: Theſe God hath fore-ordained and preſcribed for us to live in, and by grace inclined us to do them.

11. Wherefore remember that ye being in time paſſed Gentiles in the fleſh, who are called uncircumciſion by that which is called the circumciſion in the fleſh made by hands; 12. That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world.

11, 12. And that you may duly value the mercy of your vocation, you muſt never forget, that you were of the Gentiles, called uncircumciſed by the Jews, and had no knowledge of Chriſt as promiſed, or as incarnate, and were no part of that peculiar people the Jews, but aliens, whom they juſtly refuſed communion with, and were ſtrangers from the covenant which promiſed peculiarity, and ſo had none of the hope of redemption which thoſe promiſes gave, nor knew how, as reconciled, to be accepted of God, and lived as atheiſts, without the true knowledge of God, or truſt in him, or obedience to him, (though you had many idols.)

13. But now in Chriſt Jeſus, ye who ſometimes were far off, are made nigh by the blood of Chriſt.

13. But now ye are Chriſtians, you are brought as nigh God as the believing Jews, the partition being taken down, and the covenant of grace founding an univerſal church, purchaſed and ſealed by the blood of Chriſt, whoſe peculiar people now ye are.

14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us:

14. For he is the maker of our peace with God and one another, and he hath taken away the diviſion between Jews and Gentiles, which was like the wall which kept the Gentiles in the outer court of the temple, and opened to us all a way into the ſanctuary.

15. Having aboliſhed in his fleſh the enmity, *even* the law of commandments *contained* in ordinances, for to make in himſelf, of twain, one new man, *ſo* making peace;

15. Being man in the common nature of man, and offering his body a ſacrifice for the ſins of all, he hath aboliſhed the law of Moſes, which contained ordinances ceremonial, typical, and political, with ſevere penalties, and maketh us all one Catholic church, united in himſelf the head.

16. And

16. And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby.

16. And as his one body was crucified for both, ſo he thereby reconcileth both to God in one body or ſociety, which is his church, having aboliſhed the enmity.

17. And came, and preached peace to you which are afar off, and to them that were nigh.

17. And this goſpel of reconciliation and unity he hath by himſelf and his apoſtles preached, and offereth grace and peace, both to Gentiles and Jews.

18. For through him we both have an acceſs by one Spirit unto the Father.

18 For through his merits, interceſſion, and covenant, all believers, Jews and Gentiles, are made the children of God, and are ſealed by his ſpirit of adoption, which is an interceſſor within us, by whom we have acceſs to God.

19. Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God;

19. And now this reconciliation being made by Chriſt, you Gentiles are no longer ſtrangers or foreigners to the church or peculiar people of God; but are free denizens, burgeſſes, or enfranchiſed citizens, with the reſt of the holy ſociety, even members of the holy catholic church, of adopted ones, which is as the houſhold of God.

20. And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-*ſtone*;

20. And I may liken you not only to the houſhold, but to the houſe of God, of which you are a living part, built on the doctrine of the apoſtles and prophets, qualified by the Holy Ghoſt, and authorized by Chriſt to call and gather his catholic church, and ſo may ſecondarily be called its foundation, Chriſt himſelf being the primary foundation, or chief corner ſtone.

21. In whom all the building fitly framed together, groweth unto an holy temple in the Lord.

21. In whom, as the head of union, all the church of God being compact into one holy ſociety, as it were, of living ſtones, is built, riſeth and groweth up to be an holy temple to the Lord, increaſing to its perfection.

22. In whom you alſo are builded together for an habitation of God through the Spirit.

22. And as God called the temple at Jeruſalem his *dwelling*, ſo by the ſpirit of Chriſt, you alſo, with all the reſt of the faithful, are built up as a holy temple, in which, by the ſame ſpirit, God will dwell.

NOTE, That, 1. The catholic church is not only that which was once by the policy of emperors and biſhops called catholic, as national, being in that empire only, and under its laws; but as it containeth all Chriſtians in the world. 2. That it is headed only by Chriſt, the center of its unity. 3. That inſpired apoſtles and prophets being the meſſengers of new divine revelation, are its ſecondary foundation, by an authority and qualification proper to them, and not extending to biſhops or their councils, who come after them. 4. Note the great dignity of the church, as reſulting from this foundation Chriſt, and the reconciliation wrought by him. 5. That they that would deſtroy this unity and ſuperſtruction, fight againſt Chriſt, and would deſtroy the church; which is moſt notably done by ſetting up a falſe head or foundation, or making falſe incapable terms of union, by the preſumptuous canons and laws of uſurpers. 6. That though this church have no uniting head but Chriſt, yet it muſt be compact, as the members of his body, and have one faith, hope, baptiſm, and ſpirit of love, and abhor diviſion as deſtruction.

CHAP. III.

FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles.

1. Having thoſe great encouragements, I Paul even glory that I am Chriſt's priſoner for the Gentiles ſake, even for preaching the goſpel for their converſion and ſalvation.

NOTE, That at once Paul was the Jews priſoner, as his accuſers and perſecutors; and the heathen Romans priſoner, as his judges; and Chriſt's priſoner, both *finally*, as ſuffering for his ſake, and *obligatorily*, as commiſſioned for a perſecuted work; and the Gentiles priſoner finally, as ſuffering for his labours for their ſalvation.

2. If ye have heard of the diſpenſation of the grace of God, which is given me to you-ward: 3. How that by revelation he made known unto me the myſtery, (as I wrote afore in few words,

2, 3. For I ſuppoſe you have heard how, for your good, God hath commiſſioned me

to declare and diſpence to you the goſpel of grace and gifts of the ſpirit, and by revelation from heaven by the voice of Chriſt, and inwardly by his ſpirit, made known to me the myſtery of man's redemption, and the calling of the Gentiles, (as I wrote briefly before.)

4, 5. Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit; 6. That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the goſpel:

4, 5, 6. In which you may read my explication of this myſtery, and perceive that Chriſt hath acquainted me with it, which in former ages was not openly and clearly made known to men, as it is now by the ſpirit revealed to the holy apoſtles and prophets who preach the goſpel; even that Chriſt would call and take in the Gentiles into the catholic church and covenant, as his peculiar people, and make them partakers of his promiſe and gift of life in Chriſt, by the goſpel preached to them.

7. Whereof I was made a miniſter according to the gift of the grace of God given unto me by the effectual working of his power.

7. Of which goſpel I was made a miniſter, to diſpenſe it according to that meaſure of the gift of the ſpirit by grace given to me, which wrought effectually in me, and by me, by doctrine and miracles to convert the Gentiles.

8. Unto me, who am leſs than the leaſt of all ſaints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt;

8. To me, who am by my former perſecution of the church the loweſt or moſt unworthy of all ſaints, in this favour and honour freely vouchſafed, that I ſhould preach to the Gentiles the unſearchable riches of Chriſt.

9. And to make all men ſee, what *is* the fellowſhip of the myſtery, which from the beginning of the world, hath been hid in God, who created all things by Jeſus Chriſt.

9. And to notify to all men the communication and communion of this myſterious grace, which from the very creation was ſecretly included (as a tree in the ſeed) in God's making the whole world by Jeſus Chriſt, even that he would redeem and new-make us all by him.

10. To the intent that now unto the principalities and powers in heavenly *places*, might be known by the church the manifold wiſdom of God, 11. According to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord:

10, 11. That now in this collection of the univerſal church in Chriſt, as in a glaſs, or as in the clear effects, the very ſpiritual principalities and powers above us in the heavens might ſee more of God's eternal counſel opened, and manifold wiſdom diſplayed, than they knew before.

NOTE, 1. That ſuperior ſpirits are principalities and powers, either over political ſocieties there, or as rulers over us here below, as guardians: See *Joſh.* 5. 14. *Exod.* 23. 20, 23. & 32. 34. *Numb.* 20. 16. *Gen.* 24. 7, 40. *Pſal.* 34. 7. *Dan.* 10. 13. &c. It is like it is both.

2. That even ſuperior powers are not omniſcient, but may by new means have new increaſed knowledge; and therefore ſaints in heaven are not more knowing.

3. That it is in heaven that the great ends of God, in redeeming and gathering his church, are attained.

12. In whom we have boldneſs and acceſs with confidence by the faith of him.

12. In whom we all that truſt in him, may come with boldneſs and confident hope of acceptance to God.

13. Wherefore I deſire that ye faint not at my tribulations for you, which is your glory.

13. Wherefore, I beſeech you, be not diſcouraged by my ſufferings for preaching to you: for it is your honour to have the miniſtry of your ſalvation thus atteſted by me.

14, 15. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, 16. That he would grant you according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man.

14, 15, 16. For this end I beg of God the Father of our Lord Jeſus Chriſt, of whom all the bleſſed ſociety in heaven and earth is named

named *his family*, (or of which Chriſt, Jews and Gentiles are named Chriſtians) that of his abundant grace, in which he will be glorified, he will by his ſpirit fortify your ſouls.

NOTE, 1. It is uncertain whether [*of whom*] relate to the Father, or to Chriſt.

2. Though Paul ſpeak ſpecially of the catholic church of Jews and Gentiles, there is no reaſon to exclude the glorified ſouls; no, nor the angels, from being part of God's family, united in and under Chriſt.

17. That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, 18. May be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; 19. And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

17, 18, 19. That Chriſt may by the conſtant exerciſe of your faith upon him, even dwell objectively in your hearts, (as one friend by love and truſt doth in another's) and effectively poſſeſs and actuate you by his ſpirit; that by his ſpirit and your faith, you may be ſo deeply poſſeſt with the ſenſe of God's love, that you may be filled with love to him and one another, and it may be the very habit of your ſouls, and a rooted nature in you; that ſo being qualified by this faith and love, you may be able and fit to meaſure and underſtand, as all ſaints in their ſeveral degrees do, the vaſt and wonderful dimenſions, and to know the love of Chriſt, and of the Father in him, which exceedeth our comprehenſive and adequate knowledge, (or which is more excellent than all the ſciences which heathens and heretics boaſt of;) that ſo by faith and love your ſouls may be filled with the higheſt degrees of grace, and the ſpirit of God.

20, 21. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, unto him *be* glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen.

20, 21. Now to that Almighty God who can do for his people exceeding abundantly, above all that we can deſire or aſk, believe or conceive in our narrow thoughts, as it is intimated even in the power of ſanctity and miracles, which he exerciſeth in and among us now; to him, I ſay, be glory in the church, by the mediation of Jeſus Chriſt, (in whom the glory of God's love ſhineth to us, and by whom we render praiſe to God) throughout all ages, world without end. Amen.

CHAP. IV.

I Therefore the priſoner of the Lord, beſeech you that ye walk worthy of the vocation wherewith ye are called.

1. Seeing then the riches of God's grace in Chriſt is ſo abundant to you converted Gentiles, I that am a priſoner for declaring this grace of Chriſt to you, exhort you that you live according to the great obligation of your vocation.

2. With all lowlineſs and meekneſs, with long ſuffering, forbearing one another in love;

2. Such a Chriſtian life muſt be in all *lowlineſs*, or humble thoughts of yourſelves, your knowledge, your goodneſs, and your power, and in all meekneſs or gentleneſs towards others: Love muſt cauſe you with long-ſuffering to forbear one another.

NOTE, 1. That forbearance is to be exerciſed *towards evil*, that is, imperfections in knowledge, virtue, and duty, and tolerable faults, and injuries againſt each other: Therefore it ſuppoſeth us to be all faulty, needing forbearance.

2. That proud high thoughts of ourſelves, and contempt, cenſorioufneſs, and hurtfulneſs to others, and not forbearing tolerable offenders, are contrary to Chriſtianity, and the cauſe of diviſions in the church: And by theſe the carnal perſecuting ſeed, eſpecially when they invade the ſacred office, are differenced from true Chriſtians, as wolves from ſheep, even when, as the falſe prophets, they pretend the cauſe and name of Chriſt.

3. That all this is for want of Chriſtian love, and the dominion of carnal ſelf-love; and love to God, and to others as ourſelves, muſt be the proper cure.

3. Endeavouring to keep the unity of the Spirit in the bond of peace.

3. This love and forbearance muſt ſpecially be exerciſed to preſerve the unity of the Chriſtian church; which all muſt endeavour faithfully to keep. And this unity inwardly conſiſteth in being all poſſeſſed and governed by one holy ſpirit, as all the parts of the body are by one ſoul; and outwardly, by living *peaceably* towards each other, eſpecially in our church communion.

4, 5, 6. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; one

Lord, one faith, one baptiſm, one God and Father of all, who *is* above all, and through all, and in you all.

4, 5, 6. More particularly in theſe ſeven reſpects our unity doth conſiſt. 1. The church, which is as the *body* of Chriſt, is one univerſal church. 2. The *ſpirit* of God, which as it were animateth it, is *one* and the ſame ſpirit. 3. The grace and heavenly glory which is the hope of believers, which they ſeek, and for which they forſake the world, is *one*. 4. The Head, Lord, and Saviour of the church, is *one* and the ſame to all. 5. The eſſentials of the Chriſtian faith, or creed, are *one* and the ſame. 6. The baptiſmal vow, and covenant, and profeſſion, in which we are devoted to God, the Father, Son, and Holy Ghoſt, and united ſacramentally to Chriſt his church, is *one* and the ſame to all in the eſſentials. 7. And all have *one* God and Father in Chriſt, who is, 1. Tranſcendently and abſolutely *above* and over all; 2. And inconceivably penetrateth all: And, 3. Is in his eſſence moſt intimately in you all, and is all in all things.

NOTE, That in theſe ſeven things, that unity of the church conſiſteth, which is God's preſcribed and conferred qualification for Chriſtian communion in love and peace. And that as Satan uſeth to undo by overdoing (and the Phariſees had more laws, traditions, and ſtrictneſs therein, as needful to communion, than Chriſt had, who would have mercy rather than ſacrifice). So it is by adding a multitude of enſnaring cuſtoms, and opinions, as neceſſary to communion, that he hath corrupted and torn the viſible church, and turned love and communion into wrath and perſecution.

And yet this unity muſt be kept in peace, and therefore, both perſecuting, and contumelious, turbulent unpeaceableneſs, againſt thoſe that own theſe ſeven points of union, ſhould be avoided by Chriſtians, and reſtrained by magiſtrates, who muſt keep the peace. And whenever God in mercy will heal the lacerated church, it will be on theſe terms.

7. But unto every one of us is given grace according to the meaſure of the gift of Chriſt.

7. But though we have all one ſpirit, and are one in all the foreſaid eſſentials of our religion, yet this unity is found in very great diverſity of degrees of grace, and both degrees and kind of gifts, (See 1 *Cor.* 12.) as it pleaſeth Chriſt to diſtribute them.

8. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men.

8. As it is ſaid in *Pſa.* 68. 18. When, &c. So when Chriſt aſcended, he triumphed over Satan, death, and hell, and ſent down from heaven the gifts of his ſpirit.

9. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? 10. He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things)

9, 10. And when it is ſaid, that he *aſcended*, it implieth, that he firſt *deſcended* into this lower world, into a low condition, and into the grave. And therefore it is the ſame Jeſus who was here humbled in his deſcent, who is exalted by his aſcent, far above all heavens which man doth ſee or know, that thence (as the ſun by the influence of its heat, and light, and motion, filleth all below, according to the receptive capacity of each, ſo) our glorified Lord, by his adminiſtring influx, might fill all with common or ſpecial grace, according to their various receptivity.

11. And he gave ſome, apoſtles: and ſome, prophets: and ſome, evangeliſts: and ſome, paſtors and teachers: 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt:

11, 12. And he gave, by qualification and miſſion, ſome apoſtles, ſent by his own mouth, to be the moſt eminent atteſters of his miracles, doctrine, and reſurrection, and founders of the churches; ſome prophets, by revelation and inſpiration to confirm the Chriſtian faith; ſome evangeliſts, whoſe work was as eminetly qualified to go abroad, to preach the goſpel, and gather churches, or confirm them, without being fixed to a ſpecial place or flock; and ſome paſtors and teachers, (called alſo biſhops and elders) who were ſet over the particular churches as their guides and inſtructors, as being their ſpecial flocks and charge. And all theſe gifts and offices are given for that miniſterial work which God (who worketh by means) will uſe, to bring on all his ſaints towards the perfection of themſelves and of the church, and by the increaſe, concord, and ſanctity of the members, to edify or build up this body of Chriſt.

13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt:

13. Till

13. 'Till by this increaſe of number and holineſs, and concord, we all Jews and Gentiles make up that church, which in the unity of faith, and knowledge and acknowledgment of Chriſt, attaineth to that degree of perfection, in which conſiſteth the meaſure of grace, and fulneſs of ſtature, which Chriſt will bring his church unto, which is that maturity which imitateth our natural growth from infancy to full manhood.

14. That we henceforth be no more children, toſſed to an fro, and carried about with every wind of doctrine, by the ſlight of men, *and* cunning craftineſs, whereby they lie in wait to deceive:

14. That being by God's bleſſing by ſuch a miniſtry brought up to manhood, we may no longer be like children, who through weakneſs cannot ſtand in the wind, but are carried about by it; ſo childiſh Chriſtians are by every wind of plauſible doctrine, by the ſlight ſubtility and craft of men, that by pretences of *knowledge*, *holineſs*, *power* or *love*, lay ſnares and lie in wait to deceive the weak.

15. But ſpeaking the truth in love, may grow up into him in all things, which is the head, *even* Chriſt:

15. But (though we know but in part, yet) ſpeaking and keeping the neceſſary truth or eſſentials of our religion in love and concord, in this faith and love, may in all things grow up to greater meaſures by degrees, even into a fuller communion with Chriſt our head, and likeneſs to him.

16. From whom the whole body fitly joined together and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.

16. From whom the whole church receiveth both that vital influence, and that conduct and government, to its own intenſive and extenſive increaſe in love, which is its ſpiritual life, which the natural body doth from the head and heart, by communication of vital and animal ſpirits and heat: And this life and increaſe is received and communicated to each part from Chriſt, by that coagmentation and due connexion of all the members of the church together, while each keepeth his place, and performeth his own office, by the exerciſe of faith and love effectually for the good of all: Even as the body is kept in life and health, while every inferior part and joint is *receptive and active* according to its proper place and office.

NOTE, There is no text which is ſo plauſibly wreſted to maintain popery, that is, One univerſal human government of the whole church on earth, monarchical or ariſtocratical, (by pope, counſel, or combined metropolitans, as one ſovereignty) as this: It ſeeming, to foreſtalled men, to ſpeak of the church as compacted in one univerſal policy ſo governed: And it is a text which muſt be greatly ſtudied againſt dividers, and yet vindicated from Roman perverters.

I. Doubtleſs the text ſpeaketh ſtrongly for univerſal concord, and not only for an uniting of members in ſeveral congregations, which ſhall each be independent, which would be but like ſo many limbs cut off from the body; but for an uniting of congregations, yea, of all through the world, in one compacted body: And therefore all Chriſtians muſt abhor diſſection and ſeparation, or ſchiſm.

II. Yet it is evident that Paul ſpeaketh of no one head but Chriſt, and of no ſort of univerſal ſovereign on earth as under him. And indeed it is an office that human nature here is not capable of, either in monarchy or ariſtocracy; It is impoſſible for any church ſovereign power, ſave divine, (or angelical at leaſt) to rule the church by legiſlation, judgment, and execution, all over the earth; much of it being out of our reach, as the moon is: And the church is under contrary, enemy, militant, civil governors, which maketh it the more impoſſible. And the only pretenders have been the great dividers and deſtroyers. What then is here meant, and to be done for unity?

Not to feign impoſſible terms, ſuch as are *An univerſal ſovereignity*, and *multitudes of human, doubtful, unneceſſary canons*; which are the moſt effectual cauſes of diſcord. But, 1. to take up with Chriſt's own preſcribed terms of union here laid down, *verſe* 3, 4, 5. If Chriſt have not made the laws of church union, he is not the maker of the church; for unity is eſſential to it (as to a *houſe* or *body*.) 2. To be one in love, and to repreſs all tyranny that would deſtroy love and peace. 3. As in the ſeveral aſſemblies they muſt exerciſe the ſame faith and hope, and love and worſhip the ſame God and Saviour by the ſame ſpirit; ſo that theſe churches muſt live in love to each other, and avoid all diſcord: And if any breach be made between them in faith or love, they muſt uſe all reaſonable means to heal it; which is by writing or meſſengers giving to each other an account of their faith and practice; and when need is, conſulting in ſynods, of one or of divers nations: Not that ſuch ſynods are governors of many churches by a major vote, or by metropolitan power (ſave as they

they may exercise the magistrate's power of the sword by his commission, which (were such fit) can be given only in his own dominions, out of which synods and metropolitans can have no political governing power: But the major vote must be regarded for *concord*, which is the use of synods; yet so that it prevail not against divine authority and law, nor against reason, or the churches good. And therefore, 1. Synods are but for counsel and agreement. 2. And general counsels impossible and needless, it being impossible and needless that all the world have notice of the cases of every particular church, much less that they meet for the redress. 3. And when corruption and tyranny (as under the Arians and papists) have got the major vote, the minor are not bound to agree with them, but to dissent. As the earth is God's kingdom, and all kings are his officers in their several kingdoms, but neither *any one* man, or *many* conjunct in one aristocracy or counsel, are one sovereign governing power over all the earth; but only should by consultations seek to keep the common love and peace; even so all churches and Christians on earth are Christ's kingdom or church universal, and all true pastors are his officers in their several churches, but neither one man, or many conjunct as one political person, or aristocracy, are one *summa protestas* over all Christians on earth; but those that are within the reach and notice of each other should, when it is needful, by synods and consultations, keep up unity of faith and love, and all needful concord. Had not princes been made too capable of abuse, they would not take well the doctrine of a late learned and triumphant writer, who tells us, that though *de facto*, princes do not, yet they ought to unite their power in one counsel, which should be the brightest governor of them all: And so, 1. All kings must be subjects. 2. Aristocracy must rule monarchy. 3. How shall all kings from the antipodes, or over all the earth, meet? 4. Who shall call them? 5. Where must they meet? 6. Shall they trust their crowns to delegate subjects? 7. What if the most be Heathens and Mahometans, and most Christian Heretics, in each others account? 8. If he condescend to limit this sovereign diet, who shall limit it, and how? And then the universal sovereign is still wanting.

They that dare plead for no more than *universal communion*, should have understood that *communion* as such belongs but to a *community*; and a mere *community* is no *body politic*, or *governed society*, but a *confederacy of equals* (as to rule.) With respect to *God only* the *world* is *one governed kingdom*, and with respect to *Christ*, the *church* is one *ruled body politic*: But neither of them is *one* as united in any *vicarious sovereign*, but in their several provinces must keep communion in faith, love and peace.

17. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind.

17. Therefore I charge you as from Christ, that you that are Christians live not henceforth as the unconverted heathen, that follow their own false imaginations.

18. Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: 19. Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

18, 19. Their understanding being darkened, and they being mere strangers to a holy living on and unto God, because of the ignorance and blindness of their minds, which have lost the very light of nature, and being stupified by pravity and custom in sin, have given themselves up to fleshly lusts, to do the filthiest acts with greedy desire and delight.

20. But ye have not so learned Christ; 21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

20, 21. But Christ has taught you, and you have learned a clean contrary course of life: If indeed you have heard what he teacheth, and have been taught the true doctrine of Christ.

22. That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts: 23. And be renewed in the spirit of your mind,

22, 23. That you put off the old fleshly mind and life, which is corrupt in disposition and practice, by the deceit of sensual lusts; And that you be made new men, in the very bent and habits of your mind, with new judgment and affections.

24. And that ye put on the new man, which after God is created in righteousness and true holiness.

24. And that you become new men, possest of new dispositions, wrought in you by God, according to his word, and for his glory, consisting in righteousness and true holiness.

25. Wherefore putting away lying,

lying, ſpeak every man truth with his neighbour: for we are members one of another.

25. And in particular, as parts of your righteouſneſs, ſee that you avoid all lying and fraud, and ſpeak the plain truth to one another; for we are all fellow members of one body, and therefore ſhould not be falſe and fraudulent to each other.

26. Be ye angry and ſin not: let not the ſun go down upon your wrath:

26. Anger is given us for the due reſiſting of evil; but uſe it not blindly, raſhly, and inordinately to ſin; much leſs may you lie down and continue in ſuch ſin.

27. Neither give place to the devil.

27. And do not yield to Satan, who by mens provocations would draw you to ſin.

28. Let him that ſtole, ſteal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

28. If any have by want or error been tempted to ſteal, or take any thing that is another's againſt his will, let him do ſo no more, nor by idleneſs continue his neceſſities, but as he is able labour in ſome profitable work, and that not only to ſupply his own wants but to relieve as many others as he well can.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.

29. Let no ſinful, rotten, or filthy diſcourſe, come out of your mouths, (which will ſignify a polluted heart, and may corrupt the hearers) but let your words be ſuch as are not only harmleſs to others, but profitable, even that which is uſeful to edification, (for uſeleſs truth itſelf is not to be choſen.)

30. And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption.

30. For the ſpirit of God, which is his mark and ſeal upon you, to prepare you for the day of ſalvation, is a hater of all filthineſs and vanity, and a lover of purity and holineſs, and mutual edification: And though he have not paſſion and grief as men have, yet as offended men will in diſpleaſure forſake that which is filthy and abhorred, ſo will the ſpirit of God in diſpleaſure forſake a filthy ſinner: And that is one of the ſoreſt kinds of puniſhment.

31. Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking, be put away from you, with all malice.

31. And God's ſpirit being the ſpirit of love, caſt away malice and all that ſavoureth of it; bitterneſs, wrath, and hurtful anger, clamorous, fierce, and ill and hurtful words.

32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

32. As having the ſame ſpirit in the ſame body, be kind and tender-hearted one to another, taking the good or hurt of each other as your own: And as you can eaſily ſo bear and forgive yourſelves, and be willing that others forgive you, ſo forgive one another, and that out of the belief and thankful ſenſe of God's forgiving you much more, for the ſake of Jeſus Chriſt.

CHAP. V.

BE ye therefore followers of God, as dear children;

2. And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, as an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.

1, 2. Having therefore ſo obliging an example of your heavenly Father, ſhew that you are his true beloved children by imitating him; and let love be your very *nature* and *courſe* of life, remembering ſtill how Chriſt hath loved us, and given himſelf for us, an offering and ſacrifice for our ſins, with which God was highly pleaſed in him.

3. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints: 4. Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks.

3, 4. But let not fornication or any uncleanneſs, or filthy luſt, be once named amongſt you, unleſs by neceſſary oppoſition and deteſtation; for this is the courſe beſeeming all Chriſtians, who muſt be pure, or ſaints: Nor yet uſe any ribald talk, or filthy action, nor fooliſh ſpeaking, nor vain jeſting or drollery, the foam of a light vain wit; for theſe are unbeſeeming holy perſons; but rather employ your tongues in thanks and joyful praiſe to God, and in holy edifying diſcourſe.

5. For this ye know, that no whoremonger,

whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God.

5. Let none pretend that Chriſtianity by freeing them from the law, giveth them liberty to ſin unpuniſhed: For if you are Chriſtians, the word and law of Chriſt hath taught you, that no whoremonger, or unclean perſon, or covetous perſon, who is an idolater by loving the world more than God (or one that imitateth idolaters in luſts,) hath right of inheritance in heaven, or in the holy church on earth.

6. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. 7. Be not ye therefore partakers with them.

6, 7. Let no heretics or libertines deceive you with falſe petences of liberty; for theſe are the ſins for which God's wrath cometh on the unbelievers, and therefore will do ſo on all the diſobedient that live in them: Therefore be not you partakers in the ſin, if you would not partake alſo of the puniſhment.

8. For ye were ſometimes darkneſs, but now *are ye* light in the Lord: walk as children of light,

8. For you were in darkneſs formerly yourſelves, but Chriſt hath brought you into the light of ſaving knowledge; Live then as in the light, according to the goſpel and ſpirit of Chriſt, and do that of which you need not be aſhamed.

9, 10. (For the fruit of the Spirit *is* in all goodneſs, and righteouſneſs, and truth) proving what is acceptable unto the Lord.

9, 10. For Chriſt ruleth all true Chriſtians by his ſpirit of illumination and ſanctification; and the fruits of that ſpirit and light are goodneſs, love, and kindneſs, righteouſneſs, truth, and faithfulneſs; trying and chooſing what is pleaſing to the Lord.

11. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.

11. Communicate not, with the heathens and heretics works of darkneſs, and fleſhly luſts, but rather do your beſt to ſave men from them by reproof.

12. For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

12. For their ſecret filthineſs, which cannot bear the light, is ſuch as modeſty is loth to name.

13. But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light.

13. But all things, when the light diſcovereth them, are manifeſt, and, if approvable, need not fear it; for the doctrine and ſpirit of Chriſt are a manifeſting light.

14. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

14. Which is the ſenſe of Iſa. 60. 1. which calleth the people that ſlept in darkneſs to awake, that the Lord may ſhine upon them; which Chriſt now doth to true believers.

15. See then that ye walk circumſpectly, not as fools, but as wiſe, 16. Redeeming the time, becauſe the days are evil.

15, 16. See then that you live not careleſly, but with watchfulneſs and accurate circumſpection, not as fools that ſee not, or mind not their danger, but as wiſe men, that look on every ſide, and are careful to avoid all ſorts of evil: And therefore take hold of the preſent opportunity, and uſe well the light of the goſpel while you have it; for the world is round about you full of ſnares and dangers, which without wiſe circumſpection cannot be avoided.

17. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is.

17. Wherefore let not ignorance and folly prepare you for deceit, but labour to be well acquainted with the will of God concerning your duty.

18. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit: 19. Speaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging and making melody in your heart to the Lord.

18, 19. And do not, like heathens and ſenſual libertines, think that the exhileration of exceſs of wine, which cauſeth ſottiſhneſs and luſt, is either lawful, or ſuitable to devotion; but be you exhilerated by the ſpirit of God, whoſe grace you muſt excite and exerciſe by pſalms, and hymns of praiſe to God, and ſpiritual ſongs, which you muſt uſe in holy manner to the Lord, with the inward melody of the heart.

NOTE, 1. That Paul here leaveth it to Chriſtian

Chriſtian wiſdom, whether we ſhall uſe David's pſalms, or others more fitted to goſpel times and worſhip.

2. That hence it is evident; that it is lawful to uſe ſome forms of worſhip, invented and impoſed by man; for hymns and ſongs cannot be uſed without invention: And the church, or many, cannot join in them, unleſs ſome one lead and impoſe them on the reſt. It would be mad work for a congregation to ſing extempore ſongs, and every one a ſeparate one of his own. And if prayer and praiſe in metre may be invented and impoſed, the ſame reaſons will hold as to proſe, when uniformity is needful (as in baptiſm, &c.)

20. Giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt;

20. Chearfully thanking God continually on all occaſions, for all his mercies, which are found in all things that he doth; offering this to the Father in the name of Chriſt.

NOTE, That pſalms and thankſgiving to God through Chriſt, muſt be the moſt conſtant part of Chriſtian worſhip.

21. Submitting yourſelves one to another in the fear of God.

21. And let God's command move you to be yielding and ſubmiſſive, and not ſtout and ſtiff towards one another; but eſpecially to your ſuperiors: but ſo as to fear and obey God before men.

22, 23. Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord. For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the Saviour of the body.

22, 23. Let wives ſhew their ſubjection to Chriſt, by ſubmitting to their huſbands, as by his command. For the huſband is under Chriſt the head or ruler of the wife, to govern her in love, and protect her, as Chriſt is the ſupreme head and ruler of the church, and the Saviour of it as his body.

24. Therefore as the church is ſubject unto Chriſt, ſo let the wives be to their own huſbands in every thing.

24. Therefore, as the church is in all things to be ſubject to Chriſt, ſo muſt the wives be to their huſbands, in all things belonging to that relation, under Chriſt.

25. Huſbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it: 26. That he might ſanctify and cleanſe it with the waſhing of water, by the word,

25, 26. Huſbands, imitate Chriſt, in loving your wives, as Chriſt did his church, for which (in a ſpecial ſenſe) he gave himſelf by death, that he might ſanctify it to God, and cleanſe it from ſin, by waſhing away their guilt and filth, ſignified and ſealed in baptiſm, and by the promiſes and preaching of his word.

27. That he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh.

27. That he may prepare it for the great marriage-day, and then preſent it to himſelf, cleanſed and beautified, without ſin, guilt, or blemiſh, but perfect in holineſs, and glorious.

28. So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himſelf.

28. As Eve was taken out of Adam, ſo the union between huſband and wife is ſo near, that men ſhould love their wives in a ſort as their own bodies; and to love a wife ſhould be as the loving of ourſelves.

29 For no man ever yet hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the church.

29. And as nature cauſeth all men to love, nouriſh, and cheriſh their own fleſh, and not to hate it; ſo muſt men do by their wives, as Chriſt doth by the church.

30. For we are members of his body, of his fleſh, and of his bones.

30. And as Eve was ſaid to be to Adam, fleſh of his fleſh, and bone of his bone; ſo by alluſion, we may ſay of the church and Chriſt in a ſpiritual ſenſe.

31 For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh.

31. And as it was then ſaid, [*A man ſhall leave, &c.*] ſo muſt believers leave all for Chriſt, as Chriſt laid down his life for them; and they ſhall be made as one.

32. This is a great myſtery: but I ſpeak concerning Chriſt and the church.

32. That which is ſaid of Adam and Eve, and of marriage, did myſtically prefigure the marriage of Jeſus Chriſt and the church; and of this it is that I now ſpeak.

33. Nevertheleſs, let every one

of you in particular, ſo love his wife even as himſelf; and the wife *ſee* that ſhe reverence *her* huſband.

33. But though I have turned my ſpeech to Chriſt and the church, I repeat my counſel; Let every man love his wife, with ſuch an entire, conſtant, and forbearing love, as he loveth himſelf; and let the wife ſee that ſhe live in loving ſubjection and reverence to her huſband.

CHAP. VI.

CHILDREN, obey your parents in the Lord: for this is right.

1. Let children be obedient to their parents under God, in obedience to him; for he hath commanded it.

2. Honour thy father and mother, (which is the firſt commandment with promiſe.)

2. Saying, honour thy father and mother: And though general promiſes be intimated in the firſt and ſecond commandment, this is the firſt commandment that hath annexed the promiſe of the land which God was then leading the Iſraelites to; as it is ſaid.

3. That it may be well with thee, and thou mayeſt live long on the earth.

3. That thou mayeſt live long, and proſper, in the promiſed land of Canaan; which intimateth alſo to us Chriſtian Gentiles a promiſe of more proſperity on earth than diſobedient children ſhall have, and an earthly curſe to the diſobedient.

NOTE, That accordingly, God's curſe on earth doth uſually follow children that diſhonour and wrong their parents, and rebel againſt them; and uſually even earthly bleſſings are given to thoſe that honour and obey parents (under God.)

4. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

4. And let parents remember, that childrens corrupt nature and weakneſs are liable to ſuch paſſions as may pervert them; and therefore let not your four and provoking government and carriage tempt them hereto, beyond their ſtrength; but govern them with fatherly love, and bring them up to the knowledge and obedience of the Lord, by wiſe and diligent teaching, example, admonition, and diſcipline.

5. Servants, be obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt.

5. And let not ſervants think that Chriſtianity freeth them from ſervice, or from obedience, diligence, or reverence to their maſters, though they be unbelievers: But give them all due obedience, and reverent ſubmiſſion, and this in conſcience and ſincerity, as part of your obedience to Chriſt, who doth command it, and will reward you.

6. Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart;

6. Not deceitfully, when your maſters ſee and know what you do, merely to pleaſe men; but as the true ſervants of Chriſt, with heartineſs, and in ſecret things as well as open, doing ſervice to men in obedience to the will of God, and to pleaſe him.

7. With good will doing ſervice, as to the Lord, and not to men.

7. I repeat it, becauſe it greatly concerneth you, that you do all your ſervice faithfully and willingly, without grudging; and that not as a bare ſervice to man, but as a part of your ſervice to the Lord himſelf, which he hath preſcribed, and will accept.

8. Knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether *he be* bond or free.

8. Be ſure of this, That your loweſt and hardeſt ſervice being your duty, is a good work; and ſuch works of fidelity in the loweſt bond-ſervants are accepted of God, as well as the more honoured ſervants of the greateſt

9. And ye maſters, do the ſame things unto them, forbearing threatning: knowing that your maſter alſo is in heaven, neither is there reſpect of perſons with him.

9. And you that are maſters, ſee that you be as careful of your part to your ſervants, as you would have them be of their duty to you; and uſe them not tyrannically, by inſulting and paſſionate menaces and reproaches: Knowing that Chriſt in heaven is equally the Lord of them and you, and will not be partial to you for your wealth or ſuperiority, but will equally do juſtice unto all.

10. Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

10. To conclude, Behave yourſelves in the diſcharge of all your duties, and reſiſtance of all the temptations of your warfare,

as reſolved valiant Chriſtians, ſtrong in the faith and love of Chriſt, by his powerful aſſiſting grace.

11. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil.

11. And with ſkill and care put on and uſe the grace and helps which God vouchſafeth you, (which are to a Chriſtian like complete armour to a ſoldier) that you may be able to ſtand faſt againſt all the ſtratagems and plots of the devil, who ſeeketh to overthrow you.

12. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high *places*.

12. For the great conflict which Chriſtians are engaged in, is not merely againſt men, but againſt devils, who by God's ordination, and the ſucceſs of their temptations, are principalities and powers, and the rulers of the perſons and ways of darkneſs, ignorance, and unbelief in the world, and are ſpiritual wickedneſs, above us in the air.

13. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand.

13. Therefore neglect no part of the armour afforded you by God, but uſe it all, that in the time of temptation you may be able to reſiſt and conquer the aſſaults of men and devils, and when they have done their worſt, and you have withſtood them, you may ſtand faſt in faith, and holineſs, and hope.

14. Stand therefore, having your loins girt about with truth, and having on the breaſt-plate of righteouſneſs; 15. And your feet ſhod with the preparation of the goſpel of peace.

14, 15. Stand therefore to your obligations to faith and holineſs. 1. See that the firm belief of the truth of the goſpel, againſt all deceivers, be to you as a military girdle about your loins. 2. And that univerſal ſincere obedience to God, and uprightneſs of life towards all men, joined to your pardon through the merits of Chriſt, may be to you as a breaſt-plate is to ſoldiers in fight, that no adverſary may have matter of juſt accuſation againſt you. 3. And that the goſpel of Chriſt, which ſpeaketh peace to the world, and to yourſelves, may ſo dwell in your hearts, to make you men of peace, and in your mouths to invite others to peace with God and one another, that it may be to you as thoſe ſhoes were to ſoldiers, which they put on when they went to war, to keep their feet from hurt and danger.

16. Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

16. Above all, ſee that you firmly believe and truſt to the word and promiſes of God, which will be to you as a ſhield or target to a ſoldier, by which he is preſerved from all the darts or ſhot that is made againſt him. And though Satan's darts be fiery perſecution and fierce temptations, this will defend you, and fruſtrate all.

17. And take the helmet of ſalvation, and the ſword of the ſpirit, which is the word of God:

17. And truſt fully in Chriſt as your ſaviour for ſalvation, and this will, as an helmet (or head-piece) to a ſoldier, defend your chiefeſt part from danger. And ſkilfully uſe the word of God, indited and ſealed by his ſpirit, which will ſerve you for defence and conqueſt by the help of the ſame ſpirit, as a ſword doth to a ſoldier.

18. Praying always with all prayer and ſupplication in the ſpirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints;

18. And becauſe you muſt do all in dependance on God, ſee that you be conſtant in all ſorts of prayer, for yourſelves and others; even ſuch prayer as God's ſpirit directeth you to by his word, and exciteth you to by his grace: And for that end, keep your minds by watchfulneſs in a ſerious praying temper, and be not cold or weary, but hold on; and forget not to pray for all holy perſons (and holy things.)

NOTE, That, 1. They that ſcorn praying in or by the ſpirit, ſcorn the work of the ſpirit in all acceptable prayer to God.

2. They that forbid prayer, forbid that which God commandeth, and his ſpirit in us as an interceſſor performeth.

3. When God commandeth [*all prayer and ſupplication*], we muſt obey him, though many men would confine us to the fetters of their narrow defective words and books.

4. They that hate, revile, excommunicate unjuſtly, and perſecute thoſe ſaints whom God commandeth us to love and pray for, fight under Satan, againſt Chriſt.

19. And for me, that utterance

may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel.

19. And let me have a ſpecial part in your prayers, that I may be freed from ſilencing impriſonments and reſtraints, and may have liberty and ability boldly to make known the myſtery of man's ſalvation by Chriſt.

20. For which I am an ambaſſador in bonds: that therein I may ſpeak boldly as I ought to ſpeak.

20. For I am in bonds by men, though Chriſt's ambaſſador, even for preaching to men this goſpel of ſalvation: But pray for me, that whatever it coſt me, I may do my duty, and ſpeak (though forbidden) as I ought to ſpeak.

NOTE, That as God worketh by men, ſo doth the devil: And therefore it is no wonder that Paul was in bonds for preaching ſalvation; and that men make laws againſt praying and preaching, and if the devil call it ſedition: For really praying and preaching do more to deſtroy his kingdom, and ſave ſouls, than arms can do.

21. But that ye alſo may know my affairs, and how I do, Tychicus, a beloved brother and faithful miniſter in the Lord, ſhall make known to you all things;

21. And that you may know how all things go with me, Tychicus will tell you whom you may truſt.

22. Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

22. I have ſent him, that he may repreſent things truly to you, and help to keep you from diſcouragement, or undue trouble for my ſufferings.

23. Peace be to the brethren, and love with faith from God the Father and the Lord Jeſus Chriſt.

23. I conclude with this benediction and prayer for you, That God the Father of our Lord Jeſus Chriſt will give, maintain, and increaſe in you all, that confirmed faith which may fill you with love, and keep you in peace and welfare.

24. Grace be with all them that love our Lord Jeſus Chriſt in ſincerity. Amen.

24. And let the grace, favour, and bleſſing of God be ſtill with all them who love our Lord Jeſus Chriſt with ſincere, incorruptible, confirmed love. Amen.

THE

THE EPISTLE
OF PAUL THE APOSTLE,
to the
PHILIPPIANS.

CHAP. I.

PAUL and Timotheus the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus, which are at Philippi, with the biſhops and deacons: 2. Grace be unto you, and peace from God our Father, and from the Lord Jeſus Chriſt.

1, 2. I Paul, and Timothy now with me, ſend greeting with this epiſtle to all the ſaints (or Chriſtians) which are at Philippi, with the biſhops and deacons there; wiſhing to them grace and peace, which are all bleſſings in ſum, from God our Father, and Jeſus Chriſt our Lord.

NOTE, 1. That Dr. Hammond affirming, That Paul meant here all the biſhops and deacons in Macedonia, or a whole province, doth this without any cogent proof; as he ſaith the like of Corinth, Epheſus, &c. though it may be granted, that conſequently they to whom theſe epiſtles were written, were to communicate them to as many as they could.

2. That he contradicteth himſelf in ſaying, there was but one biſhop in a city: when elſewhere he ſaith, there was one of the Jews church, and another of the Gentiles.

3. That Paul ſaith it was [*the ſaints, which are at Philippi, with the biſhops and deacons,*] to wit, which were at Philippi with them. But ſure all that were in a province ſo great, were not at Philippi.

And his concluſion, That every church in ſcripture-times had but *one* biſhop, with *deacons* his *ſervants*, [*there being then no middle order in uſe*;] and that in all the New Teſtament the words [*biſhop* and *preſbyter*] ſignified only ſuch as we now call *biſhops*, 1, Is contrary to the deſcriptions of the churches of Jeruſalem, Antioch, Corinth, &c. where, in one aſſembly there were ſo many prophets fit for the public miniſtry, that they needed regulating reſtraint in miniſtring. 2 But thus he muſt maintain, That *de facto* no church had then more than one preſbyter, and ſo no biſhop more than one fixed congregation, (being but in one place at one time:) And ſo that there was no biſhop that governed preſbyters, nor any preſbyters ſubject to biſhops, (but only to itinerant apoſtles.) So that all that remaineth in controverſy will be, *Who inſtituted this middle order of preſbyters after ſcripture-times?* and, *Quo jure?* and, How it is proved that they had power ſo to do?

3. I thank my God upon every remembrance of you, 4. (Always in every prayer of mine for you all, making requeſt with joy.)

3, 4. Whenever I remember you, it is with thankfulneſs to God; and in all my prayers for you, I do it with joy.

5. For your fellowſhip in the goſpel from the firſt day until now:

5. For the hearty communion and communication in, and for the goſpel, which you have exerciſed from the firſt day of your converſion until now.

6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt.

6. Not doubting but God, who hath been the author of this good beginning, will carry it on, till you are preſented perfect in the day of the coming of Chriſt.

7. Even as it is meet for me to think this of you all, becauſe I have you

you in my heart in as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

7. It is meet that I think this of you all; for you have a great room in my heart, because in my bonds and sufferings, and in all that we do for the defence and confirmation of the gospel, you have manifested the same grace, and by your communication and co-operation have your part in the blessing and reward of my ministerial grace and labours.

8. For God is my record, how greatly I long after you all, in the bowels of Christ Jesus.

8. For God is my witness, with what earnest love I long for your welfare; even with that love which Christ hath kindled in me for his own sake, who loveth you.

9. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment;

9. And my prayer for you is, That you may increase and abound in holy love to Christ and his gospel, and each other, and in all spiritual wisdom and discerning judgment.

10. That ye may approve things that are excellent; that ye may be sincere, and without offence till the day of Christ:

10. That you may yet more grow up in the approbation and love of the excellent things of Christian faith, and life, and hope, and may be sound and sincere in faith and life, without warping in judgment, or scandal in practice, till the day of judgment.

11. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

11. And that you may abound with all that righteousness towards God and man, which is the true fruit of faith and of the spirit, by which you may praise and glorify God.

12. But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel.

12. I think meet to give you notice, lest misinformation discourage you, that my imprisonment and sufferings have not hindered but furthered the gospel.

13. So that my bonds in Christ are manifest in all the palace, and in all other places;

13. For my imprisonment for Christ, hath but made me, and consequently my preaching, to be known in the court, and places of judicature, and abroad to others.

14. And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.

14. And the example of my patience, boldness and success in suffering, hath emboldened many of the brethren, confidently, without fear, to preach and profess the gospel.

15. Some indeed preach Christ even of envy and strife; and some also of good will. 16. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: 17. But the other of love, knowing that I am set for the defence of the gospel.

15, 16, 17. There be some here at Rome, and elsewhere, that because I reprove them for Judaizing, by obtruding the law and ceremonies of Moses on the Gentiles, and such other causes, are quarrelsome with me, and seek my defamation; and while they preach Christ, it is with the mixture of spleen and bitterness against me, and in an envious, striving, and reproachful manner, against me, and such as I, who conform not to their ceremonious impositions. Thus some preach the same Christ that I do, but contentiously, and not in sincerity, and love, and meekness, but to add to my bonds the affliction of mens contempt and disaffection, to turn the hearts of people from me and my ministry. But there are others that preach in Christian love, and carry it with kindness towards me, knowing that I am called to propagate and defend Christ's gospel, and that it is it that I suffer for, and not for my fault and error, as the other would persuade the people.

18. What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

18. But though some seek pre-eminence, and their own honour and interest, and envy me, and join too much self-seeking with the preaching of the gospel, and do it not with the love and sincerity that they ought; yet every way Christ is preached, and I therein rejoice, yea, and will rejoice.

NOTE, 1. That they mistake who think Paul

Paul ſpeaketh of the preachers of falſe doctrine in any great point; for he would not rejoice in that. It is but preaching with corrupt paſſions and purpoſes, perhaps for little differences, in a ſplenetic manner, contrary to love and peaceableneſs.

2. Paul here entereth his profeſſed diſſent, both againſt church-tyranny, that would forbid thoſe who preach that croſs them and their opinions or intereſt, and againſt thoſe ſeparatiſts who cry down the miniſtry of thoſe that are faulty in tolerable things, yea that croſs them in their way.

19. For I know that this ſhall turn to my ſalvation through your prayer, and the ſupply of the ſpirit of Jeſus Chriſt.

19. For I doubt not but even this accumulating affliction on me, by envious brethren, with heathen perſecutors, ſhall thro' your prayer, and Chriſt's ſpirit, all turn to good, and but further my own and other mens ſalvation.

20. According to my earneſt expectation, and my hope, that in nothing I ſhall be aſhamed, but that with all boldneſs, as always, ſo now alſo Chriſt ſhall be magnified in my body, whether it be by life or by death.

20. For, as it is my earneſt expectation, ſo it is my comfortable hope, that whether it be by my life or death, all that befals my body ſhall be to the honour of Chriſt, and then I have my end.

21. For to me to live is Chriſt, and to die is gain.

21. For to me to live, is to ſerve and honour Chriſt; he is the end of my life, and his work the buſineſs; it is for Chriſt that I live; and if I die, it will be my gain.

22. But if I live in the fleſh, this is the fruit of my labour: yet what I ſhall chooſe I wot not.

22. But if God will have me live longer, it will be time given for my fruitful labour, (or, it will be worth deſiring, for my labour ſake;) or, as Beza [*whether it will be worth my labour and ſuffering*], and what to chooſe (if God would leave it to my choice) I know not.

23. For I am in ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better.

23. For it is to me a great difficulty to know which is more deſirable: I would fain be with Chriſt, which is far better for me than to be here.

24. Nevertheleſs to abide in the fleſh, is more needful for you.

24. But my life ſeemeth more needful for your further ſervice.

25. And having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith,

25. And being aſſured of this, (and knowing withal Chriſt's love to his church) I am perſuaded that I ſhall yet longer continue in life, for your furtherance, and comfort, and confirmation in your Chriſtian faith and hope.

26. That your rejoicing may be more abundant in Jeſus Chriſt for me by my coming to you again.

26. That when you ſee me with you again, you may greatly for my ſake rejoice in Chriſt.

27. Only let your converſation be as it becometh the goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the goſpel:

27. But I beſeech you look to this one thing on your own part, that your converſation may be ſuch as becometh the belief and profeſſion of the goſpel of ſalvation; that whether I come to you again, or not, I may hear that you ſtand faſt, in one ſpirit actuating you, and with one mind and loving concord, (not ſtriving againſt one another, as perſecutors and ſectaries do, but) co-operating and ſtriving together to defend and propagate the belief of the goſpel, (though you may differ about many leſſer things.)

28. And in nothing terrified by your adverſaries: which is to them an evident token of perdition, but to you of ſalvation, and that of God.

28. And that you be in nothing terrified by your adverſaries power or rage; for their perſecuting, and your patience, are an evident prognoſtic of their perdition, but of your ſalvation, even by God, who will condemn the wicked, and juſtify the juſt.

29. For unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake;

29. For it is a great addition to your honour and felicity, that God hath given you this bleſſing, not only to believe on Chriſt

Chriſt as Chriſtians, but to ſuffer for him as martyrs. (For by this you have the promiſe of the greateſt reward.)

30. Having the ſame conflict which ye ſaw in me, and now hear *to be* in me.

30. Having the ſame kind of conflict with oppoſers and perſecutors, which you ſaw me have when I was with you, and now hear that I have at Rome when I am from you.

NOTE, It is mere violence to the text, which the Socinians uſe with verſ. 21, 23, while they expound verſ. 21, of [*Gain to the church by my martyrdom, and not to me only as I ſhall be rewarded as a martyr at Chriſt's coming*;] and verſ. 23, of [*A deſire to depart by martyrdom, that I may be with Chriſt at the reſurrection*;] or, [*which is far better for the church, that will gain more by my martyrdom, than my preaching*:] Clean contrary to what he ſaith, verſ. 24, 25, and to the plain text. Men that can thus uſe the ſcripture, may believe what they liſt, let God ſay what he will. Chriſt hath expreſly promiſed all his ſervants, John 12. 26. as well as the dying thief, that they ſhall be with him where he is, even in paradiſe.

CHAP. II.

IF *there be* therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any bowels and mercies; 2. Fulfil ye my joy, that ye be like-minded, having the ſame love, being of one accord, of one mind.

1, 2. I adjure or beſeech you therefore, as ever you take Chriſt, our common head, for your hope and comfort, and look to find comfort in the exerciſe of Chriſtian love to all ſaints, and if you are indeed united in the communion of the ſame ſpirit, (without which you are none of Chriſt's) and if you have any bowels of mercy to others, (as all Chriſtians muſt have,) that you yet make me more joyful by your increaſed unanimity, that you have all one and the ſame affection and deſign of life, that you all love one another as yourſelves, and be of one accord in your doctrine and converſe, and of one mind and judgment.

NOTE, 1. That Paul here ſuppoſeth that all Chriſtians ſhould live in this unanimity, love and concord, who do but know and agree in the great things which conſtitute true Chriſtianity, though they may not have ſkill enough to know right from wrong in many ſmall, indifferent, or circumſtantial things. The church-tyrants expoſition maketh Paul to ſcorn them, rather than counſel them; as if he ſaid, [*I adjure you by all the comforts of Chriſt and his ſpirit, that you be all ſo wiſe as to know all that is in the Bible, yea more, all that any biſhops in council and all their canons ſhall tell you, or command you; yea, that you know not only all the eſſentials and integrals of religion, but even all the things indifferent, which canons ſhall impoſe on you, to be really indifferent, that is, that every man and woman know more than any doctor on earth knoweth, or elſe you cannot live in Chriſtian love and comfort.*] It is this diabolical expoſition of the ſcripture, that hath torn and ruined the Chriſtian world.

2. And yet Paul here implieth, that no Chriſtian ſhould affectedly ſcruple any lawful command of their ſuperiors, or cuſtom of the church, but ſhould ſo avoid ſingularity and diſobedience, as to do any thing, ſave ſin, for peace and concord.

3. Let nothing *be done* through ſtrife, or vain-glory, but in lowlineſs of mind let each eſteem other better than themſelves.

3. Let not pride make you vain-glorious and contentious: but let Chriſtian humility make you ſo low in your own eyes, as to be more inclinable to think highly of other men's wiſdom and goodneſs than of your own, further than evidence conſtraineth you to think more meanly of any.

NOTE, That Paul knew that it was pride of mens own knowledge and goodneſs, (eſpecially in the clergy) ſetting them in a vain-glorious ſtriving againſt each other, that was like to cauſe ſchiſm in the church.

4. Look not every man on his own things, but every man alſo on the things of others.

4. Specially take heed of ſelfiſhneſs which maketh men over regardful of all that is their own, their own intereſt in honour, or profit, or opinion; and to ſet too light by other mens, yea, to ſet againſt the intereſt of others to advance their own.

NOTE, That Self-denial and Love (or, *to love others as ourſelves*) are the great means to keep and caſt out ſchiſm; and the want of them in clergy and laity, is the common miſchief and ruin of the churches.

5, 6. Let this mind be in you, which was alſo in Chriſt Jeſus; who being in the form of God, thought it not robbery to be equal with God.

5, 6. Learn this of Chriſt, who being God, the brightneſs of his Father's glory, and the expreſs image of his ſubſiſtence, (or perſon) *Heb.* 1. 3. thought it no robbery to be equal with God the Father, being one with him.

7. But

7. But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men:

7. But yet condeſcended to aſſume human nature, and ſo in that which was viſible was a man, and a ſervant, obliged to obedience in the moſt humble inſtance, and ſo made himſelf, by this humble ſelf-denial, of no reputation with the unbelieving world, that knew not his divinity thus vailed, yea, counted him a malefactor.

8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.

8. And being viſible only in his human nature, like other men, he yet further humbled himſelf, obeying his Father, by ſubmitting to the reproachful, curſed death, of being crucified, as accuſed of blaſphemy, and treaſon againſt Ceſar.

9. Wherefore God alſo hath highly exhalted him, and given him a name which is above every name:

9. Wherefore God hath highly exalted him in that manhood, in which he ſuffered, and hath given him greater dignity, and honour, and renown, than any creature ever had over them all.

10. That at the name of Jeſus, every knee ſhall bow, of *things* in heaven, and *things* in earth, and *things* under the earth.

10. That to his dignity and power all creatures ſhould be ſubject, and angels, men, and devils, ſhould by their ſubmiſſion reſpectively honour his name.

11. And that every tongue ſhould confeſs that Jeſus Chriſt is Lord to the glory of God the Father.

11. And that all reaſonable creatures acknowledge Chriſt's dominion, to the glory of the Father.

12. Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence; work out your own ſalvation with fear and trembling.

12. Wherefore as you have always lived in obedience to Chriſt, both while I was with you, and much more ſince, go on, and finiſh or perfect that holy obedience which God requireth of you, for the obtaining of ſalvation, and that with holy care and diligence, and watchful cautelous fear of miſcarrying.

13. For it is God which worketh in you, both to will and to do of *his* good pleaſure.

13. Which I may the more confidently exhort you to in hope, becauſe you are not the prime agents required to do this merely of yourſelves, but only under God, the prime cauſe of all good, both of nature and grace, who doth not only give you power, but worketh in you both the act of willing and of working, of his own good pleaſure.

14. Do all things without murmurings and diſputings.

14. And do all your works of obedience to God, in love and peace with one another, without murmuring at your work, at one another, and without provoking wranglings.

15. That ye may be blameleſs and harmleſs, the ſons of God without rebuke, in in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world:

15. That you may be unreproveable and ſincere, the blameleſs ſons of God, in the midſt of a naughty, crooked, and perverſe generation, or ſort of men, among whom ye ſhine as lights in the world.

16. Holding forth the word of life; that I may rejoice in the day of Chriſt, that I have not run in vain, neither laboured in vain.

16. That in the day of Chriſt's judgment, I may rejoice not only in the ſincerity of my labour, but in the ſucceſs, that I have not preached, and laboured, and ſuffered, without fruit.

17. Yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy, and rejoice with you all:

17. Yea, if I ſuffer death as a ſacrifice for the ſervice of your faith, your conſtancy and welfare will make it matter of joy to me for your ſakes.

18. For the ſame cauſe alſo do ye joy, and rejoice with me.

18. And if my ſuffering be my joy, let it be yours alſo; be not diſcouraged, but rejoice with me.

19. But I truſt in the Lord Jeſus, to ſend Timotheus ſhortly unto you, that I alſo may be of good comfort when I know your ſtate.

19. But I hope by the mercy of the Lord, to ſend Timothy ſhortly to you, that when by him I know your ſtate, I may have comfort in you, as you may have in me.

20. For I have no man like-minded, who will naturally care for your ſtate.

20. For I have no man equal to him in love to you, who will care for your ſtate with ſuch affection, even as nature teacheth men, to care for their children as themſelves.

21. For all ſeek their own, not the things which are Jeſus Chriſt's.

21. For all are ſo much ſet on minding their own matters, and ſeeking their own intereſt, that it abateth their zeal and diligence in ſeeking the intereſt and things of Chriſt.

NOTE, 1. That ſelfiſhly to prefer their own carnal intereſts to Chriſt's, is a certain mark of a graceleſs hypocrite. 2. Therefore Paul meaneth not that all are ſuch predominantly, but that all too much ſeek their own, and Chriſt's too little. 3. But that this ſelf-ſeeking is the plague of the clergy and church, culpably in all in various degrees, and predominantly in falſe-hearted hypocrites.

22. But ye know the proof of him, that as a ſon with the father, he hath ſerved with me in the goſpel.

22. But you know what experience you and I have had of him, that with the love of a ſon, and the diligence of a ſervant, he hath aſſiſted me in my miniſtry of the goſpel.

23. Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

23. Him I hope to ſend as ſoon as I know, and can by him tell you, how it is like to go with me.

24. But I truſt in the Lord, that I alſo myſelf ſhall come ſhortly.

24. And I truſt that the Lord's mercy will deliver me, and I ſhall ſhortly come myſelf.

25. Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother, and companion in labour, and fellow-ſoldier, but your meſſenger, and he that miniſtered to my wants.

25. But I thought good to ſend you back Epaphroditus, who is my brother and fellow labourer, and meſſenger, who from you ſupplied my wants.

26. For he longed after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick.

26. He longed to be with you, and comfort you by the ſight of his health, hearing that his ſickneſs made you ſad.

27. For indeed he was ſick nigh unto death; but God had mercy on him; and not on him only, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

27. He was nigh to death, but God in mercy to him and me recovered him, not adding his death to my affliction.

28. I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoice, and that I may be the leſs ſorrowful,

28. NOTE, That mercies reſtored after danger, affect us more than thoſe continued in proſperity.

29. Receive him therefore in the Lord with all gladneſs, and hold ſuch in reputation: 30. Becauſe for the work of Chriſt he was nigh unto death, not regarding his life to ſupply your lack of ſervice toward me.

29, 30. Receive him gladly as returned to you by God, and account ſuch honourable; for it was for the work of Chriſt, that he willingly hazarded his life by his travels and labour to be ſerviceable to me as your meſſenger in your ſtead.

CHAP. III.

FINALLY, my brethren, rejoice in the Lord. To write the ſame things to you, to me indeed *is* not grievous, but for you *it is* ſafe.

1. Finally, brethren, ſerve God with joyful hearts: That I write to you the ſame things which I have formerly taught you, and warned you of, is not through ſloth or cowardiſe in me, but for your own ſafety, as fitteſt for you.

2. Beware of dogs, beware of evil workers, beware of the conciſion.

2. To wit, that you take heed of the worrying, hurtful ſort of men, who live in wickedneſs, and calling themſelves the Circumciſion, are indeed the Conciſion, that cut and rend the churches.

3. For we are the circumciſion, which worſhip God in the Spirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh.

3. For we are the children of circumciſed

cifed Abraham, who worſhip God in ſpirit and truth, and have no confidence in fleſhly privileges, or carnal ceremonious Jewiſh worſhip.

4. Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:

4. Though if Judaiſm were matter of truſt or boaſting, I have more ſuch cauſe than any of them.

5. Circumciſed the eighth day, of the ſtock of Iſrael, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee; 6. Concerning zeal, perſecuting the church; touching the righteouſneſs which is in the law, blameleſs.

5, 6. I was circumciſed as the law required, I was an Iſraelite, a Benjamite, an Hebrew, a Phariſee, the ſtricteſt ſect in religion; not cold in religion, but a zealous perſecutor of the church, which I thought had been againſt it: And as to the outward obſervance of the law of Moſes, I ſeemed to men ſo juſt and harmleſs, that none accuſed me.

7. But what things were gain to me, thoſe I counted loſs for Chriſt.

7. But I willingly diſclaim all confidence in theſe, and reject all as loſs that would keep me from Chriſt.

8. Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt.

8. Yea, I reject all as loſs and hurtful to me, which ſtand againſt the excellency of the knowledge of Chriſt, for whom I have readily ſuffered the loſs of all things, and count them but as dung in order to my part in Chriſt, and that I may be found in him.

9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith:

9. Not having, and truſting not in that righteouſneſs which conſiſteth in keeping the law of Moſes, which is of my own works, and I accounted formerly to be my juſtifying righteouſneſs; but that which is of faith in Chriſt, even the righteouſneſs which is of God's free gift by believing acceptance of his purchaſed and offered grace.

10. That I may know him, and the power of his reſurrection, and the fellowſhip of his ſuffering, being made conformable unto his death.

10. By which I ſhall gain the knowledge of Chriſt, and of the great myſtery of ſalvation by him, and the powerful work of his grace and quickening ſpirit, and preſerving providence, anſwering in his members that power that raiſed him from the dead, and a communion with him in ſufferings, by which I ſhall be made conformable to him as crucified for our ſins; and thus in all be made as a member ſuitable to him that is my head.

11. If by any means I might attain unto the reſurrection of the dead:

11. In hope that by all theſe means and methods (which I account not too dear) I may at laſt attain that bleſſed perfection in which I ſhall be alſo like him, as he is now riſen from the dead, and glorified in the ſtate of immortality.

12. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.

12. Not that I have already attained this comformity to my glorified Lord, or were already perfect by reaching all that I purſue; But I run as for this prize, and earneſtly ſtrive, that at laſt I may lay hold on and attain the ſtate of glory, to bring me to which Jeſus Chriſt did elect, redeem, and call me to himſelf.

13. Brethren, I count not myſelf to have apprehended: but *this* one thing *I do*, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before, 14. I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.

13, 14. I know I have not yet attained the end that I ran for, even glorious perfection: But this I do, not minding the things of the world which I have forſaken, but neglecting and forgetting them, and with all my might and diligence ſtriving

towards the things which are before, I preſs or haſten towards the mark, for that glorious crown and prize, for obtaining whereof, the high calling of God by Jeſus Chriſt hath encouraged me to ſeek and hope.

15. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.

15. And let all that are ſound and ſincere Chriſtians, holding theſe things that are neceſſary to ſalvation, be thus minded, and with joint endeavour confeſſing our defects, thus preſs toward the end of our faith in love: And then, if through imperfection of knowledge you come ſhort, and differ in other things, while you wait on God in humility, love, and peace, God will in time make you know what yet is wanting to you.

16. Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing.

16. But let all that have attained ſoundneſs in theſe neceſſary eſſentials of Chriſtianity, ſtill live according to theſe goſpel-truths which we all acknowledge, and in love and concord practice and promote theſe things in which we are agreed.

NOTE, How directly Paul condemneth both church-tyrants and ſectaries, the former ſilencing, reviling, and perſecuting, and the other reproachfully cenſuring and ſeparating from thoſe that agree in all here inſtanced, for not conſenting to needleſs trifles of the clergy's impoſition, or to the errors of ſuperſtitious ignorant men.

17. Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.

17. God that hath ſent me to teach you, hath herein alſo made me an enſample to you; I beſeech you therefore herein follow me, (in humble ſtriving towards perfection, uniting in ſincere Chriſtianity, and bearing in other things with each other, till God teach you the reſt.)

18. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſs of Chriſt: 19. Whoſe end *is* deſtruction, whoſe God *is their* belly: and *whoſe* glory *is* in their ſhame, who mind earthly things.)

18, 19. For many, of whom I have oft told you, and now mention them with tears, for their own ſakes and the churches, do ſo live, as that while they are called Chriſtians, they are ſuch enemies to the bearing of the croſs, in following a crucified Chriſt, that they will ſuffer nothing for their faith: For taking up Chriſtianity notionally in their brains, without the life and power on their hearts, the world was never overcome, or their luſt mortified by it; ſo that their belly, or fleſhly luſt, is the God which they moſt love and obey; and while they glory that they know more of Chriſtian liberty than we do, and ſo may lawfully pleaſe fleſhly luſts, it is their ſhame and brutiſhneſs which they glory in: And therefore deſtruction will be their end.

20. For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt: 21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things to himſelf.

20, 21. But our city-freedom, relation, treaſure, converſe, and buſineſs, is in heaven, among the heavenly ſociety, in the Jeruſalem above: From thence, by faith and joyful hope, we look for the Saviour, the Lord Jeſus, who is our Head and Interceſſor there; and who will not only receive our ſouls at death, but will alſo change theſe vile bodies, (which being made of the low diſſoluble elements, are a clog to our ſouls, and muſt corrupt like the fleſh of bruits) and will make them like his own now glorious body, (ſpiritual, incorruptible, and glorious;) and this he can and will do, how unlikely ſoever it appears to us, by the exerciſe of his omnipotency, by which he can conquer all difficulties and enemies, for the accompliſhing of the work of the ſalvation of his church.

NOTE, 1. That the great difference between miſerable hypocrites and ſound Chriſtians is, that the former ſet moſt by fleſh and earth, and the latter by the hopes of heaven, to which they ſubject all worldly intereſt, and on which and for which they live and labour moſt, as worldlings do for a worldly welfare.

2. That a falſe, ſenſual, worldly, unmortified heart, betrayeth hypocrites into worldly ſenſual opinions and hereſies, and they eaſily believe all to be lawful which maketh for their fleſhly worldly intereſts and luſts, becauſe their falſe hearts would have it to be lawful.

CHAP. IV.

THEREFORE, my brethren, dearly beloved and longed for

for my joy and crown, ſo ſtand faſt in the Lord, *my* dearly beloved.

1. NOTE, That the moſt amiable Chriſtians have need of warning and earneſt exhortation againſt backſliding by temptation and deceivers.

2. I beſeech Huodias and beſeech Syntyche, that they be of the ſame mind in the Lord.

2. NOTE, It is like he heard of contentions between theſe two, which he beſeecheth them to ceaſe.

3. And I intreat thee alſo, true yoke-fellow, help thoſe women which laboured with me in the goſpel, with Clement alſo, and with other my fellow-labourers, whoſe names *are* in the book of life.

3. And I intreat thee, my true fellow-labourer, (it is like he meaneth Epaphroditus, but uncertain:) take care of thoſe women that furthered our work, (by entertaining us, and ſuffering for the faith,) with Clement, and other helpers, who are of the number of thoſe that God will own.

4. Rejoice in the Lord alway, *and* again I ſay, rejoice.

4. Rejoice in the intereſt you have in the Lord, his grace, and protection, and promiſe of glory: Yea, I again urge it on you, *Always rejoice.*

NOTE, 1. That Chriſtians even in a ſtate of oppoſition from the world, have always greater cauſe of rejoicing in God, than of ſorrow for the world, (though if they wilfully ſin, it may interrupt their joy, by making them unfit for it, as wounds and ſickneſs do the body.

2. That holy joy in the Lord is that flower of religion which all Chriſtians ſhould deſire, and chiefly labour to attain.

5. Let your moderation be known unto all men, The Lord *is* at hand.

5. Let all men ſee, that you put the beſt ſenſe on all that befals you from God and man, and that you take nothing by impatience or uncharitableneſs at the worſt, but can ſuffer injuries: For God is with you, and the day of his delivering you is near.

6. Be careful for nothing, but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

6. Let no want nor danger diſturb your mind with anxious diſtruſtful cares; but in every caſe, go and open it to God in prayer, for yourſelves and others, with thankſgiving for what you have received, as beſeemeth thoſe who truly truſt in God.

7. And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

7. And by this lenity of mind, and truſt in God by prayer, the peace which you ſhall have in God's love to you, in your own ſouls, and in concord with the church, which is of ineſtimable value, above much notional knowledge, ſhall, as a garriſon, keep your affections from diſturbance, and your judgments from error, through the grace of Chriſt.

8. Finally, brethren, whatſoever things are true, whatſoever things *are* honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report; if *there be* any virtue, and if *there be* any praiſe, think on theſe things.

8. In general, to conclude, Be ſure that you cleave to truth, againſt falſehood; to things ſeemly and venerable, againſt things ſhameful; to things juſt, againſt injuſtice; to things pure, againſt luſt and pollution; to things truly amiable, againſt deceiving paint, and flattering allurements; to things deſervedly of good report and approved by men, againſt ſcandal. In a word, Let all things that are truly virtuous and praiſe worthy be faithfully minded and followed by you.

9. Thoſe things which ye have both learned and recieved, and heard and ſeen in me, do: and the God of peace ſhall be with you.

9. Practice the doctrine which you have heard and received from me; and the good example which you have ſeen in me; and the God of love and peace will be with you, thus walking in love and peace.

10. But I rejoiced in the Lord greatly that now at the laſt your care of me hath flouriſhed again, wherein ye were alſo careful, but ye lacked opportunity.

10. I was glad, and thanked God, that your care of my ſupply at laſt revived; not that I ſuppoſed it dead before, but that you lacked opportunity of ſending to me, rather than will and care of me.

11. Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, *therewith* to be content.

11. I mean not that I ſo much rejoice that my wants were ſupplied; For I have learned

learned to be of a quiet and contented mind, in whatever condition God ſhall bring me.

12. I know both *how* to be abaſed, and know *how* to abound; every where, and in all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need.

12. I know how to be in a low and poor condition, without repining; and how to have plenty, without ſenſuality and abuſe: I have learned how to live in every place and caſe, both to be fully provided, and to be in hunger through poverty, to abound, and to ſuffer need, and glorify God in all.

13. I can do all things through Chriſt which ſtrengtheneth me.

13. All this is but my duty; and Chriſt will ſtrengthen me for all that he calls me to.

14. Notwithſtanding, ye have well done, that ye did communicate with my afflictions.

14. But this communication for my ſupply in my ſuffering for the goſpel, was your duty, and you did well in doing it.

15. Now ye Philippians know alſo, that at the beginning of the goſpel when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, bnt ye only.

15. I ſuppoſe you know that this honour of contributing to me was due only to you, when I firſt had preached the goſpel in Macedonia, no other church doing the like at my departure.

16. For even in Theſſalonica ye ſent once and again unto my neceſſity.

16. Note, How much profeſſed Chriſtians differ in liberality, as they do in charity.

17. Not becauſe I deſire a gift: but I deſire fruit that may abound to your account.

17. Not that I am craving more by commending you, or value moſt my own ſupplies; but I commend and deſire your fruitfulneſs in good works, that it may abound to your own conſolation, when you muſt be accountable for all to God.

18. But I have all, and abound: I am full, having received Epaphroditus the things *which were ſent* from you, an odour of a ſweet ſmell, a ſacrifice acceptable, well-pleaſing to God.

18. But I certify you, that I received your gift from Epaphroditus, and it was a very liberal ſupply to me; and to encourage you, I add, That under and through Chriſt, the great propitiating ſacrifice, ſuch works are the ſweet incenſe and ſacrifice acceptable and pleaſing to God.

19. But my God ſhall ſupply all your need, according to his riches in glory, by Chriſt Jeſus.

19. And my God, who employeth me in his work, will ſee that you ſhall loſe nothing by furthering his ſervice, but, out of the riches of his glory by Chriſt, will give a more excellent ſupply of all your wants.

20. Now unto God and our Father *be* glory for ever and ever. Amen.

20. Now to God, who is love, and a Father to us through Chriſt, be glory for all his mercies, and for and by all his works, for ever. Amen.

21, 22, 23. Salute every ſaint in Chriſt Jeſus. The brethren which are with me greet you. All the ſaints ſalute you, chiefly they that are of Ceſar's houſhold. The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

Note, 1. That Chriſtians were all then called ſaints, becauſe they were by profeſſion and vow devoted to God in the covenant of holineſs, and were not debauched, as multitudes now are.

2. That God had his ſaints, even in a heathen perſecuting emperor's family.

3. That the grace of Chriſt is the ſum of all benediction on earth.

THE

THE EPISTLE

OF PAUL THE APOSTLE,

to the

COLOSSIANS.

CHAP. I.

PAUL an apoſtle of Jeſus Chriſt, by the will of God, and Timotheus *our* brother. 2. To the ſaints and faithful brethren in Chriſt, which are at Coloſſe; Grace *be* unto you, and peace from God our Father, and the Lord Jeſus Chriſt. 3. We give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you: 4. Since we heard of your faith in Chriſt Jeſus, and of the love *which ye have* to all the ſaints;

3, 4. NOTE, 1. That faith and love are the ſum of religion, and greater riches than all earthly things.

2. Love muſt extend to all ſaints, and not only thoſe that are of one party.

5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the goſpel: 6. Which is come unto you, as *it is* in all the world, and bringeth forth fruit, as *it doth* alſo in you, ſince the day ye heard of it, and knew the grace of God in truth.

5, 6. NOTE, 1. It is the hope of heavenly felicity, which is the end, and effectual motive, of Chriſtian love and duty. 2. It is the true word of the goſpel that giveth us this hope. 3. This goſpel divulged to the world is fruitful extenſively in the number of converts, and intenſely in their holineſs, when it is ſo heard as to cauſe men to know God's grace in truth.

7. As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; 8. Who alſo declared unto us your love in the ſpirit.

7, 8. NOTE, It is like Epaphras was he by whom they were converted, or at leaſt their preſent biſhop.

9. For this cauſe, we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding.

9. True converts have need to be prayed for, that they may have ſpiritual and practical wiſdom to know the will of God.

10. That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God;

10. That you may live ſuitably to your profeſſed faith, ſincerely obeying and pleaſing God in all things, which is your worthineſs in a goſpel-ſenſe, bringing forth the fruits of all ſorts of good works, and increaſing in the knowledge (or acknowledging) of God.

11. Strengthened with all might, according to his glorious power, unto all patience and long-ſuffering with joyfulneſs;

11. NOTE, 1. The glorious power of God appeareth in his ſervants ſtrength. 2. The ſtrength of Chriſtians appeareth moſt in ſuffering long and patiently for Chriſt with joy, and not in overcoming men by ſtrength.

12. Giving

12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light:

12. NOTE, 1. The inheritance of the ſaints is in the ſtate and world of light, that is, of viſion and glory. 2. God's way of bringing men to this glory, is by fitting them for it now by holineſs. 3. This is the gift which obligeth us to the greateſt thankfulneſs to God.

13. Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son:

13. NOTE, The world is divided into two ſocieties: One under the power of darkneſs, that is, Satan the prince of darkneſs, who leads men by the way of ignorance, error, unbelief, and lies, to the utter darkneſs of miſery. The other is the kingdom of Chriſt, led by him who is the light of the world, by truth, knowledge, and faith, to the heavenly light.

2. When men are truly converted to Chriſt, they are initially delivered from the power, ſtate, and way of darkneſs, into the kingdom of Chriſt and light.

14. In whom we have redemption through his blood, even the forgiveneſs of ſins.

14. NOTE, Chriſt's blood is the price of our redemption, and remiſſion of ſin is much of the collation and application. Redemption ſignifieth deliverance from bondage.

15. Who is the image of the inviſible God, the firſt-born of every creature:

15. In whoſe human nature, doctrine, and works, the inviſible God, whoſe image he is, is manifeſted to man; and who in his divine nature was begotten of the Father before any creature was made, (even from eternity,) and in his perſon, as God-man, is moſt excellent, and is Lord of all.

(This [*Firſt-born*] numbereth him not with creatures, but ſets him above them.)

16. For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether *they be* thrones, or dominions, or principalities, or powers: all things are created by him, and for him. 17. And he is before all things, and by him all things conſiſt.

16, 17. By him, as God, were all things created, and for him; and he is from eternity before them all, and by him they are upheld in being.

NOTE, 1, Some by [*things in heaven and earth*], and [*thrones, dominions, &c.*] underſtand only [*Jews and Gentiles*], and [*the powers of men*]: But this forced expoſition is groundleſs: it being certain, that all heavenly powers and orders were created by the eternal word, and Paul being here extolling his magnificence, why ſhould we feign him to leave out the higheſt part, which he ſo plainly expreſſeth? That celeſtial ſpirits have potent ſuperiority both over us and one another, is no doubt.

II. The ancient churches and heretics had ſo great contentions about the right notions of the nature and perſon of Chriſt, and with ſuch diſmal effects, as maketh many lovers of peace to wiſh, that ſuch points had been handled more cautiouſly, reverently, and peaceably. Four notable opinions there be about the natures and perſon of Chriſt.

1. The orthodox hold, that he hath only two natures in one perſon, the divine and human. And of theſe, the ſubtle philoſophers ſay, that the human nature is no *part* of his *perſon*, but an adjunct, becauſe God cannot be a *part*. But others avoid this, as dangerous.

2. The Arians think Chriſt is but a creature, is but a ſuperangelical ſpirit, the firſt created, by whom God made all the reſt; and that he aſſumed the human nature, and may be well called God, but not as the father is, nor of the ſame ſubſtance: And ſo, that he hath two natures, ſuperangelical and human. Of theſe, 1. Some think that the ſuperangelical, as a ſoul, aſſumed only a human body: And, 2. Some, that he aſſumed a ſoul and body.

3. A third ſort ſay, Chriſt hath three natures; 1. The Divine, producing by emanation the firſt created *ſuperangelical nature*, united to itſelf, and by it creating all other things; and both theſe natures in the fulneſs of time aſſuming the *human nature*, (intire, ſay ſome; and a *body only*, ſay others.)

4. The laſt and worſt is that of the Socinians, that count Chriſt a mere glorified man. This text ſeemeth to ſpeak but the firſt, though the favourers of the third think it is for them; and that other texts are ſo alſo. They think it was not only the divine nature, but the ſuperangelical, which appeared to Abraham, Moſes, &c. in a viſible body, before the incarnation: And by aſſerting theſe three natures in Chriſt, they would reconcile the orthodox and the Arians. The controverſies alſo whether Chriſt be two perſons or but one, and have two wills and operations, or but one, and whether

ther it may be ſaid, That Mary was the mother of God, and that one of the Trinity was crucified, &c. did grievouſly rend the church; of which I have ſpoken elſewhere, and plainly ſhewed in what ſenſe Chriſt is two, yea, many perſons (relatively), and in what ſenſe but one; and in what ſenſe his wills are two, and in what ſenſe but one.

18. And he is the head of the body, the church: who is the beginning, the firſt-born from the dead; that in all things he might have the pre-eminence.

18. And he is now the Head, both by government and quickening influence, of the church, which is his body politic, and united to him incomprehenſibly; the ſpring of life to us, and the firſt that roſe from death to glorious immortality, triumphantly, by his own power; by whom it is that we live, and ſhall be raiſed: For in all things he is higheſt, above all creatures.

19. For it pleaſed *the Father*, that in him ſhould all fulneſs dwell:

19. For it ſeemed good to the Father that Jeſus Chriſt ſhould be filled with all created perfection, as well as he hath divine perfection, and be the ſpring and treaſure of all good, as the head over all things to his church, and the Univerſal Adminiſtrator.

20. And (having made peace through the blood of the croſs) by him to reconcile all things unto himſelf, by him, *I ſay*, whether they be things in earth, or things in heaven.

20. And having accepted his ſacrifice on the croſs for a general atonement and propitiation, by him to reconcile the guilty, ſinful, and curſed world, to him, ſo far as that their guilt and enmity ſhould not hinder the tenders of free mercy and ſalvation to Jews and Gentiles, nor keep his elect and faithful flock from that heavenly glory, where angels and ſaints ſhall be one bleſſed ſociety, united in love to God and each other.

21. And you that were ſometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled.

21. And you, who were not only, as all others, originally guilty, as the ſeed of Adam, but alſo of the race and ſociety of Gentiles, by your wicked works eſtranged from God, and out of the way of his ſaving grace, and enemies to it and him, yet now hath he reconciled by Chriſt, and taken you for his children.

22. In the body of his fleſh through death, to preſent you holy and unblameable, and unreprovable in his ſight.

22. By giving up his body of fleſh to death, as a propitiatory ſacrifice; and by juſtifying and ſanctifying you, to preſent you holy, and blameleſs, and juſtified at laſt before him.

23. If ye continue in the faith, grounded and ſettled, and be not moved away from the hope of the goſpel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a miniſter.

23. I ſay, you ſhall be thus perfected at laſt, if you prove found confirmed Chriſtians, continuing in the faith, grounded and ſettled, and by no temptation be ever turned from the hope which Chriſt hath given you in his goſpel; which by Chriſt's commiſſion we preach to all men in this lower world, which is already happily begun, the church being no more confined to Jews, but gathered out of all the earth; to which work Chriſt hath commiſſioned me, who am labouring therein.

NOTE, That how true ſoever it be, that found believers ſhall be finally juſtified in judgment, and glorified, the promiſe giveth them right to it but on condition of perſeverance; and God uſeth conditional promiſes to engage us rationally to our duty, and as a means to accompliſh his abſolute decrees.

24. Who now rejoice in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his body's ſake, which is the church

24. And I rejoice that God honoureth me to ſuffer for his church in ſo excellent a work: For it is by the croſs, or ſuffering, that God will bring the church to glory: And as Chriſt hath perfectly done his own part, as the only propitiating ſacrifice; ſo I, with the reſt of his members, muſt undergo and make up the reſt, even for the ſame church's ſake for which he died, though not as a mediator, to reconcile God and man, as he was.

25. Whereof I am made a miniſter according to the diſpenſation of God, which is given to me for you, to fulfil the word of God.

25. Of which church I am made a ſervant, by God's appointment and commiſſion, given me for you, as well as for others, that I may fully divulge the word of God.

26. *Even* the myſtery which hath been hid from ages, and from generations, but now is made manifeſt to his ſaints:

26. The great myſtery of redemption, (God manifeſted in the fleſh, as the Head and Saviour of the church) which (though not wholly, yet comparatively) hath been hid from Jews under dark types, as well as more from Gentiles by greater darkneſs, in all foregoing ages: But now is more plainly made known to God's ſaints.

27. To whom God would make known what is the riches of the glory of this myſtery among the Gentiles; which is Chriſt in you, the hope of glory:

27. To whom God of his good pleaſure would ſpecially make known the riches and glory of this myſtery of calling the whole world of Gentiles. The ſum of it is, Chriſt among you, and in you, purchaſing, giving, and aſſuring to you the heavenly glory, for which he hath commanded you joyfully to hope. Chriſt the way, glory the end.

28. Whom we preach, warning every man, and teaching every man in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus:

28. To preach this Chriſt is the work of our office, warning and teaching every man as we have opportunity, neglecting none of any rank, in all the ſaving wiſdom of the goſpel, that we may preſent as many as poſſible, perfect to ſalvation.

29. Whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily.

29 In this labour I am employed; in which with diligence I ſtrive, according to the grace of him that called me, which wrought in me (or worketh by me) in power, (confirming my miniſtry by miracles and ſucceſs, as well as qualifying me for it.)

CHAP. II.

FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not ſeen my face in the fleſh:

1. [*Conflict*] by prayer, and care, and ſtudy, to do them good.

Note, Good men long for the good of them whom they never ſaw.

2. That their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt.

2. That they may grow up to a ſtate of joy, by holy union and communion in love, and to be yet richer and happier in the full and aſſured underſtanding and acknowledgment of the myſtery of God's love, and of Chriſt's grace, in the promiſes, prefigurations, and performance of our redemption.

3. In whom are hid all the treaſures of wiſdom and knowledge.

3. Though it be not diſcerned by carnal men, who ſearch more after other knowledge in the world, the depth, excellency, and benefit, of all true wiſdom and knowledge, are compriſed in the knowledge of God manifeſted in Chriſt: This is the true philoſophy, in compariſon of which, all other is vanity and folly.

4. And this I ſay, leſt any man ſhould beguile you with enticing words.

4. I tell you this, leſt any delude you by the ſpecious oſtentation of any other ſort of knowledge, called philoſophy, or oracular, or enthuſiaſtical, or phariſaical tradition, as if it were ſomewhat more excellent than the knowledge of Chriſt.

5. For though I be abſent in the fleſh, yet am I with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſs of your faith in Chriſt.

5. For though I ſee you not, I am in the ſpirit as if I was preſent with you, affected with joy to hear of your order, and ſtedfaſtneſs of faith: but yet I know where your danger lieth.

6. As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him;

6 Let it be then your care to hold faſt and practiſe the goſpel of Chriſt, as you have already received him and his word, and turn not to any other way.

7. Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.

7. As growing downwards in the roots is neceſſary to trees, for ſtedfaſtneſs and fruit; and as the houſe muſt be built up, when the foundation is laid: ſo muſt you now be more and more rooted, and built up, and ſtabliſhed in the ſame faith which you were taught at firſt, and muſt abound with

with joyful thanks to God, in the increaſed knowledge, love, and practiſe of that, inſtead of hearkening to novelties or errors.

8. Beware leſt any man ſpoil you through philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt:

8. The danger of which I adviſe you to beware, is, leſt any by pretending that the heathen philoſophy is a higher ſort of wiſdom and learning (more methodical, accurate, extenſive) than the goſpel of Chriſt, ſhould deceive you from the true wiſdom of Chriſtianity, or heretics draw you by philoſophical pretences to their hereſies; and they ſhould ſet up the tradition, books, or opinions of any ſect of philoſophers, againſt the heavenly doctrine of Chriſt.

NOTE, That as Moſes's law was very uſeful in ſubordination to the covenant of grace, and to Chriſt; but pernicious to them that ſet it in oppoſition to Chriſt, or in ſeparation from him: ſo is true philoſophy; which is the knowledge of the knowable part of Gods's works, uſeful in ſubordination to Chriſt: But the heathen ſect of philoſophers were the moſt dangerous adverſaries to Chriſtianity, by deriding its ſimplicity, and pretending to far greater learning, and deſpiſing Chriſtians as ignorant and credulous, and uſing againſt them their logical art and ſophiſtry, and the reputation of all their ſciences.

9. For in him dwelleth all the fulneſs of the Godhead bodily.

9. For as the divine nature itſelf hath united itſelf to, and ſo dwelleth in his human nature; ſo in the perſon, doctrine, and works of Chriſt incarnate, God hath treaſured up, and by that in-dwelling, placed the fulleſt manifeſtation of himſelf to mankind, that ever he will give them in this life on earth.

10. And ye are complete in him, who is the head of all principality and power.

10. You need not ſeek after wiſdom in the oracles or knowledge of demons or angels; for in Chriſt you have complete wiſdom, (if you truly receive him, and learn of him) who is not only above all philoſophers and rabbies, but above the higheſt angels or celeſtial powers, and is the chief revealer of God to man.

11. In whom alſo ye are circumciſed, by the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt.

11. Nor need you go to Judaiſm for circumciſion: For you have the true ſaving circumciſion in Chriſt, even that of the heart, made without hands by the ſpirit of Chriſt, cutting off and caſting away the body of ſin, or fleſhly luſts.

12. Buried with him in baptiſm, wherein alſo you are riſen with him through the faith of the operation of God, who hath raiſed him from the dead.

12. And it is more than a circumciſion of your luſts that you have in Chriſt; they are dead and buried with him: For ſo your baptiſm ſignifieth, in which you are put under the water, to ſignify and profeſs, that your old man, or fleſhly luſt, is dead and buried with him; and you riſe thence, to ſignify and profeſs, that you riſe to newneſs of life, and heavenly hopes, through the belief of God's works that raiſed Chriſt from the dead.

13. And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all treſpaſſes,

13. And you, that were as dead in the guilt and power of your ſins, your hearts and luſts, as your fleſh, being uncircumciſed, hath God made ſpiritually alive, as Chriſt was quickened and raiſed, and hath abſolved you by pardon of all ſin, from the obligation to everlaſting death which you had contracted.

14. Blotting out the hand-writing of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs.

14. Cancelling the legal impoſition of Moſaical rites and ceremonies, even to us Jews, which might have been produced againſt us breakers of the law to our condemnation, and as it were nailed it to his croſs, while by dying he diſabled it: So that you need not think that Judaizing is neceſſary to your ſalvation.

15. And having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in it.

15. And when his crucifiers triumphed over him on the croſs, as if they had utterly overcome him, it was but his conqueſt and ſpoils of all principalities and powers, of devils or men, that were adverſaries to his grace and kingdom, and his open oſtentation of his victory, and triumph over them, in that his crucifixion.

16. Let no man therefore judge you in meat or in drink, or in reſpect of an holy-day, or of the new-moon, or of the Sabbath *days:*

16. Seeing then that Chriſt hath abrogated the Moſaical law, none ought to cenſure you as ſinners, for not keeping the ceremonies of the law, about meat, or drink, or in the point of feſtivals called holy-days, or of the new-moon, or of the Sabbath-days.

17. Which are a ſhadow of things to come; but the body *is* of Chriſt.

17. For theſe were but ſhadows of the things to come, even Chriſt and Chriſtianity, which are the ſubſtance ſhadowed.

NOTE, That Sabbaths are aboliſhed with the reſt of Moſes's law. As to the Lord's day, conſider theſe things diſtinctly. 1. That all Moſes's law, as ſuch, bound only the Jews, to whom it was promulgated, and is now aboliſhed, even (ſaith Paul) that written in ſtone. 2. That all the law of Chriſt in nature and revelation ſtill bindeth us. 3. That the word [*Sabbath*] in ſcripture properly ſignifieth a day of ceremonial reſt, in which the bodily reſt was a duty directly in itſelf, (as ſacrificing and other ceremonies were.) 4. That the Lord's day is never called a *Sabbath* in ſcripture, (however ſome miſtake a text or two.) 5. That the Lord's day is ſeparated by divine appointment to the holy commemoration of Chriſt's reſurrection and our redemption, eſpecially in ſacred aſſemblies for church worſhip. 6. That it is of greater dignity than the Sabbaths were, as being far more ſubſtantial, ſpiritual, excellent work. 7. That on it, reſt is not a ceremonial due, as it was on Sabbaths, for itſelf; but only a ſubordinate duty, that ſoul and body (even of ſervants) may be vacant and free for ſpiritual worſhip: and no breach of reſt is now a ſin, but, 1. That which hindereth this ſpiritual work; 2. Or is ſcandalous, encouraging others to ſin. 8. That therefore the ſeventh-day Sabbath is aboliſhed, 1. Becauſe Moſes's law is aboliſhed: 2. And all proper Sabbaths are aboliſhed. 9. That yet (with the ancient churches) we may well call the Lord's day [*the Sabbath*], (when it tendeth not to error;) but only by alluſion, or metaphorically, as they then called the *table* an *altar*, the *miniſters*, *prieſts*, and the *ſacrament*, and *alms*, and *thankſgiving*, *ſacrifices*. This is the full truth, as I have proved in a ſet treatiſe.

18. Let no man beguile you of your reward, in a voluntary humility, and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puffed up by his fleſhly mind;

18 Let no man beguile you of the reward of Chriſtianity, by pretending greater ſelf-humbling than God commandeth, by worſhipping angels, intruding into, and pretending to know, the things which he never ſaw, nor God revealed to him, vainly puffed up by the imaginations of his fleſhly mind, and building on his deluded conjectures and ſelf-conceits.

19. And not holding the head, from which all the body by joints and bands having nouriſhment miniſtered, and knit together, increaſeth with the increaſe of God.

19. By which they depart from their due dependance on Chriſt the head, whoſe office it is to be the ſole immediate mediator between God and man, and the law-giver to the church, who hath given us ſufficient notice what worſhip God accepteth. It is from him the head (of life and government), that the body, even the church, receiveth its nouriſhment and holy increaſe by the bleſſing of God, it being by joints and ligaments of faith, love, and miniſtry and communion for concord, conjoined and made a meet receiver.

20. Wherefore if ye be dead with Chriſt from the rudiments of the world; why as though living in the world, are ye ſubject to ordinances, 21. (Touch not, taſte not, handle not: 22. Which all are to periſh with the uſing) after the commandments and doctrines of men?

20, 21, 22. If then you be dead to the rudiments of all other maſters and cuſtoms in the world, of Jews or heathens, in conformity to your crucified Lord, why, as though yet you were not ſeparated from the world to Chriſt, are you ſubject to ſuch ordinances, which Chriſt never made you, but hath aboliſhed? as, Touch not, taſte not, meddle not with ſuch and ſuch meats, as unclean, and the like: which were all temporary things, and conſiſt in tranſient unprofitable actions, having no reward of God, as being but the products of the commands and doctrines of unauthorized men.

23. Which things have indeed a ſhew of wiſdom in will-worſhip, and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.

23. Which

23. Which are the things for which, as deceitful ſhews, the heretical and heathen ſeducers pretend to be wiſer men than the apoſtles and Chriſtians, and to be more pious men, and ſo would draw you to their errors, as being ſtricter in voluntary worſhip and greater humility, and neglecting of the body on pretence of being more for the ſoul, and not, as ſenſual men do, ſetting up and pampering the fleſh.

NOTE, The deſcription of Paul and church hiſtorians notify to us, that theſe heretics made up a religion of three parts: 1. Of the name and ſome parts of Chriſtianity, to keep in with the Chriſtians. 2. Of many Jewiſh rites, to keep fair with the Jews. 3. But the main ſubſtance which they boaſted of, was Pythagorean heathenifm, in which they pretended great knowledge of ſpirits, demons, and inviſible things, their orders, powers, offices, durations, &c. which God never revealed, but the deluded imaginations of themſelves and the ſaid Pythagorean and Platonic philoſophers taught them. In many which ſuperſtitions, of will-worſhip, angel-worſhip, laws of penance on the fleſh, (while the vain mind uſurpeth Chriſt's legiſlative power) too many of the carnal corrupt church do imitate them to this day.

CHAP. III.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God.

1. If then you be true Chriſtians, riſen with Chriſt, as you profeſs to the hope of a celeſtial glory, and to a holy life, ſhew it by ſeeking the things which are above, where Chriſt, who you truſt in, is as your Head, over all in glory.

2. Set your affection on things above, not on things on the earth.

2. Let the heavenly things, and not the things on earth, have your ſtrongeſt affections, your love, your deſire, your hope, your joy, your care, your very hearts.

3. For ye are dead, and your life is hid with Chriſt in God. 4. When Chriſt who *is* our life ſhall appear, then ſhall ye alſo appear with him in glory.

3, 4. For ye are dead to the world and ſin, and the root of your ſpiritual life is not in yourſelves; but both your objective life, which is your happineſs, and the root of all your ſpiritual life, are out of ſight with Chriſt in God. It is by him that you live, and it is with him and on him that you muſt live in glory for ever.

5. Mortify therefore your members which are upon the earth: fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: 6. For which things ſake, the wrath of God cometh on the children of diſobedience.

5, 6. Therefore, though your luſts are as it were the very members of your corrupt fleſhly nature, kill them all, even fornication, uncleanneſs, inordinate affections of love or delight, all evil luſtings or deſires, and covetouſneſs, which loveth the creature above God, and which is idolaters' ſin. For it is for theſe things that the unbelieving rebellious world is under the wrath of God.

7. In the which ye alſo walked ſometime when ye lived in them.

7. Theſe ſins were formerly your own practices, when you were heathens among them.

8. But now you alſo put off all theſe: anger, wrath, malice, blaſphemy, filthy communication out of your mouth. 9. Lie not one to another, ſeeing that ye have put off the old man with his deeds;

8, 9. But now you muſt not only caſt off all theſe filthy ſins, but alſo all that is contrary to love and peace, all ſinful wrath and malice, and evil ſpeaking and ribaldry, and lying: For all theſe are the members and deeds of the old man, or ſtate which you have renounced.

10. And have put on the new *man*, which is renewed in knowledge, after the image of him that created him.

10. And you have by converſion become new men, renewed in ſaving knowledge, unto the image of that God and Saviour who is the Maker of this new creature.

11. Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, barbarian, Scythian, bond *nor* free: but Chriſt *is* all, and in all.

11. Where the intereſt and union that we have all in one Chriſt, who is all in all, doth ſwallow up all the little differences, of Greeks and Jews, &c. And ſo muſt do in our communion.

12. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering;

12. Let

12. Let theſe therefore be your very habit, and nature, and practice, as becometh God's choſen, holy and beloved ones, bowels of mercy, kindneſs, &c.

13. Forbearing one another, and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave you, ſo alſo *do* ye.

13. NOTE, 1. That it is ſuppoſed that we are wronged, elſe there is no need of forgiving. 2. True Chriſtians are known by this ſpiritual nature, as well as by religious exerciſes.

14. And above all theſe things *put on* charity, which *is* the bond of perfectneſs.

14. But as the moſt neceſſary and excellent of all, put on true endeared love to others as yourſelves, for the ſake of God, who muſt be moſt loved: For as this is the higheſt grace which Chriſt's ſpirit worketh in us, ſo it is that bond which by uniting believers to Chriſt and each other, tendeth to the perfect compagination, growth, and welfare of the church, and every member of it.

15. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful.

15. And let that peace which God both giveth you within, and calleth you to exerciſe, by dwelling in your hearts, bear rule in your lives towards all men, as being of the ſame body: And live in continual thankfulneſs to God.

16. Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.

16. Let the word of God ſo poſſeſs your ſouls that you may by it have plenteous holy wiſdom to inſtruct and admoniſh one another, and holy affections, that thoſe who have the gift of compoſing holy pſalms, and hymns, and ſpiritual ſongs, for themſelves and others uſe, may do it wiſely, and all of you uſe them with holy joy in ſinging to the Lord.

17. And whatſoever ye do in word or deed, *do* all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

17. And let all that you offer to God in word or deed, in worſhip or obedience, be done in the name of the Lord Jeſus, truſting for acceptance to his mediation, and offer your daily thankſgiving to God the Father, by him our high prieſt in the heavens.

18, 19, 20, 21, 22, 23. Wives, ſubmit yourſelves unto your own huſbands, as it is fit in the Lord. Huſbands, love *your* wives, and be not bitter againſt them. Children, obey *your* parents in all things: for this is well-pleaſing unto the Lord. Fathers, provoke not your children *to anger*, leſt they be diſcouraged. Servants, obey in all things *your* maſters according to the fleſh; not with eye-ſervice as men-pleaſers, but in ſingleneſs of heart, fearing God: And whatſoever ye do, do it heartily, as to the Lord, and not unto men; 24. Knowing that of the Lord ye ſhall receive the reward of the inheritance; for ye ſerve the Lord Chriſt.

18, 19, &c. See all this before paraphraſed. *Eph.* 5. and 6.

24. But he that doth wrong, ſhall receive for the wrong which he hath done: and there is no reſpect of perſons.

25. But if maſters or ſervants do wrong to the other, though they may eſcape the puniſhment of man, God who reſpecteth no man's perſon will judge and puniſh them.

CHAP. IV.

MASTERS, give unto *your* ſervants that which is juſt and equal, knowing that ye alſo have a maſter in heaven.

1. Let not your power over your ſervants embolden you to abuſe, oppreſs, or wrong them, but give them all wages and uſage which juſtice and equity require; for you have a maſter in heaven, who will judge you as you are and do.

2. Continue in prayer, and watch in the ſame with thankſgiving;

2. Be conſtant in prayer, and not curſory or cold, and watch in it againſt your corruptions; and temptations, joining thankſgiving with your requeſts.

3. Withal, praying alſo for us, that God would open unto us a door of utterance, to ſpeak the myſtery

myſtery of Chriſt, for which I am alſo in bonds:

3. Praying for us miniſters of Chriſt, that God would give us freedom from mens reſtraints and our own infirmities, that we may with enlargedneſs and boldneſs preach the goſpel, for which I ſuffer.

4. That I may make it manifeſt, as I ought to ſpeak.

4. That I may open and apply it, as the work and the ſouls of men require.

5. Walk in wiſdom toward them that are without, redeeming the time.

5. Uſe the wiſdom toward them that are without the church, which is needful to keep you from receiving hurt by them, or in doing good to them.

6. Let your ſpeech *be* always with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.

6. Let all your ſpeech be the exerciſe of God's grace in your hearts, not rotten, filthy, or vain, but wiſe and ſavoury, that you may ſpeak pertinently and fruitfully to every man eſpecially in the neceſſary defence of the truth, againſt gainſayers and reſolving of the doubtful.

7. All my ſtate ſhall Tychicus declare unto you, *who* is a beloved brother, and a faithful miniſter, and fellow-ſervant in the Lord:

7. Tychicus a faithful brother, fully ſhall acquaint you with my concerns.

8, 9. Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts: With Oneſimus a faithful and beloved brother, who is one of you. They ſhall make known unto you all things which *are done* here. 10. Ariſtarchus my fellow-priſoner ſaluteth you, and Marcus, ſiſter's ſon to Barnabas (touching whom ye received commandments; if he come unto you, receive him) 11. And Jeſus which is called Juſtus, who are of the circumciſion. Theſe only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

8, 9, &c. Theſe are all that have helped me here at Rome in my ſuffering, and have much comforted me.

12. Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you, always labouring fervently for you in prayers, that ye may ſtand perfect and complete in all the will of God. 13. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hieropolis.

12, 13. Note, 1. That prayer ſhould be a work of fervent labouring. 2. That miniſters ſhould long for the people's increaſe in grace and univerſal obedience, more than to promote their own intereſt with them.

14, 15. Luke the beloved phyſician, and Demas greet you. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his houſe.

15. Which uſe to meet there.

16. And when this epiſtle is read amongſt you, cauſe that it be read alſo in the church of the Laodiceans, and that ye likewiſe read the epiſtle from Laodicea.

16. Note, 1. It was the duty of the churches to communicate the epiſtles written to them by the apoſtles. 2. What that epiſtle written to Laodicea was, it concerneth us not to know. It is vain to think that Paul and other apoſtles wrote no more epiſtles than be in the bible; or, that God is bound to bring down all that they wrote to us.

17. And ſay to Archippus, take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.

17. Note, That biſhops or paſtors may have need to be admoniſhed by the people to take heed to the miniſtry which God calleth them to, and not to ſlubber it over, (much leſs pervert it) but fulfil it.

18. The ſalutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

18. In concluſion, I ſubſcribe my ſalutation to you. Let the remembrance of my bonds, remember you of your duty to me, in prayer, and receiving of this word. Grace be with you, is the ſummary benediction. Amen.

THE

THE FIRST EPISTLE
OF PAUL THE APOSTLE,
to the
THESSALONIANS.

CHAP. I.

PAUL, and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is* in God the Father, and *in* the Lord Jeſus Chriſt: Grace *be* unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

1. To the aſſembly of Chriſtians aſſociated in the profeſſed belief of God the Father, and the Lord Jeſus Chriſt, &c.

2, 3. We give thanks to God always for you all, making mention of you in our prayers, remembering without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father.

2, 3. We thankfully remember your working faith, your laborious love, and patient hope in Chriſt, which is all ſeen and accepted by God our Father.

4, 5. Knowing, brethren beloved, your election of God. For our goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance; as ye know what manner of men we were among you for your ſake.

4, 5. For I was aſſured, that God had freely elected you to be honoured as a church of Chriſt, in that he ſent me particularly to you, and that with power of miracles, and pouring out of the Holy Ghoſt, he confirmed my miniſtry, and cauſed me to fulfil it, as your experience telleth you.

6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt:

6. And becauſe he bleſſed all with ſuch ſucceſs, that you obeyed our word, and were converted to God, receiving the word in the trial of ſharp affliction and oppoſition, and yet with joy, and the participation of the Holy Ghoſt.

7. So that ye were enſamples to all that believe, in Macedonia and Achaia

7. So that your example tended to the happy imitation of all that now believe in Macedonia and Achaia.

8. For from you ſounded out the word of the Lord, not only in Macedonia and Achaia, but alſo in every place your faith to Godward is ſpread abroad, ſo that we need not to ſpeak any thing.

8. For from you the word of God ſpread abroad, even in many other countries it is known; ſo that I need not tell it them, to your praiſe, and their imitation.

9. For they themſelves ſhew of us, what manner of entering in we had unto you, and how ye turned to God from Idols, to ſerve the living and true God.

9. They tell abroad themſelves, what ſucceſs we had in your converſion from idolatry to the true God.

10. And to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus which delivered us from the wrath to come.

10. And

10. And to wait in faith and hope, that his ſon, that is raiſed from death, and aſcended, will come from heaven for our ſalvation, even Jeſus, who delivereth us from the wrath that will come on unbelievers.

CHAP. II.

FOR yourſelves, brethren, know our entrance in unto you, that it was not in vain.

1. For you are my witneſſes, that I came not to you in deceit, or any falſe deſign or manner.

2. But even after that we had ſuffered before, and were ſhamefully entreated, as ye know at Philippi, we were bold in our God to ſpeak unto you the goſpel of God with much contention.

2. But our ſhameful uſage at Philippi did not diſcourage us; but our truſt in our God did embolden us to preach his goſpel to you, though in a conflict of great oppoſition.

3. For our exhortation *was* not of deceit, nor of uncleanneſs, nor in guile: 4. But as we were allowed of God to be put in truſt with the goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts.

3, 4. For I came not to you to deceive you into error, nor to plead for fleſhly luſts, nor craftily to make advantage of you to our gain: But as God approved and choſe me to be put in truſt with the preaching of the goſpel, I do it to pleaſe him who trieth our hearts, and not to pleaſe the humours and luſts of men.

5. For neither at any time uſed we flattering words, as ye know, nor a cloak of covetouſneſs; God is witneſs.

5. For you yourſelves know, that I flattered you not, nor indulged fleſhly pleaſures; and God knoweth, that I made not the goſpel a cloak to hide any covetous deſign.

6. Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burthenſome, as the apoſtles of Chriſt.

6. Nor did I preach up myſelf, for vainglory (power or profit), neither with you, or any others; though as Chriſt's apoſtle I might have pleaded my power, and demanded maintenance.

7. But we were gentle among you, even as a nurſe cheriſheth her children:

7. But we ſought not our gain and glory, but your good; and that with all the love and tenderneſs to you, as a nurſe cheriſheth her children, in ſelf-denial.

8. So being affectionately deſirous of you, we were willing to have imparted unto you, not the goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us.

8. So my ſtrong love to you made me not only willingly to preach the goſpel to you, (without any ſelfiſh, proud, or covetous deſign) but you are ſo dear to me, that I think not my life too dear for you.

9. For ye remember, brethren, our labour and travel: for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the goſpel of God.

9. Ye cannot but remember my great toil and labour, how working at my trade night and day, becauſe I would not be chargeable to any of you, I preached the goſpel to you freely.

10. Ye *are* witneſſes, and God *alſo*, how holily, and juſtly, and unblameably, we behaved ourſelves among you that believe.

10. I appeal to yourſelves, and to God, as witneſſes, that our behaviour with you was holy, juſt and blameleſs.

11. As you know how we exhorted and comforted, and charged every one of you (as a father *doth* his children). 12. That ye would walk worthy of God, who hath called you unto his kingdom and glory.

11, 12. As you know how tenderly I exhorted, and comforted, and charged, not only the aſſemblies, but every one that I could ſpeak to, even as a father will do to every child; that now you are Chriſtians, you will live as ſuitable to the God you ſerve, and the kingdom and glory to which he hath called you.

13. For this cauſe alſo thank we God without ceaſing; becauſe when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God,

which effectually worketh alſo in you that believe.

13. And it is the matter of our inceſſant thanks to God, that you received not the goſpel as mens word, with a mere human faith and obedience; but as God's word, with a divine: which it appeareth to be, by the powerful efficacy of it on yourſelves, who are true believers.

14. For ye, brethren, became followers of the churches of God, which in Judea are in Chriſt Jeſus: for ye alſo have ſuffered like things of your own country-men, even as they have of the Jews.

14. Ye follow the churches in Judea, in ſuffering by your own neighbours, as well as in the ſame faith.

NOTE, The ſame faith, hope, and holineſs, will meet with the ſame enmity in all countries.

15. Who both killed the Lord Jeſus, and their own prophets, and have perſecuted us; and they pleaſe not God and are contrary to all men: 16. Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway, for the wrath is come upon them to the uttermoſt.

15, 16. NOTE, 1. That the carnal church hath been more perſecuting and bloody than the heathens.

2. That Chriſt himſelf ſeemed not to them good enough to live, or to be endured among them; but was murdered as a traitor and blaſphemer, by pretended law and juſtice. And prophets and apoſtles had the like uſage.

3. That bloody perſecution oft goeth with the carnal church for a great duty.

4. That God is not pleaſed with the perſecutors of his ſervants, though they do it as to pleaſe him.

5. That malignant perſecutors are oft ſo mad as to be contrary to all men, or engage themſelves againſt the common intereſt of mankind, that they may perſecute the faithful.

6. It is the ſilencing of the beſt preachers of the goſpel, which hath the heat of their malignant zeal.

7. It is that preaching which would ſave ſouls, which they forbid: And becauſe this preaching is the means to ſave ſouls, it is that Satan aimeth his militia againſt it.

8. Perſecuting and ſilencing faithful preachers, is the way to fill up the ſins of the malignant enemies.

9. God uſeth not to bring the utmoſt wrath on men, till they have filled up their ſins.

10. How long ſoever they proſper, wrath will come at laſt to the uttermoſt on malignant ſinners and perſecutors of the faithful preachers of the goſpel.

17. But we, brethren, being taken from you for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

17. But our conſtrained abſence from you, (in perſon, not in heart) made us the more earneſtly deſire to ſee you.

18. Wherefore we would have come unto you (even I Paul) once and again, but Satan hindered us.

18. I would oft have come to you, and attempted it: but by God's permiſſion Satan hindered me, (by ſtirring up perſecution and reſtraints, and making me work elſewhere by oppoſition.

19. For what *is* our hope, or joy, or crown of rejoicing? *are* not even ye in the preſence of the Lord Jeſus Chriſt at his coming: 20. For ye are our glory and joy.

19, 20. For what is that hope, and joy, and crown, for which I labour ſo hard, and ſuffer ſo much? Is it not your converſion and ſalvation, which before Chriſt at his coming will be my joy? Yes, ye are our glory and joy, that God hath ſo bleſſed our labours to your ſalvation.

NOTE, 1. True miniſters of Chriſt thirſt and labour far more for mens converſion and ſalvation, than for reputation, honour, riches, preferment, or domination.

2. Though God will reward faithful preachers, though they have ſmall ſucceſs, yet to have great ſucceſs, to the ſaving of many, is far more comfortable, not only now, but at the coming of Chriſt.

CHAP. III.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone: 2. And ſent Timotheus our brother and miniſter of God, and our fellow-labourer in the goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith.

1, 2. NOTE, That in the time of trying perſecutions, Chriſtians have ſpecial need of confirming and comforting helps.

3. That no man ſhould be moved by theſe afflictions: for yourſelves know

know that we are appointed thereunto.

3. NOTE, Sufferings for Chriſt ſhould be ſo expected, that they ſhould ſeem no ſtrange ſurpriſing thing.

4. For verily when we were with you, we told you before, that we ſhould ſuffer tribulation; even as it came to paſs, and ye know.

4. God's foretelling us of ſuffering, ſhould fore-arm us for it.

5 For this cauſe when I could no longer forbear I ſent to know your faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.

5. NOTE, That though cenſorious ſuſpicions of men be forbidden, yet man is ſo mutable and weak a thing, that loving ſuſpicions for preventing hurt, are neceſſary to them that have the care of men.

6. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo *to ſee* you: 7. Therefore, brethren, we were comforted over you in all our affliction and diſtreſs by your faith.

6, 7. NOTE, That they that by affliction are not drawn to ſin, are matter of joy to themſelves and their friends, notwithſtanding their ſufferings.

8. For now we live, if ye ſtand faſt in the Lord.

8. Your ſtedfaſtneſs and victory is the joy or life of our lives.

9. For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſake before our God.

9. We can never be thankful enough to God, for the comfort which we have in you.

10, Night and day praying exceedingly that we might ſee your face, and might perfect that which is lacking in your faith?

10. NOTE, That the faith of good Chriſtians is wanting (in act and object), and needeth increaſe and help thereto.

11. Now God himſelf, and our Father, and our Lord Jeſus Chriſt direct our way unto you: 12. And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we *do* towards you.

11, 12. NOTE, That to abound in love to ſaints as ſaints, and to all men as men, is the ſtate of true increaſe in grace.

13. To the end he may eſtabliſh your hearts unblameable in holineſs before God even our Father, at the coming of our Lord Jeſus Chriſt, with all his ſaints.

13. NOTE, That it is confirmed faith working by abounding love, which is the qualification in which we may ſtand uncondemned, as truly holy before God, at the coming of Chriſt to judgment.

CHAP. IV.

FURTHERMORE then we beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more.

1. NOTE, That Paul's doctrine againſt juſtification by the works of the law, conſiſteth with vehement urgency, for men to pleaſe God, by doing their duty, and abounding therein.

2, 3, 4, 5. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, *even* your ſanctification, that ye ſhould abſtain from fornication: That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God:

2, 3, 4, 5. You know how we charged you from Chriſt, as that which God requireth in you, that you be a holy people, and therefore that you be no fornicators, but be careful to uſe your bodies in purity and honour, and not in fleſhly luſt, like the ignorant heathens.

6. That *no man* go beyond, and defraud his brother in any matter: becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified.

6. That no man tread upon or defraud his brother in any matter, &c.

NOTE, Some think that it is unnatural luſt that is here obſcurely named by modeſty: But that it forbids all forcible or fraudulent wrong to another in body or eſtate, is moſt probable. And note, That God is eſpecially the avenger of ſuch

wrongs, in which the power and fraud of oppreſſors leaveth men no other help but God's.

7. For God hath not called us unto uncleanneſs, but unto holineſs.

7. It is to holineſs, and from all uncleanneſs, that God hath called us by Chriſt: And we muſt live according to our vocation, if we are converted indeed.

8. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy ſpirit.

8. Thoſe therefore that plead for ſuch ſins as harmleſs, and deſpiſe theſe bounds of luſt, deſpiſe God's own commandments and him, and not only us that preach them; and they deſpiſe the ſpirit of holineſs, given by God to all the faithful, which condemneth theſe luſts.

9. But as touching brotherly love, ye need not that I write unto you: for ye yourſelves are taught of God to love one another.

9. As for brotherly love, you have not ſuch need to be taught it as thoſe that know it: For God (who hath a way of teaching by efficiency, beyond that of words) hath taught you to love one another, by giving you this love, by his holy ſpirit.

10. And indeed ye do it towards all the brethren which are in all Macedonia: but we beſeech you, brethren, that ye increaſe more and more:

10. NOTE, 1. That it is a wiſe way to make men better, to praiſe ſo much good as is in them.

2. Even thoſe whom God hath taught by his own operations, have need to be entreated by men to increaſe, even in the duty of loving others.

11. And that ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands, (as we commanded you).

11. And to that end, that you make it your earneſt care and ſtudy to avoid all ſtrife, and to live in quietneſs with all men: And for this, that you avoid meddling in other mens matters unneceſſarily, but mind and meddle with the buſineſs which is your own; and that idleneſs caſt you not upon others for ſupply, but that you work for yourſelves, as I commanded you.

NOTE, That he that will increaſe in love, muſt, 1. Study quietneſs: 2. And not meddle uncalled with other mens matters: 3. Not make himſelf need the help of others: 4. And therefore not live in impoveriſhing idleneſs.

12. That ye may walk honeſtly toward them that are without, and that ye may have lack of nothing.

12. That ſo your condition in the world may enable you to live in a comely ſort, with reputation, and not expoſe you to contempt, and that want may not afflict you.

13. But I would not have you to be ignorant, brethren, concerning them which are aſleep, that ye ſorrow not, even as others which have no hope.

13. And leſt you be tempted to doubtful or over-ſorrowful thoughts of the dead, like them that believe not a better life hereafter, I would not have you cheriſh ſuch ſorrows by ignorance of their caſe.

14. For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.

14. For how can we believe that Chriſt died and roſe, but we muſt alſo believe the reſurrection of thoſe that are the departed members of Chriſt? He will bring their ſouls with him, for they are with him now: and he will raiſe their bodies, and ſo bring the entire man with him in judgment.

NOTE, That death is called a ſleep to the faithful, with reſpect to the body, and the reſt of the ſoul from ſorrow; but not as if the ſoul were but in a ſleepy inactivity.

15. For this we ſay unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, ſhall not prevent them which are aſleep.

15 For I ſay this not as my word, but God's, That ſuch of us believers as ſhall be found alive then, ſhall not go before them that are dead to Chriſt at his coming.

16. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt:

16. For the Lord himſelf coming down in his viſible humanity from heaven, ſhall call the world together, as men call aſſemblies, by ſhout, by voice, or by a trumpet; ſo ſhall Chriſt, by his unknown way, called the Voice of an Archangel, and the Trumpet of God; and firſt the dead Chriſtians ſhall be raiſed to life.

17. Then we which are alive and remain, ſhall be caught up together

gether with them in the cloud, to meet the Lord in the air: and ſo ſhall we ever be with the Lord. 18. Wherefore comfort one another with theſe words.

17, 18. Then thoſe of us who ſhall be alive and remain, ſhall by his power be caught up with them, to meet Chriſt in the air; who will adjudge us to everlaſting life, and ſo we ſhall ever after that be with Chriſt in glory where he is: Therefore encourage and comfort yourſelves, and each other, with the lively belief, the joyful hopes, and the frequent mention of this moſt bleſſed time and ſtate.

NOTE, 1. That though Paul knew not the time, it is a groundleſs reproach of Paul by them that ſay, He thought that he ſhould have lived here till the coming of Chriſt to judgment. Had Paul made men believe that Chriſt ſhould come again in that very age, what a deluſion would it have been to the churches; and what falſe expectations and religious duties would it have inticed them to! and have tempted the next age, that ſaw the fruſtration, to have revolted to infidelity.

2. Though we are told, that we muſt meet the Lord in the air, and then be ever with him; it pleaſed not God to give us yet a diſtinct knowledge of the place, nor what he will do with the new earth in which righteouſneſs will dwell: But wherever it is, it will be in heavenly glory with Chriſt.

3. They that will have true Chriſtian comfort, muſt fetch it from the daily and lively belief and conſideration of this, That we ſhall for ever be in happineſs with Chriſt our Lord, and the holy ſociety of the bleſſed.

4. *Qu.* Why doth not Paul comfort them with the mention of the ſoul's immortality and happineſs before the reſurrection of the body? *Anſ.* Becauſe, 1. It was the body that ſuffered by perſecution, and that ſlept, and that they mourned for too much; and therefore it was about it that they needed comfort. 2. And the ſoul's immortality was a more undoubted thing, (without which a reſurrection of the ſame man had been impoſſible). 3 And the felicity or perfection of entire man is greater than that of the ſoul alone, the ſtate of which God hath leſs clearly revealed to us.

CHAP. V.

BUT of the times and the ſeaſons, brethren, ye have no need that I write unto you. 2. For yourſelves know perfectly that the day of the Lord ſo cometh as a thief in the night.

1, 2. But to write to you of the particular time of Chriſt's coming, I ſuppoſe you expect not; for you have been told, that he cometh as a thief in the night, unexpectedly, men not foreknowing when.

3. For when they ſhall ſay, Peace and ſafety; then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape.

3. So much muſt the time be unknown, that it will ſurpriſe them with ſudden unavoidable deſtruction, when they moſt preſume that all is well with them, and ſafe.

4. But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief. 5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkneſs.

4, 5. But though you know not the time, it will not ſo ſurpriſe you, as thieves do men aſleep in the night: For ye are all in the day-light, and not unprepared, in a ſtate of darkneſs.

6. Therefore let us not ſleep as do others; but let us watch and be ſober.

6. Therefore let this remember you to avoid the careleſs preſumption, the vices, and unprepared ſtate of the ſleepy world; and to live as awake, and in ſobriety.

7. For they that ſleep, ſleep in the night; and they that be drunken, are drunken in the night.

7. For the night is the time of ſleep, and to hide the ſhame of drunkenneſs by darkneſs.

8. But let us who are of the day, be ſober, putting on the breaſtplate of faith and love, and for an helmet the hope of ſalvation.

8. But let us, whom God hath brought out of darkneſs into the Chriſtian light, live ſoberly, wearing faith and love as ſoldiers do a breaſt-plate, and the hope of ſalvation as they do an helmet, to ſave heart and head from all aſſaults.

9. For God hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt.

9. For it is not us, that are his faithful ſervants, but his rebellious enemies, whom God hath appointed to wrath; but us he appointeth to obtain ſalvation by Chriſt.

10. Who died for us, that whether we wake or ſleep, we ſhould live together with him.

10. Who

10. Who died for us, that whether we wake or ſleep in body, live or die, we ſhould live with him.

11. Wherefore comfort yourſelves together, and edify one another, even as alſo ye do.

11. Therefore continue as you do to aſſemble and comfort yourſelves together with theſe hopes, and to edify one another thereby.

NOTE, Paul knew that rulers were againſt ſuch aſſemblies and exercifes. *Qu.* But muſt they not be forborne, if men forbid them? *Anſ.* Not as an act of obedience, when God commandeth us to uſe them: But force may make it impoſſible to us; as it is to relieve the poor, when men diſable us, and take away all that we have to give them.

12. And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you; 13. And to eſteem them very highly in love for their work's ſake. *And* be at peace among yourſelves.

12, 13. Acknowledge their office and worth, and your obligations, to them that are truly called to be your biſhops, or ſpiritual guides and rulers, and labour among you in that office, and admoniſh you: And as their office is high, their labour and your benefit great, let them be greatly eſteemed by you, and dearly loved for their work. This due love and ſubmiſſion to them, and living in peace among yourſelves, will make you a happy church.

NOTE, 1. That every church ſhould have their proper overſeers and guides among them.

2. That theſe paſtors are over them in the Lord, and not to be ruled by the people.

3. That the work of biſhops is to labour among them, and admoniſh their particular churches.

4. That their authority muſt be owned, and they highly eſteemed and loved.

5. That it is for their work's ſake that this is due to them, and therefore not to thoſe that work not.

6. The biſhops whom in this text they were intreated to own, honour, and love, were thoſe that laboured among them, and not only thoſe that lived far off, and never laboured among them.

7. Due love and reſpect between the paſtors and the flock, and being at peace among themſelves, are the way to eſtabliſh a church in a proſperous ſtate.

14. Now we exhort you, brethen, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient towards all men.

14. Thoſe that are diſorderly and unruly, warn: Thoſe that are feeble-minded, comfort: Thoſe that are weak, ſupport and help them to bear their burdens: And be gentle, and patient to all.

NOTE, How contrary to this is reviling and deſtroying all theſe ſorts? yea, ſilencing the ſtrongeſt, that fear ſinning againſt God, by ſwearing, ſubſcribing, and conforming to the needleſs and wicked canons of papal uſurpers.

15. See that none render evil for evil unto any man: but ever follow that which is good, both among yourſelves, and to all men.

15. Though men by doing evil to you, deſerve evil, return it not by revenge, by word or deed: But ſet yourſelves to do good, both to Chriſtians, and to all men.

16, 17, 18. Rejoice evermore. Pray without ceaſing. In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you.

16, 17, 18. Whatever you ſuffer, always rejoice, becauſe ſtill your cauſe of joy remaineth: And let prayer be your conſtant practice, and your habit of holy deſire be a continued virtual prayer. And in every caſe give thanks to God, becauſe your mercies are ſtill greater than your ſufferings: And this God hath made your duty, by the great bleſſings which he hath given you in Chriſt.

19, 20. Quench not the ſpirit. Deſpiſe not propheſyings.

19, 20. Quench not divine operations of the Spirit, by neglect, or by wilful ſin. Set not light by thoſe inſtructing gifts which any exerciſe by the ſpecial aſſiſtance of the ſpirit of God: For the witneſs of Jeſus is the ſpirit of prophecy.

21. Prove all things: hold faſt that which is good.

21. Receive not haſtily or raſhly, without ſufficient proof, any doctrines, or pretended revelations, or practices; but the good that is tried and proved, hold faſt.

22. Abſtain from all appearance of evil.

22. Avoid all ſin ſo carefully, as not to venture on that which ye have juſt cauſe to ſuſpect to be ſinful, till you have tried whether it be ſo or not.

23. And the very God of peace ſanctify you wholly; and *I pray God* your

your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

23. And God who giveth and loveth the peace and proſperity of his ſervants, ſanctify you wholly: And I pray God that you may wholly, in ſpirit, ſoul, and body, be ſo preſerved from ſin, that you may ſtand uncondemned, approved as faithful, at the coming of Chriſt.

NOTE, 1. It is of great uſe for our comfort and imitation, to know God to be the God of peace.

2. Paul meaneth not that their bodies ſhould live till Chriſt's coming, or that they ſhould be without all ſin and blame; but without all condemning ſin, and ſo juſtified and forgiven as to their imperfections.

3. He doth not make ſpirit, ſoul, and body, three ſubſtantial compounding parts of man, (as far as can be proved;) but ſeemeth only to mean, that he deſireth that they may ſtand approved in all theſe three reſpects: 1. In the *ſpirit*, that is, the habits and diſpoſition of the ſoul, looking beyond itſelf to its end. 2. In the *ſoul*, as it actuateth the body which it animateth. 3. In the *body*, as it is the inſtrument of the ſoul. But of theſe things even Chriſtian philoſophers differ. 1. Some think, Man hath three diſtinct ſouls, intellectual, ſenſitive, and vegetative. 2. Some, that he hath two, intellectual and ſenſitive; and that the vegetative is a part of the body. 3. Some, that he hath but one, with theſe three faculties. 4. Some, that he hath but one, with theſe two faculties, intellectual and ſenſitive. 5. Some, that he hath but one, with the faculty of intellection and will; and that the ſenſitive is corporeal. So little do we know ourſelves. What I think moſt probable, I have opened *in Methoda Theologiæ*; That man hath but one ſubſtantial ſoul, with both intellectual and ſenſitive faculties; and that it is uncertain whether the vegetative be its faculty, or only the faculty of the igneous or etherial ſubſtance, which is the immediate vehicle of the ſoul. It is enough for us to know ſo much of our ſouls as our *duty* in uſing them, and our *felicity* do require: As he may know to uſe his clock, watch, houſe, horſe, who knoweth not how to make them, nor can anatomiſe them.

24. Faithful is he that calleth you, who alſo will do it.

24. NOTE, God's faithfulneſs may give the ſanctified great hope of their perſeverance.

25. Brethren pray for us. 26. Greet all the brethren with an holy kiſs.

25, 26. NOTE, 1. Apoſtles needed the prayers of weak Chriſtians.

2. The ceremony of kiſſing, and ſuch other, are mutable, fit or unfit, as the cuſtom of countries varieth the ſignification.

27. I charge you by the Lord, that this epiſtle be read unto all holy brethren. 28. The grace of our Lord Jeſus Chriſt be with you. Amen.

27, 28. NOTE, That the epiſtles written to ſingle churches were not confined to their uſe, but by them to be communicated to as many as they well could.

THE

THE SECOND EPISTLE
OF PAUL THE APOSTLE,
to the
THESSALONIANS.

CHAP. I.

PAUL, and Silvanus, and Timotheus, unto the church of the Theſſalonians, in God our Father, and the Lord Jeſus Chriſt. 2. Grace unto you, and peace from God our Father, and the Lord Jeſus Chriſt. 3. We are bound to thank God always for you, brethren as it is meet, becauſe that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth.

3. NOTE, That it is the growth of the church in faith and love, which is the matter of their true proſperity, and the paſtors' joy and thanks to God, rather than their riches, honour, or notional contending knowledge.

4. So that we ourſelves glory in you in the churches of God for your patience and faith in all your perſecutions, and tribulations, that ye endure.

4. NOTE, When worldly men are aſhamed of Chriſtians in perſecution, godly men rejoice in their faith and patience, as being then moſt honourable.

5. *Which is* a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer.

5. Which is a plain prognoſtic, that God, the righteous judge, will reward you with a part in that kingdom for which you ſuffer, as being worthy of it, in a ſenſe of grace, that is, qualified as thoſe to whom it is promiſed, and freely given.

6. Seeing *it is* a righteous thing with God to recompence tribulation to them that trouble you; 7. And to you who are troubled, reſt with us.

6, 7. For God ruleth righteouſly; and it is the way of his juſtice, to puniſh your perſecutors, and give you who are perſecuted reſt with us his apoſtles.

NOTE, That they who think this is meant of the deſtruction of Jeruſalem, muſt think that Paul thought he ſhould live to ſee it, and that he and they ſhould then have reſt on earth; which were to be deceived, and to deceive them.

7, 8. When the Lord Jeſus ſhall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt:

7, 8. NOTE, By [*them that know not God*] is uſually meant the heathens; which confuteth them who diſtort this to ſignify but the deſtruction of the Jews. And to them in Macedonia it was more to be delivered from the heathens, who were the rulers, than from a handful of ſcattered deſpiſed Jews.

2. Chriſt will appear with his angels to judge and puniſh the ungodly.

9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power:

9. NOTE, That the phraſes [*everlaſting deſtruction*]

deſtruction] and [*from the preſence of the Lord*] and [*from the glory of his power*] agree to the uſual ſcripture-deſcription of *damnation*, and not to the deſtruction of Jeruſalem, without diſtortion. Nor was it much aſcribed then to an appearance of Chriſt in glory, that the heathen who deſpiſed him, and killed him, and perſecuted his cauſe and ſervants, did alſo deſtroy the Jews.

10. When he ſhall come to be glorified in his ſaints, and to be admired in all them that believe (becauſe our teſtimony among you was believed) in that day.

10. NOTE, The end of Chriſt's glorious coming will be to be glorified and admired in holy believers, as having by his merit, interceſſion, and ſpirit, made them by holineſs fit for glory, and in juſtice ſet them above their perſecutors.

2. So far were the poor Chriſtians from being then ſuch a glory and admiration, that they continued above two hundred years after this to be perſecuted and made the ſcorn of the world.

11. Wherefore alſo we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleaſure of *his* goodneſs, and the work of faith with power.

11. We pray, that God will fit you by his grace for this, and make you ſuitable to your holy calling, and fully perform to you all the purpoſes of his love and powerfully finiſh your work of faith.

NOTE, *Worthineſs*, in the goſpel-ſenſe, is that moral qualification by grace, to which, as a moral condition, God hath promiſed the bleſſing.

12. That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.

12. NOTE, That ſanctifying grace maketh Chriſtians a glory to the name of Chriſt, declaratively, as the cauſe is honoured in the effect; and they are glorified in Chriſt poſſeſſively, as the means in the end obtained, and the runner in the prize; and relatively, as an adopted ſon in a prince that adopted him.

CHAP. II.

NOW we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and by our gathering together unto him, 2. That ye be not ſo ſoon ſhaken in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand.

1, 2 I vehemently beſeech you, that no pretence either of ſpirit, word, or apoſtolical letter, perſuade you that Chriſt's coming is near at hand, and ſo trouble you, and your faith be ſhaken when that is diſappointed.

NOTE *further*, That it is more than the deſtruction of Jeruſalem that is here meant; For it will be the churches *gathering together* to Chriſt at his coming. 2. And it neither agreeth with the following long perſecutions of the church by the heathens, nor with Paul's uſual pity to the Jews, thus to inſult in their deſtruction, as if it brought a felicity to the church like heaven itſelf.

3. Let no man deceive you by any means: for *that day ſhall not come*, except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition: 4. Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God.

3. It is dangerous deceit for any to perſuade you, that the day of Chriſt is at hand: for there are many things that muſt firſt come to paſs: There muſt firſt be a falling away of many from the faith; and that notable man of ſin muſt appear, who is to be deſtroyed. 4. Who arrogantly oppoſeth true Chriſtianity, and exalteth himſelf above all, &c.

5, 6, 7. Remember ye not, that when I was yet with you, I told you theſe things? And now ye know what withholdeth, that he might be revealed in his time. For the myſtery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way. 8. And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming: 9. *Even him* whoſe coming is after the working of Satan, with all power, and ſigns, and lying wonders, 10. And with all deceiveableneſs of

unrighteouſneſs, in them that periſh, becauſe that they received not the love of the truth, that they might be ſaved. 11. And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie: 12. That they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs.

NOTE, 1. That forewarning ſhould be fore-arming. 2. Both the riſe and fall of ſin and ſinners muſt have their proper ſeaſons: God's delays are but ſtaying till the due time. 3. Removing impediments is the preparatory work for future events. 4. This great enemy of Chriſt is a man lawleſs, and made up of wickedneſs. 5. He muſt be firſt revealed, and then conſumed, even by his word, ſpirit, and coming. 6. Satan will promote this enemy of Chriſt, with power, ſigns, and lying wonders, and deceivableneſs of unrighteouſneſs. 6. Not receiving the love of the truth of the goſpel, nor heartily believing it, but taking pleaſure in unrighteouſneſs, prepare men for damning deluſions. 7. God is ſaid to ſend them ſuch deluſions, by penal deſertions and permiſſions.

READERS, I dare not take on me to teach you that as true, which I know not myſelf; nor yet to pretend that I know more than I do, I confeſs, that I am uncertain who it is that Paul here deſcribeth: And merely to know what other men ſay of it, is no ſatisfaction to me, eſpecially when they ſo greatly differ as they do.

1. Moſt of the fathers and papiſts think, that Antichriſt here deſcribed is ſome odious falſe Chriſt, who is yet to come before the end of the world. I have much to ſay againſt that opinion.

2. Grotious thought that this chapter ſpeaks of the emperor Caius Caligula chiefly, and partly of Simon Magus. So much may be ſaid againſt that, as that his follower Dr. Hammond rejecteth it.

3. Dr. Hammond thinks it ſpeaketh only of Simon Magus. I cannot believe that: 1. Becauſe really this Simon was no ſuch conſiderable formidable perſon as he deſcribeth him. The few ſcraps of hiſtory of Simon recited by him, are very dubious. No great or public hiſtory of thoſe times mention him. He was affrighted into ſubmiſſion and ſupplication to Peter, Acts 8. He was not thought worthy the naming after, in all the ſharp charges againſt heretics in the epiſtles. The Judaizers are reproved; the conciſion called dogs; the troublers Paul wiſheth cut off; the Nicolaitans named; and the woman Jezebel, and many antichriſts, mentioned by John; the groſſer ſort of heretics ſmartly deſcribed, and condemned by Peter and Jude: John forbids us to bid them good-ſpeed: Paul bids men avoid them as ſelf-condemned: The Revelation ſpeaketh yet more fully. And none of them all mention Simon as the god and ring-leader of them. If the Nicolaitans, and all thoſe that the Doctor calleth Gnoſtics, were known to be the diſciples of Simon, why is that concealed in ſuch large reproofs? and why not called Simonians, as well as Nicolaitans? If they were not then known to be his offspring, it ſeems theſe hereſies had other fathers before him, more noted and followed. 3. Simon was revealed before the writing of this epiſtle, Acts 8. and the hereſies before too common. 3. There were ſeven or eight other hereſies deſcribed by Epiphanius, as early as the Simonians and Gnoſtics, and as bad. 4. Sure Gnoſticiſm was not then an unrevealed myſtery, if it be mentioned as oft as the Doctor thinketh. 5. And through God's mercy the *falling away firſt* was comparatively but of few, and not of ſo great a number of churches or Chriſtians, as was a ſtop to their expectation of the coming of Chriſt. It is not noted in Acts 8. that the Samaritans were ſeduced by him after they believed. If it were true, that they, and ſome at Rome were, what is that to all the churches? 6. It is above ſixteen hundred years ſince Simon was revealed, and yet Chriſt is not come; how then is that made an occaſion of men's delayed expectation? 7. That Chriſt's coming ſignified but the deſtruction of Jeruſalem, is before ſhewed to be very improbable, and more fully might be. How many hot perſecutions of Chriſtians after that, do all church-hiſtories deſcribe, in another manner than Simon's pranks? And what could the Jews do through all the empire, being condemned vagabonds, but by way of rabble-tumult, which the Roman power reſtrained? 8. And it ſeemeth mere violence to the text, to make [*him that withholdeth*] to ſignify not [*him*], but [*that thing*] which withholdeth, even the Chriſtians not yet ſeparating from the Jews. For, 1. There was no ſet-time of ſeparation: Paul did it long before the apoſtles that converſed with them in Judea, and when they did, none know. And Paul withdrew from them as obſtinacy gave him cauſe, in one place ſooner than in others; and never ſo far, but that he laboured for their converſion. Nor were any ſuch direful perſecutions an effect of that ſeparation, as far as juſt hiſtory informeth us: It was the ſcattered Jews that were the rudiments of moſt of the Chriſtian churches in the empire, to whom the Gentiles were added. And this Doctor himſelf oft aſſerteth, That Rome, Alexandria, Antioch, and

ſuch

ſuch other great cities, had two biſhops, and two churches, one of the Jews, and one of the Gentiles. And the Chriſtian Jews did not ſeparate from their countrymen of a long time.

That which the apoſtle mentioneth, the whole catholic church ſeemeth to be concerned in: whereas the little pranks of Simon Magus were like John of Leyden's, Knipperdoiling's, and James Naylor's, which had a few contemned followers, in a few towns, a little while, and then ended in ſhame---like the boys' ſquibs, compared to a war.

8. And what myſtery was there in ſo groſs iniquity, as for Simon to call himſelf God the Father, &c. any more than to have ſeen a Hacket or bedlamite rave.

9. And if ſuch *wonders of deceit* had been wrought by him, as here mentioned, as ſhould delude thoſe that received not the love of the truth to ſalvation, hiſtory would have more fully recorded his miracles, and this ſucceſs: Even on *All them* that believed not the truth, but had pleaſure in unrighteouſneſs.

4. Some think that Paul here ſpeaketh of a ſeditious ring-leader of the Jews, that drew them into rebellion, to their deſtruction; and that the fear of ſome Roman governor was it that for a time reſtrained him. But this opinion few follow.

5. Lyra and ſome other papiſts think, that it was Mahomet that was this great deceiver, and the antichriſt, and the empire that withheld. His reaſons are rendered in his annotations on the Revelations, and on this text: and Zanchy was much of the ſame mind, though he thought the pope was a kind of a ſecond antichriſt.

6. But the far greateſt number of proteſtants think, that it is the pope that is here ſpoken of, as the *Man of Sin*, and *Son of Perdition*, &c. and that it is the Roman empire that withheld his revelation: But ſome few think that it was the godly biſhops of Rome, that for ſome ages poſſeſſed that ſeat, (and many were martyrs) that withheld this revelation of antichriſt, till they were taken away by death: For men would not believe that the ſucceſſors of ſo good men could be antichriſt. Abundance of volumes are written to prove the pope to be the antichriſt; and one of the chief, by biſhop George Downame.

For myſelf, 1. I can better try him by the plain parts of ſcripture, than by the hard prophecies. And I can eaſily ſee many and great points in which popery is contrary to the word of God, and I am moſt moved by ſuch moral arguments as Dr. H. Moore uſeth in his *Myſtery of Iniquity*. And I find enough to ſettle me againſt popery. 2. But whether it be he that this text meaneth, or thoſe thoſe applied to him in the revelation, I have not ſkill enough to be ſure, or very confident. And, 3. I think a Chriſtian may be very ſafe without underſtanding theſe obſcure texts; I long to know *God* and *Jeſus Chriſt* better, more than to know *antichriſt*: His name is not in the creed, nor is it an article of the ancient neceſſary faith to know who he is; ſo we know the falſe doctrines and practices which we muſt avoid. Perhaps, thoſe that have more thoroughly ſtudied theſe texts may know more; (though I muſt ſay, that their great diſagreement of opinion diſcourageth my hopes of full underſtanding them). I think it my duty to confeſs my ignorance, and not pretend to the knowledge which I have not. They that are offended at this gap or defect in my paraphraſe, may turn to many others that know more, or are more confident.

If you ſay, why were theſe prophecies written, if not to be underſtood? I anſwer, To be underſtood by them that can, and not to be expounded by them that cannot. And I add, that the great beloved prophet Daniel thus concludeth, *Ch.* 12. 8, 9. *I heard but underſtood not.*--And the angel ſaid, *Go thy way*, Daniel, *for the words are cloſed up and ſealed to the time of the end.* And I take it to be no exceſs of humility to confeſs, that in expounding prophecies, I am not ſo wiſe as Daniel. That popery is a heinous corruption of chriſtianity, I am paſt doubt: And that it is aggravated by the profeſſion of the goſpel, and fathering their ſin on Chriſt.

But for the help of thoſe that are more capable of arriving at certainty than I am, I will diſtinctly tell the reader the paraphraſe of the three moſt conſiderable ſort of expoſitors.

I. "*V.* 3 Let no man perſuade you that Chriſt's coming is at hand, for it will not be till a great part of the church fall away from Chriſtianity, and Mahomet that wicked man and ſeducer be revealed, who is a deſtroyer, and ſhall be deſtroyed, 4. Who oppoſeth and exalteth himſelf, not only above all earthly powers, but above all ſorts of divine worſhip, both heatheniſh and Chriſtian. So that as if he were a God, he will ſet up his own worſhip as next to the ſupreme only God, both in the temple at Jeruſalem, and throughout all the now Chriſtian eaſtern empire, and a great part further of the world; and under the title of *God's greateſt prophet*, will put down God's own inſtitutions, and laws, and goſpel, and ſet up his own in the ſtead. 6. What it is that ſtops him is a thing known to you all, even the imperial power; which as it falls he will riſe. For as he is to make his falſe religion by a compoſition of Arianiſm,

Judaiſm, and his own inventions, ſo the ſwarm of hereſies now among us, (Nicolaitans, Ebionites Corinitians, Gnoſtics, &c.) are ſecretly a myſterious inquity preparing for him: Only that empire that now letteth, muſt give place to him, by diminution at his firſt riſing, and by its total overthrow in the eaſt, at his full poſſeſſion. And ſo he ſhall in his time become the open ſeducer and captivater of the church and world; and muſt ſtay till Chriſt diminiſh and conſume Mahometaniſm by his word preached, and utterly deſtroy it with the glory of his more full appearance before the end. 9. Even that Mahomet's kingdom, whoſe coming is by Satanical, murdering wars, and deceitful pretences of heavenly ſigns and revelations; and with the unrighteous deceit of pretended oppoſition to idolatry, and to Chriſtians, as if they worſhip two or three Gods, and their laws were not ſo good as his: And thoſe ſuperficial, hypocrite Chriſtians, that had but the name and form, and not the hearty belief, love and obedience to the truth, ſhall turn Mahometans, and be damned."

II. The commoneſt proteſtant paraphraſe is thus, "*V.* 3. Chriſt's coming ſhall not be till there be a general apoſtacy of the whole viſible church, ſay ſome, or of moſt or much of it, ſay others, unto idolatrous worſhip, and ſubjection to the papacy, and that man of ſin, the pope, be revealed, the active and paſſive ſon of perdition, the Abaddon, the head of this apoſtacy given up to all ſin himſelf, and to promote it. 4. Who claimeth Chriſt's prerogative under the name of his univerſal vicar, and overthrows his officers and laws, and ſets up his own againſt them, and overtoppeth and ſubjecteth all princes and magiſtrates; and this in the church of God, ſay moſt, or in that idolatrous church of his own, falſely called, *The Church of God*, ſay others, as if he were there chief lord himſelf, and arrogating names of blaſphemy. I told you formerly of all this. And now you know what hindereth his ſpeedy ariſing: Even the empire, as ſuch, (ſay ſome) including both the pagan and chriſtian: Or (as others) the empire, as pagan only. 6. For the beginnings of antichriſtianity are ſecretly and myſteriouſly already working, which will bring him forth in time, even the pride and ambition of miniſters ſeeking ſuperiority, and the peoples exceſs of factious reſpects to ſome above others, and falling into ſects and hereſies in following them. Only the empire that now hindereth muſt firſt be taken out of the way: 8. And then ſhall the pope, that man of wickedneſs, ariſe, (ſay ſome) or be openly diſcovered to be antichriſt (ſay others): Whom the Lord ſhall conſume by the power of his word preached by the two witneſſes, and then deſtroy by pouring out the vials of his wrath upon him at his latter coming to reſtore his church. 9. Even that pope, with his Roman church of papiſts, whoſe coming to the papacy is after that way of working, by force, and cheats, and feigned miracles, which Satan teacheth and giveth them to ſeduce the Chriſtian world. 10. And with all the deceiving arts of falſhood, by which unrighteouſneſs is upheld and promoted, to delude thoſe that ſhall periſh for ever: Becauſe they received not ſound doctrine when it was delivered, nor held the Chriſtian faith in love, and in its power, but in cuſtom, hypocriſy, and form, that it might ſanctify and ſave them.

"Therefore God juſtly gave them up by deſertions, to deceivers and deluſions, to believe a lie. 11. That all theſe papiſts might be damned who believed not the truth that is contrary to popery, but had pleaſure in its unrighteous principles and practices, and in that ſenſual life which is contrary to the Chriſtianity which they profeſs."

III. The third conſiderable opinion runs thus, in the paraphraſe expoſition.---

1. Paul's words have relation both to Daniel's words, of Antiochus, ſay moſt, but of the Roman power rather, ſay Calvin and Brightman (who largely proveth it).

2. It is ſo far from being true, that the Chriſtians rejoiced in Chriſt's ſending the Romans to deſtroy Jeruſalem, that they greatly lamented it: The city's name was precious to them, the firſt Chriſtians being all Jews, and the Gentiles receiving the goſpel from Jeruſalem, Chriſt wept over them when he propheſied their ruin: Paul's lamentation was great for them. The ruin was dreadful, 111,000 killed, and 700,000 carried captive: And the apoſtles were all Jews; and there was a common expectation among the Jews of the Meſſiah's glorious kingdom at Jeruſalem, and they called it *The Holy City*, and *Land*.

3. The Abomination of Deſolation is by Chriſt himſelf compared to that ſpoken of by Daniel the prophet, which was the deſtroying the holy place and worſhip, and ſetting up idolatry in its ſtead. And the authors themſelves of the ſecond expoſition (as againſt the Pope) expound the deſolating Abomination in *Matth.* 24. to be the Roman heathen army coming to lay waſte the holy city and temple: For that abomination of deſolation was to go before the flight of men from Jeruſalem, or to concur. And this text, ver. 3, &c. ſeemeth plainly to follow Chriſt, and ſpeak of the ſame that he ſpeaketh of.

4. Veſpaſian, and his ſon Titus, by his command, were the men that deſtroyed the holy

holy city, temple, and nation, and the idolatrous heathens and their worſhip there took preſent poſſeſſion, and ſo ſet up the deſolation and abomination: And his younger ſon Domitian deſtroyed the Chriſtians, and proclaimed himſelf to be God, and to be worſhipped with altars and ſacrifices as God.

5. This Veſpaſian took on him to work miracles, healing a blind man, and many others: So that ſome fooliſh Jews called him the Meſſiah: and he and his ſon Titus by their flattery and fair lives got great eſteem as excellent men: And their learned orators, &c. promoted the honour of idolatry by theirs.

6. This way of ſelf-deifying and promoting idolatry, and captivating, the Jews and all Chriſtians, went on, though not equally, through all the emperors almoſt, till Conſtantine.

7. The attempt of Caius Caligula told the Chriſtians what further to expect, when he commanded Petronius to ſet up his image in the temple to be worſhipped as Jupiter.

Nero's cruelty prognoſticated much.

8. But Veſpaſian and Titus were ſtopped from the deſolation firſt attempted by the life of Claudius, Galba, Otho, Vitellius, till he was made emperor himſelf.

9. And Chriſt conſumed their idolatry by his goſpel, and deſtroyed it by Conſtantine. Theſe things premiſed, their paraphraſe is, "*v.* 3. The day of the Lord will not come till the Jews rebellion and revolt from the Romans provoke them to deſtroy them, and then will the wicked deſtroyer appear, even the Roman's imperial pride and rage, who exalt themſelves above all human power, and will arrogate the name and worſhip of gods, and put down God's own inſtituted worſhip, and will have altars and images erected to themſelves. 6. What delayeth them yet you know: They are killing one another for empire at Rome; and the ſin of the poor Jews againſt Chriſt and his apoſtles is not yet ripe for utter ruin; and then next the deſtroyer will appear: For their ſelf-idolizing is already at work, as Caligula's attempt aſſureth us, with Nero's pride and cruelty: Only the foreſaid impediments at Rome, &c. do ſtop the deſolation and abomination till it be removed, and then it will invade the holy city and temple, and Judea ſhall feel the Roman pride and idolatry. Who come as from Satan with all help that he can give them, by powerful armies, and with the countenance of the Roman idolaters learning, and magic, and lying oracles and wonders, ſuch as Veſpaſian pretended to work, and the virtues that his ſon Titus made oſtentation of. And with all the deceitful learning and arts, which may countenance idolatry and wickedneſs, and beguile men fitted to deſtruction: Becauſe theſe poor Jews received not the goſpel in love, that they might be ſaved by Chriſt, and many Chriſtians proved hypocrites, and formaliſts, and heretics, therefore God penally will let looſe upon them the learned Roman idolaters with their arts and ſubtlety, and advantages of power to delude them to worſhip idols, which are lying vanities; And ſo they that would not believe the truth, but had pleaſure in unrighteouſneſs, might be left to be their own deſtroyers, by believing and practiſing the idolatry and wickedneſs which will damn them.

The matter of all theſe three expoſitions in itſelf, hath a great deal of truth, that is, Mahomet is an antichriſt (moſt notorious): The pope as pretended univerſal head of the church, corrupting Chriſtianity in doctrine, worſhip, and diſcipline, and bloodily deſtroying ſounder Chriſt, is one ſort of antichriſt. The Roman pagan idolaters that ſet up the deſolating abomination were no leſs: But, which this text meaneth, I know not. But I deteſt that opinion that maketh all the viſible church idolatrous and antichriſtian ſince Conſtantine delivered it from pagan perſecution. Sure ſuch ſhould not now complain of perſecution, but fear deliverance and proſperity.

13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth.

13. But when I ſpeak of this pernicious apoſtaſy of the followers of this man of ſin and perdition, it mindeth me to be thankful to God for you, that from the beginning he hath choſen and marked you out for ſalvation, by ſanctifying you by his ſpirit, and giving you a ſound belief of that truth, which theſe apoſtates do deny.

NOTE, That God's election connecteth the end and means; whom he chooſeth to ſalvation, he at once chooſeth to ſanctification and confirmed faith.

14. Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

14. And I am thankful that my preaching the goſpel was the means by which he called you hereto, and to obtain your part with Chriſt in glory.

15. Therefore, brethren, ſtand faſt, and hold the traditions which ye

ye have been taught, whether by word, or our epiſtle.

15. Therefore ſtand faſt, and hold the ſame doctrine which I have delivered to you, whether by preaching, diſcourſe, or writing, againſt all innovating ſeducers.

16. Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us and hath given us everlaſting conſolation and good hope through grace, 17. Comfort your hearts, and ſtabliſh you in every good word and work.

16, 17. And I have great encouragement to pray for you, in hope that you may be comforted and eſtabliſhed in all that is good, becauſe it is to that Chriſt that is our Saviour, and God who is our Father, and hath already ſhewed that he loveth us, and hath by his grace given us ſolid hope, and the foretaſte of the everlaſting conſolation.

CHAP. III.

FINALLY brethren, pray for us, that the word of the Lord may have *free* courſe, and be glorified even as *it is* with you.

1. And as I pray for you, pray ye for us, that the word of God may run abroad with ſpeed and proſperous ſucceſs, and not to be ſtopped or hindered by perſecutors contradictions, or ſcandalous ſeducers, but may be honoured by free and full reception and obedience, as it is with you (which praiſe I give you to encourage you)

2. And that we may be delivered from unreaſonable and wicked men: for all men have not faith.

2. And that our perſons may be preſerved, and our preaching proſper, againſt all the endeavours of abſurd and wicked men, who are our adverſaries. For faithleſs men are every where againſt us.

3. But the Lord is faithful, who ſhall ſtabliſh you, and keep *you* from evil.

3. But though men be faithleſs who reſiſt me, we have a faithful God, who will confirm you, and keep you from Satan and from evil.

4. And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you.

4. And we have good hope that you will ſtill follow the precepts which we give you from the Lord.

5. And the Lord direct your hearts into the love of God, and into the patient waiting for Chriſt.

5. To which end I pray, that God would direct your hearts to love himſelf, and patiently to wait for Chriſt, and theſe two graces will keep you in obedience from backſliding.

6. Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walketh diſorderly, and not after the tradition which he received of us.

6. And this is one of the commands which in the name of Chriſt I have to deliver you, to preſerve you from revolting, viz. to keep your ſociety clean from ſcandal, by avoiding the familiar company of every one profeſſing Chriſtianity, who liveth diſorderly, and not according to the law of Chriſt which we delivered to him.

NOTE, 1. That there is a degree of avoiding familiarity with a diſorderly Chriſtian, to ſhame him into repentance, and to preſerve ourſelves, and the honour of Chriſtianity, which is ſhort of a public declarative, excommunication, and caſting out of the church. It is juſtly called *Suſpenſion*, becauſe a man is not to be excommunicate till he be proved obſtinately impenitent: But a man that is guilty of a notorious ſcandalous ſin, may be ſuſpended while he is under trial whether he will repent or not.

2. NOTE, That this command of withdrawing from the diſorderly, doth not require that we withdraw from the church when ſuch intrude, or are there permitted. No more than you muſt forſake your own houſe and family if he intrude: You have right and command to be there, though he have no right.

3. Nor doth it make all to be of equal power in church matters, nor bind any to go beyond his power. 1. Of man's capacity for public church communion, the paſtors are judges: And if they be negligent, it is their ſin, which will not allow private men to forſake the public communion, till the church ſo far forſake God as to be forſaken by him. 2. But private familiarity is in private mens power, where they may diſcountenance the ſcandalous by withdrawing from them.

7. For yourſelves know how ye ought to follow us: for we behaved not ourſelves diſorderly among you, 8. Neither did we eat any man's bread for nought: but wrought with labour and travel night and day,

day, that we might not be chargeable to any of you:

7, 8. You know what our example was, that ought to be imitated: I did not live idly, and look that the church ſhould maintain me, nor baſely hang on any, or needleſly burden them: nor take their bread which I paid not for: but while I taught you, I laboured and toiled at my trade, that I might be chargeable to none of you.

9. Not becauſe we have not power, but to make ourſelves an enſample unto you to follow us.

9. My miniſterial office and labour made maintenance from you my due; but idleneſs I ſaw was a ſin, that had need of example as well as doctrine to ſubdue it.

10. For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat.

10. NOTE, Poor men that will not work when they can, do forfeit the bread of charity from men; but rich men that live idly do by that ſin forfeit their food, (and more, even their lives and ſouls) to God; but men may not therefore take it from them.

11. For we hear that there are ſome which walk among you diſorderly working not at all, but are buſy-bodies.

11. By diſorderly perſons I ſpecially mean ſuch as I hear ſome among you are, who live not in any profitable trade and labour, but yet are buſy, but it is about circumſtantial, unneceſſary or unprofitable bye-matters.

NOTE, That as idleneſs is a baſe ſin, which equals life and death, ſo unneceſſary and unprofitable labour is a miſpending time, and a forfeiture of maintenance as well as idleneſs: and to make a trade or daily employment of vain or unprofitable buſineſs, is but a cloak of deceit for an idle life: The *ſlothful* and *unprofitable* ſervants forfeit wages. Oh what a deal of buſineſs to little purpoſe hath the world to anſwer for! by not labouring, but buſily trifling; men will find that God gave them life and reaſon for greater things.

12. Now them that are ſuch we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread.

12. To live on the labours or coſt of others, through baſe, indulging fleſhly eaſe, or unprofitable trifling, is ſo great a ſin, that I do command you, and exhort you, by the authority of Chriſt, and as you will obey him, that you avoid it, and that you quietly and willingly get your own living by ſome profitable labour, and eat not other mens bread, but your own, and that not the bread of idleneſs.

13, 14. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed. 15. Yet count *him* not as an enemy, but admoniſh *him* as a brother.

13, 14, 15. If after all this the ſlothful will not labour, though you are not to cut him off from the church, as if it were for rejecting an eſſential part of Chriſtianity, yet there is a diſcipline to be uſed in the church towards its members: Set a note of ſhame upon that man, by avoiding familiarity with him: But yet take him not for an enemy or heathen, but an offending Chriſtian, and continue to call him to repentance.

NOTE, Qu. *But what if it be a ſon? muſt the parents deny him food?* Anſ. If he be obſtinate in an idle or unprofitable life, being able for a better, 1. The parents ſhould mark him out to ſhame: 2. And ſhould ſo far ſtraiten him in the quality of his food and maintenance, as may make his ſloth a penal ſuffering to him, and ſignify their abhorrence of his ſin, though they may not famiſh him to death.

16. Now the Lord of peace himſelf give you peace always by all means. The Lord *be* with you all. 17. The ſalutation of me Paul with mine own hand, which is the token in every epiſtle: ſo I write; 18. The grace of our Lord Jeſus Chriſt be with you all. Amen.

16, 17, 18. NOTE, We may boldly truſt him for our peace and ſafety, who will be called *The Lord of Peace*, and by the grace of Chriſt will be with us, and give us peace always, and by all means. Amen.

THE

THE FIRST EPISTLE

OF PAUL THE APOSTLE,

TO

TIMOTHY.

CHAP. I.

PAUL an apoſtle of Jeſus Chriſt by the commandment of God our Saviour, and the Lord Jeſus Chriſt *which is* our hope; 2. Unto Timothy, *my* own ſon in the faith: Grace, mercy, *and* peace from God our Father, and Jeſus Chriſt our Lord.

1, 2. NOTE, 1. Apoſtleſhip was by God's call and command.

2. Chriſt is the believer's hope.

3. It is meet to have ſome ſpecial endeared love to theſe that are our ſons in faith, converted by our miniſtry.

4. As the deſire of worldlings is to worldly proſperity, ſo the ſum of all holy Chriſtian deſires, is grace, mercy, and peace, from God the Father, and from Chriſt.

3. As I beſought thee to abide ſtill at Epheſus when I went into Macedonia, that thou mighteſt charge ſome that they teach no other doctrine, 4. Neither give heed to fables, and endleſs genealogies, which miniſter queſtions, rather than godly edifying, which is in faith; *ſo do.*

3, 4. NOTE, 1. Whether this imply that Timothy was biſhop of Epheſus, is a queſtion of ſmall moment to them that know what a biſhop then was. A biſhop, as Dr. Hammond maintaineth, had then but one congregation, and no ſubject-preſbyter under him. He certainly had no power of the ſword to force men. He was only a guide to volunteers and conſenters; and not to any againſt their will. It is certain, that every church had at leaſt one ſuch biſhop, (I think uſually more.) And no doubt Epheſus had ſuch, (either Timothy, or others.) If it be archbiſhops that are made the matter of this doubt, it is certain, that an archbiſhop had no power of the ſword, nor was a biſhop to any but conſenting volunteers, and worked only on *conſcience*, and not immediately on *body* or *purſe*. And I believe that Timothy and Titus, and the apoſtles, were ſo far archbiſhops, as that they had by office the care of gathering many churches, and then taking care of their preſervation and increaſe, by urging the doctrine and commands of Chriſt, and ordaining biſhops over particular churches (*Epiſcopos gregis*) by their own and the flocks conſent, and not otherwiſe; and then exhorting ſuch paſtors and churches on juſt occaſions to do their duties. And who can be againſt ſuch archbiſhops.

But ſome that now feign the idea of a biſhop to be one that hath many ſcore or hundred churches under him, which have no biſhop but himſelf, and one that is ſet over them without their conſent, and that ruleth them by force, of the adjoined ſword, impriſonment, or ruin, are ready to dream that Timothy and Titus were ſuch biſhops. Doubtleſs every city or corporation where were Chriſtians, had then a church (at leaſt) and every church a biſhop (at leaſt.) And whether it was Timothy or another, Epheſus was not without. Though it is true that we find him ſo conſtantly with Paul, almoſt every where, where he was, that it is hard to believe that he was very long at Epheſus.

2. NOTE, That churches are in danger of corruption by *other doctrines* than thoſe delivered by the apoſtles. And their doctrines were ſo ſufficient, that no *other* ſhould be taught.

3. Though

3. Though ſome think it is ſtill the Gnoſtics that are here deſcribed by Fables and Genealogies, it is moſt like to be all the Judaizers. And though genealogies be part of ſcripture, it is perverſeneſs to make too great a ſtir about them, and to turn religion into endleſs queſtions, and divert from matter of faith, in which our edification chiefly doth conſiſt. Multitudes ſin by too much ſtir about leſſer ſcripture verities, when by wrangling or long ſtudy it hindereth them from greater.

5. Now the end of the commandment is charity out of a pure heart, and *of* a good conſcience, and *of* faith unfeigned:

5. The holy ſcripture is a complete body; which hath its accidents and ornaments; as well as eſſential and integral parts, (as hair; nails, colour) &c. But it is the end that is the chief part, and muſt be preferred: And the end of all Chriſt's doctrine and law is, *Charity*, or to bring mens ſouls to the love of God, and man, and goodneſs; as its very nature: And the grand means to this are, 1. A *heart purified by God's Spirit*. 2. A *good conſcience*, not guilty of reigning ſin, and juſtified from the guilt of former ſin and preſent infirmity by Chriſt. 3. An *unfeigned faith* in Chriſt, by which we are united to him, and have our part in the foreſaid benefits. And this is the ſum of true Chriſtian religion in few words, which is more profitably inſiſted on than jangling controverſies.

6. From which ſome having ſwerved, have turned aſide unto vain jangling; 7. Deſiring to be teachers of the law, underſtanding neither what they ſay, nor whereof they affirm.

6, 7. And ſome that have roved from this mark, (not placing religion finally in love, to be promoted aforeſaid) have turned aſide to vain jangling, or vain chat; as if religion lay in being doctors of Moſes's law; when as they underſtand not what they ſay themſelves, nor what things are which they pretend to teach.

NOTE, 1. They that ſhoot not at this mark, and place not religion as aforeſaid, have ever ſince corrupted it by vain jangling, though not about the ſame ſubjects: Some ſetting the churches together by the ears about unneceſſary curious notions, concerning the perſon of Chriſt, or concerning God's decrees, and concourſe, and ſome about the clergy's univerſal domination, and about their canon law (worſe than was that of Moſes) and their dunghil of corruptions and enſnaring ceremonies, and ſome about quibbling notions concerning juſtification, faith, and works. Satan hath religious diverſions for them that are above ſenſuality. And ignorant confidence (with rage) is the uſual character of all ſuch.

8. But we know that the law is good, if a man uſe it lawfully;

8. We praiſe the law as well as they: It is God's law, and therefore good, if lawfully uſed; which is to lead men to Chriſt, and typify ſpiritual things to come, and to condemn and reſtrain ſin; but not to juſtify men inſtead of grace, nor to be impoſed on the Gentiles, or continued, when a better doth diſplace it.

9. Kowing this, that the law is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and prophane, for murderers of fathers and murderers of mothers, for man-ſlayers, 10. For whoremongers, for them that defile themſelves with mankind, for men-ſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine, 11. According to the glorious goſpel of the bleſſed God, which was committed to my truſt.

9, 10, 11. It muſt be foreknown, 1. That the world was not lawleſs that had not Moſes's laws: They had the law of nature, and the common law of grace which was given to mankind after the fall: And Chriſt hath now brought us the holy ſpiritual law of grace in the moſt perfect edition. So that ſin is condemned where Moſes's law is not received or known. 2. That Moſes's laws, as ſuch, were all political for the government of that republic, even the Ten Commandments, and had penalties to be executed by men annexed, as an eſſential part of it. Now of this law, ſaith Paul, [*It was not made with theſe penalties either to bridle or to puniſh them that without it were righteous men*, that is, *Who were obedient to the law of nature*, and of *grace*, and whoſe hearts were ruled with the love of righteouſneſs, and needed not to be frightened to it by corporal penalties; much leſs for us Chriſtians, who have Chriſt's law of grace, and are ſanctified by his ſpirit writing it in our hearts by love of goodneſs: But God knowing the corruption of man's heart, did make it for the Iſraelites, to reſtrain them by fear from living like lawleſs, diſobedient men, &c. and to puniſh them by the magiſtrate, who were ungodly, ſinners, unholy, prophane, murtherers, &c. which the goſpel, and Chriſt's law, which I

preach, is as much againſt as Moſes's law, and more powerfully overcometh: So that we that have better, even Chriſt's law without us, need not the countenance of Moſes's law.

12. And I thank Chriſt Jeſus our Lord, who hath enabled me, for that he counted me faithful, putting me into the miniſtry:

12. NOTE, It is a great mercy to be entruſted with the miniſtry of the goſpel, with ability and faithfulneſs.

13. Who was before a blaſphemer, and a perſecutor, and injurious. But I obtained mercy, becauſe I did *it* ignorantly in unbelief:

13. NOTE, 1. The great mercy of God to great ſinners; even perſecutors and blaſphemers may be converted.

2. That God giveth the greateſt mercy without previous merit.

3. The word [*becauſe*] here meaneth not that *ignorance* was a proper cauſe of God's mercy: But that it made Paul a more capable receiver of mercy, than he ſhould have been, if he had maliciouſly ſinned againſt knowledge.

14. And the grace of our Lord was exceeding abundant, with faith, and love which is in Chriſt Jeſus.

14. And this mercy which called me, hath poured out on me, by the Holy Ghoſt, an abundant meaſure of faith in Chriſt, and love to him and his, which carrieth me on in his work with zeal and unwearied diligence.

15. This *is* a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.

15. This is the great article of our Chriſtian faith, which we may truſt to, and of great comfort to us all, and worthy of our thankful acceptation, That Chriſt came into the world to ſave ſinners; which I, that am one of the chief, muſt therefore predicate with chiefeſt thanks.

16. Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting.

16. But it pleaſed God to ſhew mercy to me, ſo great a ſinner, to magnify his grace, and encourage all ſinners againſt deſpair, that in me Chriſt might exemplarily ſhew his gracious patience and forbearance, and confirm all ſinners in the hope of everlaſting life, who after ſhall believe and be converted.

17. Now unto the king eternal, immortal, inviſible, the only wiſe God, *be* honour and glory for ever and ever. Amen.

17. The ſenſe of this unſpeakable mercy calleth up my ſoul (and ſhould do all) to ſpeak with joy the praiſes of our God, who is eternal, immortal, inviſible, the only God, abſolutely wiſe, over angels, and all creatures: To him be honour and glory, for ever and ever. Amen.

18. This charge I commit unto thee, ſon Timothy, according to the prophecies which went before on thee, that thou by them mighteſt war a good warfare. 19. Holding faith, and a good conſcience;

18. NOTE, 1. By [*charge*] is meant holding faith and a good conſcience, and keeping the doctrine committed to him by Paul, as a faithful miniſter and ſoldier of Chriſt, againſt all oppoſition.

2. It ſeems ſome particular prophecy (ſuch as Agabus had of Paul, and many then had) had foretold that Timothy ſhould be a faithful miniſter.

19. Which ſome having put away, concerning faith have made ſhipwreck. 20. Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaſpheme.

19, 20. Which ſome have caſt away, and loſt the Chriſtian faith: Such are Hymeneus and Alexander, whom I have delivered to Satan, as God's executioner of ſome bodily puniſhment, to ſee whether correction will convince them of their blaſphemy.

NOTE, 1. What their blaſphemy was, is after ſhewn, 2 Tim. 2. 17. and 4. 14.

2. That Satan is oft God's executioner in correction and deſtruction, is certain; and that ſuch is the delivery here meant (for want of Chriſtian magiſtrates): But it was none of Satan's deſire, but God's, hereby to teach them not to blaſpheme.

CHAP. II.

I Exhort therefore, that firſt of all, ſupplications, prayers, interceſſions *and* giving of thanks, be made for all men:

1. As I have oft ſaid, That Charity is the end and ſum of religion, I exhort, that this

this may be ſincerely manifeſted in your religious worſhip; and that you heartily pray for all ſorts of men, that God would ſave them from ſin and miſery, and give them grace and mercy; and be thankful for their welfare, as if it were your own.

2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

2. For kings, and for all that are in pre-eminence or ſuperiority, that they may ſo govern, that we may be protected in the quiet ſerving of God, in godlineſs and decent converſation with men, without reproach and perſecution.

NOTE, 1. That the character of the rulers that we are to pray for, is not only *jus regendi*, right; but alſo pre-eminence.

Pray for him that hath the right of governing, as far as you can know it: But ſubmit to him that hath ſettled poſſeſſion, ſo far as it wrongeth not another's right; and ſo far pray for ſuch, that we may live a quiet and peaceable life in all godlineſs and honeſty.

3. For this *is* good and acceptable in the ſight of God our Saviour; 4. Who will have all men to be ſaved, and to come unto the knowledge of the truth.

3, 4. For this is agreeable to the great mercy manifeſted in man's redemption by Jeſus Chriſt, who by his death, and covenant of grace, and preaching, hath ſhewed us how willing he is that all men ſhould be ſaved, and come to the knowledge of his goſpel.

NOTE, 1. That while we obediently pray as God commandeth us, we may confidently expect God's acceptance. 2. An extenſive charity rendereth us like Chriſt. 3. It is not only *all ſorts of men* that Chriſt would have to be ſaved; but he willeth the ſalvation of all men in general, ſo far as to make a ſacrifice ſufficient for all, if all will believe; and to make an act of oblivion, or general pardon, and gift of life, to all, on condition of acceptance; and to ſend his meſſengers promiſcuouſly to all, with the word of reconciliation, to beſeech them to be reconciled to God. What Chriſt giveth to all, he willeth and purchaſed for all: But he giveth to all a pardon, and right to life, on condition of acceptance: Therefore he is ſo far willing of their ſalvation.

5. For *there is* one God, and one Mediator between God and men, the man Chriſt Jeſus; 6. Who gave himſelf a ranſom for all, to be teſtified in due time.

5, 6. For it muſt move us to pray for all, in compliance with this will of God, that would have all men ſaved; becauſe there is one God who is good to all, and one Mediator between God and mankind, who took upon him the common nature of all men, and gave himſelf a ranſom for all, revealed in the ſeaſon appointed of God, (or to be preached to all in due time, as God pleaſeth.)

NOTE, The controverſy about univerſal redemption, too hotly agitated by Beza, Piſcator, and others, on one ſide, and by many on the other, I have fully handled in my Catholic Theology, and Methodus Theologiæ; and it needs no more than as aforeſaid; 1. Whoever is damned, it is not becauſe no ranſom was made for him, or becauſe it was not ſufficient for him. 2. By God's *will* to *ſave all*, is meant the effects of his will that have a tendency to their ſalvation. 3. It is notorious, that God hath made an univerſal act of grace or oblivion, giving pardon of all ſin, and right to life in Chriſt, to all men, without exception, on condition of believing's acceptance, and hath commiſſioned his miniſters to offer this gift to all men, to the utmoſt of their power, and entreat them to accept it; and doth by many mercies intimate to them, that he uſeth them not according to the mere violated law of innocency, but on terms of grace. 4. Few Chriſtians have the face to affirm, that this univerſal conditional pardon and gift (or law of grace) is no fruit of the death of Chriſt. 5. If therefore this act of pardon was purchaſed by Chriſt, and given to all, no modeſt face can deny, that he ſo far died for all, as to purchaſe for them all that he actually giveth them. 6. It is uſual to ſay that we give a man a benefit, (*e. g.* life to a condemned malefactor) if it be given him on the fair condition of his acceptance, and brought to his own will, and he intreated to receive it. 7. If any wrangler ſay, that this is unfit language, (to ſay, He is willing that men ſhall be ſaved, who offereth them ſalvation freely, unleſs he alſo make them willing;) Let him confeſs, that it is but the Name that he denieth, and none of the gifts in queſtion. 8. And be it known, that unwillingneſs cometh not from a phyſical impoſſibility, through the want of natural faculties, (as it is with brutes) but from a voluntary pravity, which aggravateth the ſin. 9. And the mutable will of man is to be changed by reaſon: And God giveth men reaſons in their kind ſufficient to perſuade them to accept of Chriſt and life. 10.

And laſtly, No man can ſay, that Adam when he fell had not grace enough to make him *able* to have ſtood, which he might have done, to his actual ſtanding: Nor, that God never giveth ſuch a *power to believe* (or at leaſt to come nearer the ſtate of a true believer) to many that might bring it into act, and do not. This much is enough to end this controverſy with modeſt wits.

7. Whereunto I am ordained a preacher and an apoſtle, (I ſpeak the truth in Chriſt, *and* lie not) a teacher of the Gentiles in faith and verity.

7. This goſpel I am appointed to preach to the Gentiles, (Chriſt knoweth that I feign not this commiſſion) and faithfully and truly to be their teacher.

8. I will therefore that men pray every where, lifting up holy hands without wrath and doubting.

8. According to this my commiſſion, I give theſe directions following to all ſorts. Firſt, That all men be much in prayer to God, not only in the aſſemblies, but in all convenient places whereſoever, open or ſecret: but that they lift not up to God hands defiled with any wilful ſin, but pure and clean by harmleſs converſation; and that they come not to God with wrath againſt others, or with a quarrelſome, diſputing, contentious diſpoſition; but in Chriſtian love.

NOTE, That the ceremony of lifting up the hands in prayer, (which was an act of corporal ſecondary worſhip) is lawful, and fit where cuſtom maketh it ſo, and yet is not neceſſary by inſtitution; as kneeling alſo is.

9. In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety: not with broidered hair, or gold, or pearls, or coſtly array;

9. And for women, I forbid them not all ornaments, eſpecially when they come to the ſacred aſſemblies; but let them be adorned only with attire which expreſſeth gravity, modeſty, and ſobriety; not like proud, vain, or alluring perſons, with curious dreſſings of their hair, embroidery, jewels, gold, or any over-coſtly apparel, as thoſe that would ſeem either richer or comelier than they are.

10. But (which becometh women profeſſing godlineſs) with good works.

10. But let them take good works (of piety to God, and charity to man) for their chiefeſt ornament; as they will do, if they are true profeſſors of godlineſs. It is theſe in which they muſt excel the ungodly, and not in oſtentation of wealth or beauty.

11. Let the woman learn in ſilence with all ſubjection.

11. Let them be learners, rather than teachers; and let them uſe ſilence and humble ſubjection, and not be over-talkative and maſterly; ſpecially ſilent in the church.

12. But I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence.

12. I forbid women to be public teachers, and to uſurp an authority over their huſbands, or over men in church-government; but to be quiet, ſilent, and obedient.

NOTE, 1. That Paul forbiddeth not women to teach their children or ſervants, or the elder women to teach the younger. 2. Nor doth he meddle with caſes of civil government; as, whether a woman may govern a kingdom, or a city, or a multitude of her own tenants and men-ſervants.

13, 14. For Adam was firſt formed, then Eve. And Adam was not deceived, but the woman being deceived, was in the tranſgreſſion.

13, 14. For God made the woman for ſubjection, by making Adam firſt, and then making her to be for his help: And the woman ſubjected herſelf yet lower, by being firſt in the tranſgreſſion deceived by the ſerpent, and then tempting her huſband.

15. Notwithſtanding ſhe ſhall be ſaved in child-bearing, if they continue in faith and charity, and holineſs with ſobriety.

15. Yet though her ſin hath brought her low, and even under a curſe in the pain and peril of child-bearing, ſhe is, even in that low and ſad condition, under God's merciful protection, and ſaving covenant of grace, which containeth the promiſe of this life, and that to come, if they continue in faith, charity, and purity, with ſobriety.

Or, [Though ſin and ſorrow in travail came in by the woman, yet by a woman's child-bearing a Saviour came into the world, (which is ſome reparation of the honour of the ſex;) And ſo the women may be ſaved as well as the men by Chriſt, if they continue in faith, charity, purity, and ſobriety.]

CHAP. III.

THIS *is* a true ſaying, if a man deſire the office of a biſhop, he deſireth a good work.

1. As for the office of a biſhop, believe it,

it, he that deſireth it, doth deſire a very great and excellent work: It is not a bare name, title, dignity, or place of honour and command; but a work, and a work of great importance, and labour, and difficulty, which every deſirer is not fit for: Take heed therefore whom thou doſt admit.

2. A biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach;

A biſhop muſt be one, 1. That is not guilty of any ſcandalous ſin ſince his converſion. 2. One that hath not put away his wife, except for fornication, and married another; much leſs, that hath two at once. 3. One that is vigilant, and wholly addicted to do what he ſhall undertake. 4. One that is of a ſober, moderate temper, and not guilty of levity and temerity. 5. One that is of an orderly, compoſed, decent temper and carriage. 6. By charity to be ready to entertain ſtrangers, and to take in thoſe that are expoſed to want. 7. One that is fit by ability and zealous willingneſs to teach the flock the neceſſary things communicated to the miniſtry to communicate.

3. Not given to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

3. 8. One that is not inordinately in love with wine or ſtrong drink. 9. One that uſeth no violence, nor hurteth others. 10. One that ſtudieth not after gain, nor uſeth diſhoneſt, unſeemly ways of getting. 11. One that by lenity taketh all things in the beſt ſenſe, and is not rigorous. 12. One that is againſt ſtrife, contention, and fighting. 13. One that is not in love with money.

4. One that ruleth well his own houſe, having his children in ſubjection with all gravity: 5. (For if a man know not how to rule his own houſe, how ſhall he take care of the church of God?)

4, 5. 14. One that ruleth well his own houſe, (if he have any) and by his ſucceſs ſheweth it, and that God bleſſeth his labours, his children being in ſubjection with all comely, grave, and pious behaviour. For if either he have not ſkill and care enough to rule his family well, or the badneſs of his children ſhew that God bleſſeth not his labour, how ſhould the church judge him fit to rule them, and likely to ſucceed.

6. Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil.

6. Not a late young convert; for ſuch are more in danger of pride than others, when they are ſet up as teachers, and ſo fall as the devils did.

NOTE, That young, raw Chriſtians made teachers are in great danger of falling into condemnation by pride, even like to devils. Becauſe, 1. They have leſs knowledge of their own ignorance, and how much yet they want. 2. The ſuddenneſs of the light which they have received ſo tranſporteth them, that they think it to be greater in them than it is. 3. They have ſtronger paſſions in them than the aged; and thoſe puff them up, as if they ſignified anſwerable judgment. 4. They have weaker degrees yet of humility, ſelf-denial, and all grace, than riper Chriſtians have. 5. They have had leſs time to learn the great things which ſhould balance them. 6. They want that experience which fully convinceth riper Chriſtians of the error of ſelf-exalting, ſo that none are ſo apt to rage and be confident as the ignorant and injudicious. 7. And they are themſelves as children carried away eaſily by the applauſe and flatteries of ſuch as are like them, and cry them up for their injudicious fervour.

7. Moreover, he muſt have a good report of them which are without; leſt he fall into reproach, and the ſnare of the devil.

7. 16. And he muſt be one that hath by his parts and converſation got ſome eſteem, even among unbelievers, or at leaſt, is not by the common ſort of them made odious or contemptible by any infamy, juſt or unjuſt, leſt Satan get by his former ſcandals, or ill name, to make the Chriſtian religion odious, and turn his infamy into a ſnare to keep men in unbelief.

NOTE, 1. If all theſe ſixteen things be needful to a biſhop, and muſt be required in one that is offered to the miniſtry, is he a true biſhop or paſtor that hath ſcarce two of all theſe qualifications? Yea, that hath almoſt all the contraries? That ſuch are paſtors, *de facto*, claiming honour and obedience, is eaſily proved: what God accounteth them I leave to him: And how the people ſhould eſteem them, Cyprian tells us in his epiſtle againſt Martial and Baſilides.

2. What a biſhop then was muſt be underſtood by thoſe that would know their divine obligation to obey ſuch: Of which ſee before, 1 Theſ. 5. 12, 13. The miniſterial work was, 1. Indefinite; by itinerants, or unfixed men, viz. 1. To convert thoſe without, and gather churches, and ſettle paſtors over them. 2. And to go and ſend to them after for their confirmation. Theſe in ſcripture are called apoſtles and evangeliſts, and their helpers, but not biſhops. II. But the

the ſettled churches had ſettled paſtors (with deacons) theſe are called biſhops and elders. Theſe churches were ſo many neighbour Chriſtians as could know and converſe with one another, and were aſſociated for *perſonal communion*, in holy *doctrine*, *worſhip*, and *converſation*, as diſtinct from diſtant communion by mere concord in the *ſpecies* of theſe, or by delegates: Though they did not always meet all in one place; ſo that the biſhops or elders had opportunity to know them perſonally, teach and overſee them ordinarily: Which they did without force, upon none but conſenting volunteers. This epiſcopacy we are for, and not againſt the pre-eminence of ſome one, as a ſenior and guide to the reſt of the elders in a church that hath many: Nor yet againſt the foreſaid general miniſters or evangeliſts inſpection and care of many churches of ſuch conſenters. But if one ſuch general paſtor will put down all the biſhops of ſingle churches, and have none over many hundred pariſhes but himſelf alone, who cannot poſſibly do the hundredth part of the true epiſcopal work, and will do ſome of the reſt by curates that are no biſhops, and by laymen, this epiſcopacy is not to be juſtified. Much leſs when the clergy or people chooſe them not, nor conſent to them, but are governed by them forcibly, and as conſtrained diſſenters.

8. Likewiſe muſt the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre. 9. Holding the myſtery of the faith in a pure conſcience.

8, 9. The deacons alſo muſt be well-qualified perſons; grave and pious; not double tongued, to ſay and unſay, as intereſt leadeth them; not addicted to much wine or ſtrong drink; not greedy of filthy gain, as lovers of money uſed to be: and they muſt be ſound believers and of an upright life.

NOTE, 1. That here are but two ſorts of fixed church-officers noted by Paul, biſhops and deacons. 2. As every church had its own biſhop (one or more), ſo had they their own deacons. For, as Dr. Hammond noteth, [*the deacons were every where conſtituted to attend the biſhop.*] But antiquity never knew what a deacon of a dioceſe of many churches (or hundreds of churches) was, till Archdeacons were firſt new-made. Therefore, as no man was a deacon of more than one ſingle church, ſo no man was a biſhop of more (diſtinct from archbiſhops), as the ſaid doctor *de facto* maintaineth, in ſcripture-times.

10. And let theſe alſo firſt be proved: then let them uſe the office of a deacon, being found blameleſs.

10. And even deacons muſt not be made, till they are tried and proved fit, and found blameleſs.

11. Even ſo muſt their wives be grave, not ſlanderers, ſober, faithful in all things.

11. So alſo muſt the women (or wives) be grave, &c.

NOTE, 1. It is uncertain whether by [*women*] here be meant the deacons wives, or the deaconeſſes that then were appointed to ſome care of women, which men were leſs fit for. 2. The qualifications imply, that women are moſt in danger of the contrary ſins, that is, of unſtayed levity, forwardneſs to backbite and ſpeak evil falſely, as accuſers of thoſe that diſtaſte them, not ſober and careful of their buſineſs, not truſty in all things.

12. Let the deacons be the huſbands of one wife, ruling their children and their own houſes well.

12. The deacons muſt not be ſuch as have more wives than one, or that have injuriouſly put away one and married another: The good government of their own children, and houſes alſo, muſt ſhew that they are fit to ſerve in the church.

13. For they that have uſed the office of a deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith *which is* in Jeſus Chriſt.

13. For though the deacons be as ſervants to the paſtors, they that have uſed that office well, are in a degree above the vulgar, and have matter of confident boldneſs and freedom in the management and defence of the affairs of Chriſtianity.

14. Theſe things write I unto thee, hoping to come unto thee ſhortly; 15. But if I tarry long, that thou mayeſt know how thou oughteſt to behave thyſelf in the houſe of God, which is the church of the living God, the pillar and ground of the truth.

14, 15. I hope to come to thee ſhortly; but leſt I ſhould be delayed, I write theſe things to thee, that thou mayeſt know how thou oughteſt to converſe in the houſe of God (which is the church of the living God) as (in it) a pillar and firm buttreſs (or baſis) of the truth.

NOTE, Though it be true, that the truth of God is moſt ſafely preſerved in his church, yet I (with Gataker) marvel that

to

ſo many apply theſe words to the church, which are ſpoken of Timothy. That it is he that is called here [*a pillar and buttreſs of the truth*] ſeemeth to me evident: 1. In that in the allegory it is not like that Paul would in the very next words call the church a *pillar* and *buttreſs* in the houſe, when he calleth it [*the houſe itſelf.*] He plainly differenceth [*a part*] from [*the whole.*] The church is the whole, a pillar is a part. 2. It is the very ſum of Paul's exhortation to Timothy, that according to his office he ſhould be [*a pillar and buttreſs of truth* in the church.] 3. The prepoſition [*in the houſe*] agreeth to him, and the word [*pillar*, &c. which is *in the houſe.*] 4. It ſhould rather be tranſlated [*a pillar, &c.*] than [*the pillar*] which it is moſt likely would have been put in, had it been the church's peculiar privilege that had been meant. 5. The apoſtle uſeth the ſame word of James, Cephas, and John, *Gal.* 2. 9. And the very ſame phraſe as here, is uſed *Rev.* 3. 12. He that overcometh, I will make him *a pillar in the temple of God.* But the church is never called [*a pillar* that is *in the church.*] 6. As to them that feign it would be falſe conſtruction, becauſe the words in the original are in the nominative caſe, this hath no pretence from the text: So that I doubt not but the plain ſenſe is as it is paraphraſed; and all the fabric is built on a mere miſtake, which the papiſts raiſe upon this text: Though, were it otherwiſe, it would not ſerve their turn.

16. And without controverſy, great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

16. And confeſſedly the myſtery of godlineſs, which requireth ſuch great abilities in thee, as to make thee a pillar and buttreſs of it in the church is exceeding great and high. 1. *God himſelf* appeared to man in the fleſh of our Redeemer, to manifeſt his love, and will for our ſalvation. 2. The Spirit was Chriſt's witneſs, which by its inimitable holy impreſſions, miracles, his reſurrection, and communication to his followers, did juſtify Chriſt to be truly what he did profeſs to be, and ſealed his doctrine to the world. 3. Angels beheld, proclaimed, and obeyed him. 4. The wall of ſeparation being broken down, he was preached by his commiſſioned apoſtles to the Gentile world. 5. The world, that knew him not, or deſpiſed him, is by a few poor unlearned men brought to believe in him, and ſubmit to him as Lord and Saviour. Philoſophy ſubmitteth, and wit is ſilenced, and policy and power ſtoop to him in part, and more will do. 6. He was taken up into heaven in glory, angels attending him, his apoſtles looking on. Theſe ſix articles are that great myſtery which requireth the ableſt preacher, and the ſoundeſt faith: And he that firmly believeth theſe, doth ſee into a more excellent myſtery than philoſophy, and will be a ſtable pillar in the church.

CHAP. IV.

NOW the ſpirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils;

1. The ſpirit of prophecy plainly foretelleth us, that in the latter times ſome who profeſſed themſelves Chriſtians, ſhall depart from either the whole, or ſome eſſential parts of the Chriſtian faith, turning apoſtates, or heretics; and this by giving heed to falſe revelations of ſeducing ſpirits (in themſelves or others, and to doctrines of devils.)

NOTE, Whether it mean effectively doctrines taught by devils, or (as Mr. Mead largely maintaineth) objectively, doctrines concerning demons, or the nature, order, and minds of the ſpirits, like the Valentinians, Aiones, &c. I leave to the judgment of others.

2. Speaking lies in hypocriſy, having their conſcience ſeared with a hot iron;

2. Covering their lies or falſe doctrine by hypocritical pretences of piety, or divine revelation, or ſome great excellency; having conſciences ſeared and branded as the perfidious uſe to be, by their flagitious lives.

3. Forbidding to marry, *and commanding* to abſtain from meats, which God hath created to be received with thankſgiving of them which believe and know the truth.

3. NOTE, I think it far more probable, that Paul here ſpeaketh of thoſe heretics which made up a religion of Judaiſm and Pythagorean fancies, who taught, that marriage was of the devil, to propagate ſinful miſerable men; and that fleſh was not to be eaten, eſpecially the unclean beaſts; than of thoſe erroneous Chriſtians, who only forbid marriage to the clergy, and fleſh on certain days of abſtinence, or that affect the total avoiding of marriage, and eating fleſh, as a ſtate of ſpecial ſtrictneſs, not required

quired of moſt: For Paul ſeemeth plainly to ſpeak of a doctrine taught to all; and he deſcribeth Chriſtian knowledge herein to be, That God hath made ſuch meat *in kind* to be received with thankſgiving; and not that *all men*, or any at all times, muſt uſe ſuch meats.

4. For every creature of God is good, and nothing to be refuſed, if it be received with thanſgiving: 5. For it is ſanctified by the word of God, and prayer.

4, 5. For all that God hath made for food is good and clean, and not to be received as in kind unlawful, if it be received lawfully, as from God's gift, to fit us for his ſervice; For to ſuch as do thus, it is more than lawful, even a ſanctified means to fit them to ſerve God, God's word allowing and *giving* it them, and prayer craving his bleſſing to that end.

6. If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith, and of good doctrine, whereunto thou haſt attained.

6. Theſe things thou muſt ſuggeſt to the brethren as their teacher, that thou mayeſt approve thyſelf a good miniſter of Chriſt, bred up in ſound faith and doctrine, &c.

7. But refuſe profane and old wives fables, and exerciſe thyſelf *rather* unto godlineſs.

7. But as for the Jewiſh and heretical fancies of abſtinence from marriage and meats, and the idle reaſons from tradition, or Pythagorean dotage, which they give for them, avoid them; and let it be thy buſineſs to preach, promote, and practiſe plain doctrine and duties of godlineſs; and guide the flock therein.

8. For bodily exerciſe profiteth little: but godlineſs is profitable unto all things, having the promiſe of the life that now is, and of that which is to come.

8. For no corporal auſterities or exerciſes in religion muſt be overvalued: The beſt of them are of ſmall profit, in compariſon of that godlineſs which conſiſteth in ſpiritual exerciſes (of faith, hope, love, and their expreſſions): But this true ſpiritual ſubſtantial godlineſs is profitable to all that we can juſtly deſire, having from God the promiſe of all the good of this life which is meet for us, and we meet for it; and of that which is to come, after this life is ended.

9. This *is* a faithful ſaying, and worthy of all acceptation. 10. For therefore we both labour, and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that believe.

9, 10. And what I ſay of the promiſe to godlineſs for this life and that to come, is a truth moſt ſure, and of greateſt moment, and worthy of our greateſt acceptation. For it is on the belief of this, that we labour, ſtrive, and ſuffer, truſting on the goodneſs and promiſes of God, who is life, and the Lord of life, and as their Saviour giveth the mercies of this life, and that to come, as men are fitted for each, to all men; all good being from him to all the world: But eternal good being by his promiſe ſecured to all true believers, (which others reject when it is offered them, for temporal good.)

11, 12. Theſe things command and teach. Let no man deſpiſe thy youth, but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity.

11, 12. Theſe things teach commandingly, as neceſſary, with authority, and ſo behave thyſelf, that thy youth expoſe thee not to contempt. Be thou an example, in whom all the believers may ſee how they ſhould live, in thy ſpeech, and thy converſation, in love and ſpirituality, in ſound faith, and ſpotleſs purity.

13. Till I come, give attendance to reading, to exhortation, to doctrine.

13. Till I come be diligent in reading the ſcripture, (privately for thyſelf, and publicly to expound it to the church) to apply it by exhortation, and ſound doctrine.

14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the preſbytery.

14. Neglect not diligently to uſe and improve thoſe eminent gifts which were given thee, even with prophecy of thee, as one that would be faithful, by the laying on of the hands of the preſbytery, or elders of the church, when thou waſt called and ordained to the miniſtry. (For neglect quencheth the ſpirit.)

15. Meditate upon theſe things give thyſelf wholly to them; that thy profiting may appear to all.

15. Note,

15. NOTE, That even thoſe that are extraordinarily inſpired and qualified, muſt ſtudy hard, and *wholly give themſelves* to that, and all their miniſterial work, if they would appear good proficients; Therefore thoſe that have no ſuch inſpiration, have need of hard ſtudy. And they that wholly addict themſelves to the miniſtry, have no leiſure for magiſtracy or worldly avocations: Nor can do that for many hundred churches, which required the whole of a Timothy for one.

16. Take heed unto thyſelf, and unto thy doctrine; continue in them: for in doing this, thou ſhalt both ſave thyſelf and them that hear thee.

16. In ſum, Take greateſt heed: Firſt, that thy own ſoul and life be ſound, and holy, undefiled; and next, that thy doctrine be ſo, and thou diligently labour in it: Continue in this two-fold care and diligence, and thou ſhalt ſecure thy own ſalvation, and in all likelihood thy hearers; for God will not deny his bleſſing to ſuch labours.

CHAP. V.

REBUKE not an elder, but intreat him as a father, and the younger men as brethren; 2. The elder women as mothers, the younger as ſiſters, with all purity.

1, 2. When elders (in age or office) tranſgreſs, uſe not magiſterial roughneſs of reproof, but humble exhortation, as to fathers: And ſpeak to the younger with love and gentleneſs, as to brethren: And ſpeak to the elder women, as mothers, with due reſpect; and to the younger, as ſiſters, carefully ſhunning all that favoureth of immodeſty or unchaſtity in thought, or ſpeech, or looks, or behaviour.

3, 4. Honour widows that are widows indeed. But if any widow have children or nephews, let them learn firſt to ſhew piety at home, and to requite their parents; for that is good and acceptable before God.

3, 4. Let thoſe that are widows indeed, at once, deprived of huſbands and maintenance, being aged and unable to work, be maintained by the church with due reſpect. But if any of them have children and nephews that can maintain them: Let theſe their offſpring be taught piety and gratitude for all their parents care of them; oblige them to maintain their widows, and not to caſt them on the church, and that this is a duty that God requireth of them, and will accept.

NOTE, That it is doubted, whether theſe widows were deaconeſſes, or merely kept for poverty. I think that it was the cuſtom of the ancient churches to maintain all that are poor and aged, and unable to get their own livings, but not to maintain them in idleneſs, but to appoint them to employ much of their time, in viſiting the ſick and poor women, and counſelling the younger ſort, and giving notice of their wants and caſes to the elders; ſo that the ſame women were alſo as deaconeſſes, though ſome that were wiſer and fitter than the reſt might be more ſpecially thus employed.

5. Now ſhe that is a widow indeed, and deſolate, truſteth in God, and continueth in ſupplications and prayers night and day.

5. By a widow indeed, I mean one that is deſolate, having neither maintenance, nor ability to get it, nor kindred to relieve her, but liveth by faith and truſt in God, who as ſhe is to live upon the church, ſo ſhe is bound to ſerve the church, by conſtant prayers both alone and with theſe women whom ſhe viſiteth and inſtructeth.

6. But ſhe that liveth in pleaſure, is dead while ſhe liveth.

6. But ſhe that liveth delicately, and ſportingly, and wantonly, with gaudy ornaments, is a living carcaſe.

7. And theſe things give in charge, that they may be blameleſs.

7. Acquaint them with theſe canons, that the church and they may be kept from miſdoing.

8. But if any provide not for his own, and ſpecially thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

8. But if any of the church that is able, maintain not his own near kindred, eſpecially thoſe that have right to be kept in his own family (as parents have) he liveth ſo contrary to the Chriſtian faith, that he forfeits the reputation of true Chriſtians, and doth that which the infidels themſelves will condemn, and in that is worſe than they.

9. Let not a widow be taken into the number under threeſcore years old, having been the wife of one man.

9. Becauſe ſuch widows, 1. Muſt be maintained as thoſe that cannot labour. 2. And do reſolve againſt marrying again, being paſt the need of it. 3. And muſt be ſtaid monitors to the younger women, there-

fore take in none into the church's charge, that is under threeſcore years old, and none that hath ſeparated from her huſband, and married another.

10. Well reported of for good works; if ſhe have brought up children, if ſhe have lodged ſtrangers, if ſhe have waſhed the ſaints feet, if ſhe have relieved the afflicted, if ſhe have diligently followed every good work.

10. It is her Chriſtian behaviour before her poverty, that muſt be rewarded with the church's maintenance. Therefore ſhe muſt be one, 1. That is known to have done good to others while ſhe was able. 2. Who hath piouſly educated her own children. 3. Lodged ſtrangers, &c.

Note, That in that hot and poor country, thoſe here called ſaints uſually travelled on foot, and were bare-legged, wearing only ſandals, or ſhoes, and had not inns for entertainment, with that convenience as we have here, nor money for ſuch charges; therefore it was one of the great works of godly charity, for Chriſtians to take travellers and ſtrangers into their houſes, and waſh their feet from the duſt contracted daily in their travel: And to relieve all in want and affliction according to their power.

11. But the younger widows refuſe: for when they have begun to wax wanton againſt Chriſt, they will marry; 12. Having damnation, becauſe they have caſt off their firſt faith.

11, 12. But receive not a young widow into the number of thoſe that ſerve the church, and are maintained by it: For as they are not by age paſt labouring for themſelves, or fit to reſolve on a ſingle life for the church's ſervice, ſo when they grow luſtful and wanton, and weary of the yoke of chaſtity and church-ſervice, they will marry; and ſo prove criminal ſinners againſt Chriſt, by violating that ſort of devotedneſs to his ſervice.

13. And withal they learn to be idle, wandering about from houſe to houſe; and not only idle, but tatlers alſo, and buſy-bodies, ſpeaking things which they ought not.

13. And being idle, they learn to go about to houſes, and there not only idly paſs their time, but ſpend it in tatling, or in idle and unfit chat, and buſying themſelves with other men's matters, and talking of that which they ought not to talk of.

Note, *Qu.* But are not women prone to this, though they be not devoted to chaſtity and church-ſervice? *Anſ.* Yes, 1. And therefore Paul ſpeaketh this as the vice that moſt women are ſtrongly by nature addicted to: And that all may ſee the danger of it, and fear it. And indeed, how rare are thoſe women, even that profeſs to be moſt religious, that uſe not to venture on this chat, and backbiting, and buſily judging thoſe that are abſent, and meddling with things which they ſhould not meddle with. 2. But yet thoſe that are taken up with family buſineſs of their own, are not ſo vacant and liable to theſe crimes, as the idle are. And therefore what Paul ſaith of theſe young church widows, all rich women ſhould read with application: For riches tempt them to be idle; and idleneſs tempts them to the ſame ſins, to ſpend their time in going from houſe to houſe, on pretence of civil viſits, and there to talk venturouſly without a call, of all things and perſons that come into their minds.

14. I will therefore that the younger women marry, bear children, guide the houſe, give none occaſion to the adverſary to ſpeak reproachfully. 15. For ſome are already turned aſide after Satan.

14, 15. My advice therefore is, That young women marry (that have not ſome ſpecial reaſon againſt it); and by bearing children, and educating them religiouſly, and guiding their houſes piouſly and diligently, they may ſo do the church the greateſt ſervice, and give no occaſion to malicious adverſaries to ſpeak evil of the church, as if it were a ſociety of idle twatlers, and luſtful wantons. For ſome have already forſaken Chriſtianity, tempted partly by ſome ſuch ſcandals; or at leaſt are ready to believe and report them.

16. If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

16. Let all Chriſtians keep the widows that nature bindeth them to keep, if able, and not caſt them on the church, and rob widows indeed, by diſabling the church to maintain them.

17. Let the elders that rule well, be counted worthy of double honour, eſpecially they who labour in the word and doctrine.

17. It being the office of church-elders to be the church's guides or rulers, by the canon of God's laws; let thoſe that do this well, be counted worthy of double honour, above the common rank of the faithful, and

to

to be accordingly maintained and obeyed; but eſpecially thoſe of them who are laborious preachers, expounding and applying the word and doctrine of Chriſt.

NOTE, That elders or biſhops were the fixed guides of ſingle churches, (no bigger than our pariſhes for number of ſouls.) 2. That they had very much work to do beſides public preaching: As to judge who was to be taken in by baptiſm, or to be openly rebuked, or caſt out, or reconciled; to teach from houſe to houſe on juſt occaſion, to viſit the ſick, take care of the poor, reſolve doubts, overſee manners, &c. 3. That uſually one church had many of theſe, and all found work enough; ſome maintained themſelves, and ſome the church-offerings maintained. 4. As all theſe could not publicly preach at once, ſo all were not fitted for it by ſkill and free utterance: But ſome one or few that were moſt able for it were the ordinary preachers: And theſe being the ableſt, and of moſt reputation, were quickly made and called the biſhops, being ſuch preſidents and guides to the reſt, as the preſidents of colleges of men in the ſame office, (phyſicians, philoſophers, &c.) are, or as the chief juſtice among the judges. 5. Yet all the reſt were of the ſame office, eſſentiated by church guidance in the word, worſhip, ſacraments, and diſcipline; and were not mere lay-men, but were ordained and ſeparated to the ſacred miniſtry, and wanted not authority to preach and adminiſter ſacraments, and did theſe on juſt occaſions, though the ableſt did it moſt uſually. 6. And it was the part of them that were thus employed in public preaching (both for converting infidels, and ediſying the church) who are ſaid to be laborious in the word and doctrine.

18. For the ſcripture ſaith, Thou ſhalt not muzzle the ox that treadeth out the corn: and, The labourer *is* worthy of his reward.

18. NOTE, 1. That honour here includeth maintenance. 2. That it is the labour of church guides which giveth them right to honour and maintenance. 3. That the greateſt honour and maintenance is due to them that are laborious preachers and inſtructors of the flock, and not to them that ſeldom ſo labour: much leſs to them that unjuſtly ſilence ſuch.

19. Againſt an elder receive not an accuſation, but before two or three witneſſes.

19. Seeing no private man ſhould believe an accuſation againſt a grave ancient perſon, much leſs againſt a perſon of the church, without ſufficient proof; much leſs muſt thou that art preſident in the preſbytery admit any publicly to defame an elder in office by entering his accuſation againſt him without two or three witneſſes; and much leſs mayeſt thou believe ſuch an accuſation.

NOTE, For, 1. It is to be ſuppoſed that ſuch are more *unlikely* to be guilty than other men. 2. And that for their works ſake, the wicked or reproved ſort will be more malicious and forward to accuſe ſuch; and they ſhall never want falſe accuſers, if ſuch can but find judges that are willing to believe them. 3. And their defamation is moſt injurious to religion, and to the church.

20. Them that ſin, rebuke before all, that others alſo may fear.

20. Thoſe that ſin ſcandalouſly, either openly, or after reproof for private ſin, before two or three, and repent not, rebuke before the church (or *community of the people*, ſaith Dr. Hammond) that others may be warned to avoid ſuch ſins and ſuch impenitence.

21. I charge *thee* before God and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things without preferring one before another, doing nothing by partiality.

21. So heinous is the ſin of unjuſt judging in a guide of the church, and ſo great a miſchief to the church, that I do hereby moſt ſolemnly charge thee before God, and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe rulers of juſtice, without a haſty or foreſtalled judgment or prejudice, and that thou do nothing according to a partial inclination to one party.

NOTE, 1. There are elect angels, both as reſpecting reprobate devils, and as choſen to the ſervice of diſtinct churches. 2. Though we know not juſt how far, and when angels are preſent, we may ſo far preſume of their notice of church affairs, and their regard thereof, as to adjure even the paſtors of the church to avoid ſin, as *before the elect angels*. 3. O how heinous then is the ſin of thoſe, who under the name of biſhops caſt out and ſilence Chriſt's faithful miniſters, and are prejudiced and partial againſt the moſt godly Chriſtians, who dare not obey all their queſtionable canons? The honour of biſhops being due to them for their work, it is Satan's deſign to bring them into diſhonour by engaging them in contrary odious work.

22. Lay hands ſuddenly on no man, neither be partaker of other mens ſins: keep thyſelf pure.

22. Lay not hands in ordination raſhly on any unworthy candidate; nor for abſolution too haſtily on thoſe that profeſs not

repentance credibly; leſt thou make thyſelf partaker of the guilt of the ſins of unworthy miniſters, and unſound penitents. Keep thyſelf pure from the ſins which thou muſt reprove in others.

23. Drink no longer water, but uſe a little wine for thy ſtomach's ſake, and thine often infirmities.

23. NOTE, 1. That diet muſt be fitted to health; and men ſhould know what is fitteſt for it. To uſe wine, yea, much wine or ſtrong drink for mere appetite, inſtead of a little for health, is ſinful ſenſuality. 2. Even then the apoſtles that had the gift of healing could not uſe it commonly, but muſt help infirmities by ordinary means.

24. Some mens ſins are open before-hand, going before to judgment; and ſome men they follow after. 25. Likewiſe alſo the good works *of ſome* are manifeſt before-hand; and they that are otherwiſe cannot be hid.

24, 25. I know that when the beſt is done, church diſcipline will not cleanſe out all ſin. It dealeth not with ſecret, but with open ſins: Some men's ſins are open and provable, of which God will have the church judge them before his final judgment: and ſome men's are unknown, and thoſe not we, but God muſt judge. And ſo men's good works and ſincerity of repentance and obedience are manifeſted to the church to judge of; and hypocrites that counterfeit ſuch, God will open in his time.

CHAP. VI.

LET as many ſervants as are under the yoke, count their own maſters worthy of all honour: that the name of God, and *his* doctrine, be not blaſphemed.

1. Let all that are ſervants under that yoke, whether their maſters be Chriſtians or heathens, account it their duty to give them all the honour and obedience which is due in that relation, and not think that Chriſtianity giveth them liberty to diſobey them, nor deſpiſe them, becauſe of their defect of religion: Elſe heathens will reproach religion, and Chriſt, and ſay, that we teach men to be unfaithful, diſobedient, and proud.

2. And they that have believing maſters, let them not deſpiſe *them*, becauſe they are brethren, but rather do *them* ſervice, becauſe they are faithful and beloved, partakers of the benefit. Theſe things teach and exhort.

2. And let none deſpiſe their maſters, becauſe they are both believers, and ſo brethren in Chriſt, for Chriſtian brotherhood conſiſteth with inequality of place and relation, and with ſubjection, and doth not level men in other things, nor encourage pride or diſobedience: But ſuch muſt the more willingly do ſervice to their Chriſtian maſters, becauſe they are faithful, and partakers of all the ſame bleſſings of Chriſtianity with themſelves, and ſo more amiable, and therefore ſhould be ſerved out of ſpecial love, and not only for fear, or wages. Theſe duties are of great moment; therefore teach and preſs them earneſtly.

3. If any man teach otherwiſe, and conſent not to wholeſome words, *even* the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs: 4. He is proud, knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings, 5. Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs.

3, 4, 5. There be ſome riſen up that teach otherwiſe, on pretence of Chriſtian liberty, and excellency above heathens: But they go contrary to the words of Chriſt our Lord, which are the words of truth and life, and to the doctrine which is formed to true godlineſs; and they are a ſort of proud, ſelf-conceited men, puffed up with a falſe opinion that they know more than others, and are but brain-ſick, doting about unprofitable queſtions, and ſtriving about words; and inſtead of edifying men to ſalvation, the fruit of all their proud contention is but the increaſe of envy and ſtrifes, and railings at one another, and evil ſurmiſings, and ill thoughts of one another, (or ill opinions) paltry and frivolous diſputings againſt each other, coming from minds corrupted by pride and error, that are void of true knowledge, and fly further from the truth, ſtriving for victory, and for their own conceits; taking the ſide that is moſt for their worldly and fleſhly advantage, preferring gain before true godlineſs, and fitting their cloak of pretended godlineſs and wiſdom to their worldly gain.

5, 6. From ſuch withdraw thyſelf. But godlineſs with contentment is great gain.

5, 6. Such men as theſe, being not only heretics, but alſo proud defenders of their hereſy,

hereſy, are neither fit for thy communion, nor to be diſputed with, but to be avoided, if they repent not. But reſolve thou to adhere to ſincere godlineſs, which, with contentedneſs with God's allowance of daily bread, is the true and great gain, and better than the wealth of the world, which thoſe hypocrites prefer.

7. For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

7. As for bodily proviſion and wealth, as we brought none of it with us into the world, ſo it is certain that we can take none of it away with us; and therefore truly have no more than we profitably and well uſe while we were alive.

8. And having food and raiment, let us be therewith content.

8. If we have food and raiment, and what is needful to the well-doing of our work, we have enough, and muſt be contented with it: For, deſire of more, except to do good with it to others, is but the ſinful diſeaſe of the mind.

9. But they that will be rich, fall into temptation, and a ſnare, and *into* many fooliſh and hurtful luſts which drown men in deſtruction and perdition.

9. But they that love and ſet their hearts on riches, and ſeek after them, do thereby caſt themſelves into dangerous temptations and ſnares, and kindle and purſue ſuch deſires as ſhew their groſs folly, and inſtead of gain, do but hurt themſelves, and caſt themſelves into the gulf of deſtruction and damnation.

NOTE, 1. Oh how little then do the moſt of the world, that ſtudy and ſcramble for riches, think what they are doing all their lives, againſt themſelves! 2. And is it not doleful blindneſs in thoſe Roman prelates, that for wealth and worldly greatneſs have corrupted Chriſtian doctrine, worſhip, diſcipline, and converſation, and overthrown the church's peace, that yet they can ſay, That Paul here condemneth the Gnoſtics and heretics, for that in which they incomparably exceed them.

10. For the love of money is the root of all evil: which while ſome coveted after, they have erred from the faith and pierced themſelves through with many ſorrows.

10. For very much evil ſpringeth from the love of money: (From hence is ſinful care, and deſire, and grief, and anger, and malice, and envy, and oppreſſion, and deceit, and lying, and theft, and murders, and wars, and perſecutions, and church-corruptions, and diviſions, needleſs law-ſuits, bribery, falſe witneſs, perjury, ſlander, railings, and much more ſuch.) And by coveting money, many have been their own tormentors, piercing themſelves thro' in body and mind with many ſorrows, (vexatious labours, cares, fears, trouble for diſappointments, and torment of conſcience for their guilt, and oft come to an untimely death.) Yea, it hath drawn them to forſake or corrupt the faith, for worldly ends.

11. But thou, O man of God, flee theſe things: and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs.

11. But thou, that art devoted to God, and his ſpecial ſervice, abhor and avoid this love of money, and all theſe its odious fruits; and follow after the ſpiritual riches, righteouſneſs, godlineſs, &c.

NOTE, That is beſt which is moſt divine, likeſt to God, and moſt pleaſing to God, and which is the welfare of our beſt part, the ſoul, which will never die and fail us, as worldly riches will.

12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

12. Go on by faith to overcome all temptations, difficulties, ſins, and adverſaries, and to propagate and defend the faith: Preſs towards the mark, till thou lay hold on eternal life, which is the prize. This is the life that thou art called out to hope for, to ſeek, and to obtain, and the work thou art to do, and haſt well begun, and before many witneſſes openly and manfully ſtood to the truth.

13. I give thee charge in the ſight of God, who quickeneth all things, and *before* Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion; 14. That thou keep *this* commandment without ſpot, unrebukable, until the appearing of our Lord Jeſus Chriſt.

13, 14. I muſt urgently charge thee, before God, in whoſe power are all our lives; and before Chriſt, who went before us by the example of a good confeſſion, not denying the truth to ſave his life, that thou keep this neceſſary law of thy miniſtry, as ſpotleſs and unrebukable, that thou mayeſt be found ſuch at the coming of Jeſus Chriſt.

15. Which in his times he ſhall ſhew, *who is* the bleſſed and only potentate,

potenate, the king of kings, and Lord of Lords; 16. Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom *be* honour and power everlaſting. Amen.

15, 16. Which in his due appointed ſeaſon God will ſhew, who is the bleſſed and only potentate, &c. who only is eſſentially and neceſſarily of himſelf immortal, whoſe glorious abode is in the light inacceſſible to us men, and who is to us inviſible: to him be honour and power for ever. Amen.

17. Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy:

17. And knowing to what ſins riches moſt tempt men, charge the rich that they be not high-minded, nor think highly of themſelves for their wealth, nor look to this for their ſafety and chief comfort, as if it were their beſt: But that they take God for their portion and ſecurity, and wholly truſt him for ſoul and body, who will give us enough for our comfort and content.

18. That they do good, that they be rich in good works, ready to diſtribute, willing to communicate; 19. Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.

18, 19. That they uſe their riches to do all the good that they can in the world, that ſo they may be rich in good works, which are a far more excellent ſort of riches than bare money; that they diſtribute to others neceſſity with readineſs, and communicate with a willing, forward mind, and not with grudging or backwardneſs, as againſt their wills; that ſo they may not loſe their riches, but as they love themſelves, will lay up by them a treaſure for themſelves, even a good fund and ſecurity by coming under God's faithful promiſe, for the time to come, that ſo as good runners lay hold on the prize, they may lay hold on eternal life.

20. O Timothy, keep that which is committed to thy truſt, avoiding profane *and* vain bablings, and oppoſitions of ſcience, falſly ſo called: 21. Which ſome profeſſing, have erred concerning the faith. Grace *be* with thee. Amen.

20, 21. O Timothy, be ſure to hold faſt and keep ſafe theſe neceſſary precepts which I have given thee, as from God by his ſpirit, containing the true wiſdom, tending to ſalvation, in truſt that thou teach them others: But avoid thoſe frivolous tricks, and wordy arts, and diſputing ſtrife about their falſly named ciences, even the logical and philoſophical triflings of ſtoics, peripatetics, and all the ſects of heathen philoſophers, in which they think the excellency of learning conſiſteth, (deſpiſing the ſimplicity of Chriſtianity as ignorance) Some Chriſtians being taken with this ſort of learning, have been tempted to corrupt religion by it, and to turn ſuch heretics as are but mungrel Chriſtians, and not ſound and truly ſuch. The grace of God preſerve, ſanctify, and ſave thee. Amen.

NOTE, I have before ſhewed, that it was philoſophers, who by their pretence of greater learning were then the deſpiſers, and moſt powerful adverſaries of Chriſtianity: and the generality of them were taken up with mere uſeleſs quibbling and trifling, and ſtriving about words, and barren notions, inſtead of needful, uſeful knowledge; ſo that their famed ſciences were but like dreams and childiſh babling: So that it was the honour of Socrates to call them off to the ſtudy of virtues and things of uſe, whom Plato followed with a mixture of vanity: And a ſmattering of theſe ſciences bewitched the heretics in that age. But Paul doth not hereby condemn the true philoſophical knowledge of God in his works, nor a carefulneſs of exact ſpeaking, as to words and method, or the accurate fitting of words to things, and uſing art in due meaſure, and in ſubſervience to great and ſaving truth. But further than it thus ſubſerveth to the ſaving truth of God in Chriſt, and our duty and hopes of life eternal, all that is called learning and wit, is but folly.

ANNO

ANNOTATIONS.

PAUL's epiſtles to Timothy and Titus are the church-canons, which the Holy Ghoſt indited, and ſufficient to their proper uſe and end, though ſtill there will be uſe for paſtoral determination of ſuch circumſtances, as muſt be varied according to variety of perſons, occaſions, times and places. And no canons of men that are contrary to any of theſe divine rules, (I mean ſuch of them as are of univerſal, fixed obligation) are obligations to the faithful. O how happy had the churches been if theſe had been better obſerved, and the churches not corrupted or torn, by ſuch as by men are deſtructively or needleſsly added, by badneſs, doubtfulneſs, or numbers anſwering or overwhelming the conſciences of thoſe that are moſt obedient to God.

THE SECOND EPISTLE OF PAUL THE APOSTLE, TO TIMOTHY.

CHAP. I.

PAUL an apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life, which is in Chriſt Jeſus: 2. To Timothy *my* dearly beloved ſon: Grace, mercy, *and* peace from God the Father, and Chriſt Jeſus our Lord.

1. NOTE, 1. It is God's *calling* will, and not only his *permitting* will, which muſt warrant any to aſſume the ſacred miniſtry, and prove him a true miniſter of Chriſt.

2. The promiſe of life in Chriſt muſt have miniſters to proclaim it, and to preach this is their work.

3. I thank God, whom I ſerve from *my* forefathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day:

3. NOTE, It ſeemeth ſtrange, that a perſecutor, and the chief of ſinners, ſhould ſay, That from his fore-fathers he ſerved God with pure conſcience; and to the high prieſt, That he had lived in all good conſcience to that day. *Anſw.* 1. Some think he meaneth, [Since I was a Chriſtian, I have ſerved God ſincerely, as Abraham, Iſaac, and Jacob did.] Others think he meaneth, [Not only ſince my converſion, but before, I deſigned only to ſerve God;] and though through ignorance I miſtook the *matter*, I did it in zeal to pleaſe God, and faithfully obeyed my conſcience. Which ever be the ſenſe, there is no doctrinal difference dependeth on the controverſy.

4. Greatly deſiring to ſee thee, being minded of thy tears, that I may be filled with joy: 5. When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſuaded that in thee alſo.

4, 5. NOTE, 1. Though we muſt love all Chriſtians with a ſpecial love, yet with great difference, as they differ. Choice Chriſtians, and very loving friends, muſt be loved above the reſt.

2. The

2. The more unfeigned and free from hypocriſy in faith and godlineſs, he appears to be, the more amiable is that Chriſtian.

3. God often bleſſeth the labours and examples of godly women, to raiſe up excellent inſtruments in his church.

4. It rendereth a good Chriſtian more amiable and honourable, to be the offspring of godly parents.

6. Wherefore I put thee in remembrance, that thou ſtir up the gift of God, which is in thee by the putting on of my hands.

6. NOTE, 1. God's ſpiritual gifts muſt be uſed by our own ſtirring them up.

2. It is here controverted, 1. Whether it be the gift of the miniſtry, and its proper neceſſaries, that is here meant, or the foregoing gift of the Holy Ghoſt? 2. Whether it be meant of Paul's laying on his hands for the former, or the latter?

To theſe, it may ſuffice us to know, 1. That Timothy was converted by Paul; and then it was uſual for converts to receive the Holy Ghoſt for ſome wonderful gifts, by the laying on of the apoſtles hands: And it is not to be doubted, but ſo did Timothy, long before his ordination to the miniſtry. And who was ſo likely to do this as Paul? 2. It is not to be doubted, but Timothy, after this, had impoſition of hands at his ordination. 3. It is certain, that it was then by the hands of the preſbytery. 4. It is probable, that Paul was one of them, and the chief. 5. Therefore, as the next verſe ſheweth, that he ſpeaketh of the ſpirit or gift of ſanctification, not proper to miniſters; ſo it is certain, that Paul meant this, but not improbable that he meant the other alſo, but comprehendeth both.

7. For God hath not given us the ſpirit of fear; but of power, and of love, and of a ſound mind.

7. For though Jews are under the ſpirit of legal fear and bondage, and unbelievers have a cowardly fear of men, this is not the ſpirit given us by the goſpel, but it is the ſanctifying of the three great faculties of the ſoul, the *executive faculty* by holy *power*, the *will* by holy *love*, and the *intellectual* by ſound and ſober *judgment*: This is the ſpirit of Chriſt.

8. Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner: but be thou partaker of the afflictions of the goſpel, according to the power of God;

8. Be not therefore aſhamed of preaching and owning the goſpel, or of any ſuffering that this will bring, nor of me, who am Chriſt's priſoner, as ſuffering for his work: but whatever hard uſage men exerciſe againſt the goſpel, and the preachers of it, be content to bear thy part with others, as ſtrengthened by the power of God.

9. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, before the world began.

9. Who hath ſaved us from our ſervitude to ſin and Satan, and called us out of the world to be a holy people, ſeparated to himſelf; not becauſe by our works we were a more deſerving people before than others, but according to his own purpoſe and gracious *decree* of ſaving us by Chriſt, which he had for us before the world or ages began.

10. But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light, through the goſpel:

10. But now this purpoſe is opened by Chriſt's appearing in fleſh, who hath now delivered us from the power of that death which was the wages of ſin, aſſuring us of a reſurrection, and hath brought future life and immortality to our more full aſſured notice by his goſpel.

NOTE, That though the ſoul's immortality, and a life of retribution, be knowable by the light of nature, yet, 1. It is with far leſs certainty than the goſpel giveth us. 2. And nature tells us not with any clearneſs of a reſurrection of the body. 3. Nor doth it give men clear notice of the conditions of our attaining that felicity. But Chriſt by the goſpel hath given us aſſured notice of all this. And this is the chief thing in which Chriſt's plain teaching excelleth all the ſubtilties of the trifling, heathen philoſophers.

11. Whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

11. To preach this, and teach the Gentiles, I am a commiſſioned apoſtle, and for this I ſuffer.

12. For the which cauſe I alſo ſuffer theſe things; nevertheleſs I am not aſhamed; for I know whom I have believed, and I am perſuaded that he is able to keep that which

which I have committed unto him againſt that day.

12. But I am not aſhamed of my preaching or ſuffering; for I know whom I have truſted, and am perſuaded that he can and will keep me in ſafety, who have committed myſelf wholly to him, even to the great day (in which all his promiſes ſhall be performed).

13. Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

13. Keep before thee the form or ſummary of ſound doctrine which thou heardeſt of me; which conſiſteth in the articles of faith, and the precepts of love, of both which Chriſt is the object and ſum, (or which form of ſound doctrine thou muſt hold faſt by a firm belief, and practical love of Chriſt and his cauſe).

14. That good things which was committed unto thee, keep by the Holy Ghoſt which dwelleth in us.

14. That good and ſure ſummary of ſound doctrine which I committed to thy keeping, hold cloſe to, by the Spirit of God who dwelleth in us, to help our memory, love and practice.

NOTE, Though it be not certain that Paul meaneth our Creed in the very words as now we have them, it is more than probable that he meaneth the ſame articles in ſenſe, which he reciteth, 1 Cor. 15. 3, 4, 5. and elſewhere.

15. This thou knoweſt, that all they which are in Aſia be turned away from me; of whom are Phygellus and Hermogenes.

15. I ſuppoſe thou knoweſt that all the biſhops or teachers in Aſia have forſaken me in my ſufferings, and rejected my apoſtolic authority, or neglect it; of whom are, &c.

NOTE, 1. That he accuſeth them not of apoſtacy from Chriſt, but forſaking him. 2. That thoſe that forſake not Chriſt or his church, may forſake a particular ruler of it, even an apoſtle, eſpecially if he be in priſon. 3. That all the churches or biſhops in Aſia were conjoined in this ſin: Sin may have the major vote of the biſhops. 4. It is like then Timothy was no biſhop of Epheſus which was in Aſia, for Timothy forſook not Paul.

16, 17. The Lord give mercy unto the houſe of Oneſiphorus; for he oft refreſhed me, and was not aſhamed of my chain. But when he was in Rome, he ſought me out very diligently, and found me. 18. The Lord grant unto him that he may find mercy of the Lord in that day: And in how many things he miniſtered unto me at Epheſus, thou knoweſt very well.

16, 17, 18. NOTE, That the particular acts of Chriſtian charity are here rewarded with the moſt hearty prayers of the ſaints, and in the day of the Lord with ſpecial mercy. 2. That it is no ſinful ſelfiſhneſs to return a ſpecial gratitude, love and prayer, for thoſe that have been ſpecially kind to us in diſtreſs; eſpecially when by it they manifeſt a ſpecial degree of love and fidelity to Chriſt.

CHAP. II.

THOU therefore my ſon, be ſtrong in the grace that is in Chriſt Jeſus.

1. Let other mens caſes provoke thee to grow more ſtrong, confirmed and reſolved in the doctrine, practice, comfort, and patience of that grace, which is treaſured up for us in Chriſt.

2. And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

2. NOTE, 1. That the ſenior paſtors muſt train up others to preach the goſpel: And this ſeemeth the original of eminent epiſcopacy: The elders introducing their own ſcholars, were as fathers to them, and fit to be their guides. 2. Note ſhould be truſted with the miniſtry, but men *faithful, and able to teach others*. 3. It is the ſame doctrine which was delivered by the apoſtles which muſt be committed to miniſters to teach the people. 4. While the ſcriptures were yet unwritten or unfiniſhed, the words which men heard from the apoſtles, were to be their rule and doctrine.

3. Thou therefore endure hardneſs, as a good ſoldier of Jeſus Chriſt.

3. NOTE, The life of a miniſter or biſhop is not a life of eaſe, and idleneſs, and ſaſeneſs, and dominion, and fulneſs; but like a ſoldier's, a life of hardſhip, hard labour: hard uſage by the world, hard ſufferings, requiring reſolution, fortitude, and patience.

4. No man that warreth intangleth himſelf with the affairs of this life; that he may pleaſe him who hath choſen him to be a ſoldier.

4. A biſhop or miniſter muſt be like a ſoldier who maketh it his whole buſineſs, and doth not join any other trade of life that would take up any of his time.

5. And if a man alſo ſtrive for maſteries, yet is he not crowned except he ſtrive lawfully.

5. And in the games in which men ſtrive for maſteries for a prize (as running, wreſtling, fencing, fighting) it is not every one that ſtriveth that hath the crown or prize, but only he that winneth it by getting the better: And ſo muſt a miniſter of Chriſt ſtrive for the crown of life, by putting forth all his care and ſtrength.

6. The huſbandmen that laboureth, muſt be firſt partaker of his fruits.

6. The huſbandman muſt labour (plow, ſow, &c.) before he reap and gather the fruit.

NOTE, God will reward no paſtors but the laborious, though men may advance the proud and idle.

7. Conſider what I ſay, and the Lord give thee underſtanding in all things.

7. NOTE, They that will have God's word and good counſel bleſt by God to their underſtanding, muſt conſider of it, even of its meaning, truth, and uſe.

8. Remember that Jeſus Chriſt of the ſeed of David was raiſed from the dead.

8. If thou deeply conſider and remember that Chriſt was raiſed from the dead, as it will inſer the truth of all the reſt of the goſpel to thee, ſo it will be to thee a powerful example of patience and hope in all thy ſufferings for Chriſt.

8, 9. According to my goſpel: Wherein I ſuffer trouble as an evil doer, even unto bonds; but the word of God is not bound.

8, 9. This reſurrection of Chriſt is it I preach, for which I ſuffer as reputed a malefactor, and that even to impriſonment and bonds, but God's word ſtill proſpereth and is not bound.

NOTE, So blind and deviliſh is malignant enmity to truth and godlineſs, that Chriſt's beſt ſervants are reputed and uſed as malefactors and rogues, even for the beſt of their duty to God, and that which is moſt profitable to the world.

10. Therefore I endure all things for the elect's ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.

10. And I think not any ſuffering too dear for the ſake of God's elect, (though the reſt of the world reject the goſpel) that it may but further the ſalvation of them by the grace of Chriſt, to bring them to eternal glory.

11. It is a faithful ſaying: For if we be dead with him, we ſhall alſo live with him: 12. If we ſuffer, we ſhall alſo reign with him:

11, 12. Believe this as a goſpel maxim, if we be dead to the world for him, as he died for us, we ſhall live in glory with him: And if we ſuffer for and with him, we ſhall follow him alſo in exaltation unto glory.

12, 13. If we deny him, he alſo will deny us; If we believe not, yet he abideth faithful; he cannot deny himſelf.

12, 13. If for fear of ſuffering we deny him, he will diſown us, and deny us his ſalvation: And if we be unfaithful, and forſake him and our own ſalvation, yet he will be true of his word, and will not deny and forſake his own cauſe, but make good his threatening againſt them that forſake his mercies.

14. Of theſe things put them in remembrance, charging *them* before the Lord, that they ſtrive not about words, to no profit, but to the ſubverting of the hearers.

14. NOTE, Biſhops and miniſters have great need to call men to the ſerious ſtudy of fundamental practical truths, from vain diverting kinds of ſtudy: 2. Such are the diſputes and contentions about words or grammatical criticiſms, and barren ſpeculations in arts and ſciences, which profit not by their due ſubſerviency to ſaving truths, but ſubvert men, by diverting their thoughts, love, and labour.

15. Study to ſhew thyſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth.

15. Study not for applauſe, and to humour ſick brains, but to pleaſe God, and do all as approved to him; with ſuch ſkill and care, and diligence, as beſeemeth a good workman that need not be aſhamed of his work, and diſgrace not the work by an ignorant bungling, confuſed handling; but take great care rightly to order, methodize, and diſtribute the word of truth.

NOTE, That though curious unprofitable triſling with words be ſinful, yet the more accurate ordering, methodizing or diſtributing truth, ſetting each in its proper place,

place, and giving every hearer his due part, is the part of a ſkilful teacher.

16. But ſhun profane and vain bablings; for they will increaſe unto more ungodlineſs. 17. And their word will eat as doth a canker:

16. But avoid profane and vain clamours and bablings of heathen philoſophers or heretics, who ſet up a courſe of oſtentation of their wit by unprofitable diſputes; for the fruit will be but the increaſe of ungodlineſs: And vain proud wits are ſo liable to the infection, that their words will eat like a gangrene.

17, 18. Of whom is Hymeneus and Philetus: who concerning the truth have erred, ſaying, That the reſurrection is paſt already: and overthow the faith of ſome.

17, 18. NOTE, It is not certain on what account they ſaid the reſurrection was paſt, 1. Whether as the Familiſts and Quakers by pretending, that it is but an inward reſurrection from ſin, that is meant, Or, 2. As Pythagoreans, ſaying, That it is but the tranſition of ſouls into other bodies, which is done here, and no more to be expected. I incline moſt to this laſt; It is that which Paul diſputeth againſt, 1 Cor. 15. that is here meant. And the doctrine of tranſmigration was then ſo common, and the heretics had ſo much from the Pythagorean philoſophers, that it is moſt likely to be this.

19. Nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity.

19. But whoever falls away, God's foundation on which we build our hope is ſure, and hath a ſeal as it were, with this double inſcription; on one ſide [*The Lord knoweth them that are his*] for he hath decreed their ſalvation, and will not loſe them; and he hath marked them out by his ſpirit, and written on them, *Holineſs to the Lord*: And therefore on the other ſide is written, [*Let every one that nameth the name of Chriſt depart from iniquity*] For God's decree conjoineth the end and means, and he decreeth none to ſalvation that are not at once decreed to ſanctification: As his covenant on his part promiſeth us life, ſo our covenant to him obligeth us to holineſs.

20. But in a great houſe there are not only veſſels of gold, and of ſilver, but alſo of wood, and earth; and ſome to honour, and ſome to diſhonour.

20. But it is not to be wondered at, if in God's houſe, which is his church viſible, or the profeſſors of Chriſtianity, there be errors and ſcandals, and ſome backſlide. For it is uſual in great men's houſes to have ſome wooden and earthen veſſels for low and baſe uſage, as well as ſilver and gold for the table, &c.

21. If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſter's uſe, *and* prepared unto every good work.

21. All that (by God's grace) do purge themſelves from hereſy and iniquity, are veſſels of honour, ſanctified, and meet to ſerve and honour God, and diſpoſed to all good works.

22. Flee alſo youthful luſts: but follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart.

22. NOTE, 1. That the fleſh and its luſts, eſpecially in youth, are ſuch dangerous enemies to our holineſs and ſalvation, that we have great need to be warned to avoid thoſe luſts; and conſequently, all that cheriſheth them, (fulneſs, idleneſs, looſe company, &c.) 2. Righteouſneſs, faith, charity, and peace, are the ſum of a holy life. 3. Charity and peace muſt extend to all that call on the Lord out of a pure heart, (though not in our forms or ceremonies.)

23. But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes.

23. But whereas the more ignorant and unſound profeſſors are apt to turn practical godlineſs into ſelf-conceited, ignorant controverſy and diſputes, avoid this ill practice, as knowing that ſuch wranglings do but breed ſtrifes.

24. And the ſervant of the Lord muſt not ſtrive; but be gentle unto all men, apt to teach, patient, 25. In meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance to the acknowledging of the truth; 26. And that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.

24, 25, 26. But God's ſervants, eſpecially biſhops and teachers, muſt not provoke

diſſenters by ſtriving debates, but be gentle to all men, even the erroneous; apt to teach them, and patient with them in error, inſtructing them in meekneſs, and in a gentle ſort, even when they oppoſe the truth; and thus to wait in the right uſe of God's means, to ſee whether God will convince them, and turn them by repentance to the acknowledging of the truth, and that by conſideration of what you teach them, they may recover themſelves out of the ſnare of the devil, who captivateth them alive to do his will.

NOTE, 1. If men will not hear gentle teaching, much leſs will they yield to provoking diſputes. 2. Yet diſputes, like defenſive wars, are oft neceſſary to the defence of the truth and church, though it be not the way to win the opponent. 3. Till ſinners by conſideration can be brought to be agents in recovering themſelves, no teaching or diſputing is like to recover them. 4. Fire and water are not more contrary than this word of God, and the way of the Romiſh prelates, who hereticate, impriſon, ſilence, ruin, and murder true Chriſtians, for conforming to all their ſuperſtitious canons and ceremonies, and not ſwearing obedience to their uſurped domination.

CHAP. III.

THIS know alſo, that in the laſt days perilous times ſhall come.

1. Before the end the times will grow yet harder, more difficult and dangerous.

2, 3. For men ſhall be lovers of their ownſelves, covetous, boaſters, proud blaſphemers, diſobedient to parents, unthankful, unholy, without natural affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, 4. Traitors, heady, high minded, lovers of pleaſures more than lovers of God; 5. Having a form of godlineſs, but denying the power thereof; from ſuch turn away.

2, 3, &c. The ſins which abound are theſe: 1. They will be enſlaved by ſelfiſhneſs, and little care for any but themſelves. 2. Lovers of money and covetous, 3. Open boaſters and vain-glorious. 4. Proud. 5. Blaſphemers and reproachful. 6. Diſobedient to their own parents. 7. Unthankful. 8. Without holineſs, profane. 9. Having no true, friendly love, no, not natural. 10. Men that will not live in peace, but are unreconcilable. 11. Devils, or falſe accuſers of others, eſpecially of the beſt. 12. Diſtempered, ill conditioned, incontinent. 13. Fierce and cruel. 14. Having no love to goodneſs, or good men. 15. Betrayers of others, or treacherous. 16. Raſh, precipitate, heady men. 17. High-minded, puffed up with ſelf-conceit inſtead of ſolid knowledge. 18. Lovers of pleaſure, (ſenſual and fantaſtical, as carnal men) more than lovers of God. 19. Having an image, or form of godlineſs, a ſhew and outſide, in words, geſtures, liturgies, ceremonies, and profeſſions: 20. But the power of it for ſanctification, mortifying the fleſh, and overcoming the world, and living above, they ſavour not, but deny and do oppoſe. From this ſort of men turn away, and have no communion with them.

NOTE, If the apoſtle had written thus in theſe latter ages of the church, guilt would have made many accuſe him as deſcribing and defaming them and their church rulers.

6. For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, led away with divers luſts, 7. Ever learning and never able to come to the knowledge of the truth.

6, 7. This evil ſpirit is already gone forth, and theſe miſchiefs are begun, (and will increaſe) for ſuch are they that thruſt themſelves into houſes, and there by deceit lead captive ſilly women, who being under a heap of their own ſins, and acted and led by divers luſts, or ill deſires, come to the Chriſtian aſſemblies, and are ſtill learning, but grow not in ſound religion, nor come to any ſound knowledge of the truth, and ſo are very capable receptive objects for any ſuch deceivers to draw away.

NOTE, That all the ſaid twenty foreſaid vices, which cleave to creeping heretics while they are low, do work with greater power and confidence in them, when they get into domination.

8. Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth: men of corrupt minds, reprobate concerning the faith.

1. And as the Egyptian magicians withſtood Moſes to keep Pharaoh from believing him, and that by magic, ſo do theſe reſiſt the true preachers of the goſpel, by their magic and arts now, and by the ſword and cruelty when they can get into power: Men of corrupt minds, reprobate concerning the faith, unbelievers under the name of Chriſtians.

NOTE, That the names of Jannes and Jambres are taken by Paul from the tradition of the Jews.

9. But

9. But they ſhall proceed no further: for their folly ſhall be manifeſt unto all men, as theirs alſo was.

9. But as Moſes's miracles overcame the magicians, and ſhamed them, ſo theſe ſhall be ſtopped in the purſuit of their deceit and hereſy and oppoſition to the truth, and ſhall not proceed much further: But God will confound them, and manifeſt all their folly.

10. But thou haſt fully known my doctrine, manner of life, purpoſe, faith, long-ſuffering, charity, patience, 11. Perſecutions, afflictions which came unto me at Antioch, at Iconium, at Lyſtra, what perſecutions I endured:

10, 11. But for thy eſtabliſhment I ſet before thee the example of my miniſtry: Thou haſt been fully acquainted with the doctrine which I have taught, with the courſe and ordering of my life, my purpoſe and deſign, my faithfulneſs in my work, my long-ſuffering and freedom from wrath, my love to others, my patient ſuffering, my perſecutions and ſufferings at Antioch, and other places where I have preached, and what the miniſtry hath coſt me.

11, 12. But out of them all the Lord delivered me. Yea, and all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution.

11, 12. But out of them all God delivered me, ſo that I went on to do his work: Yea, ſuch is the malignity of the carnal world, againſt that which croſſeth their luſts and errors, and carnal intereſt, that all that reſolve in a throughly life, and not by flattery or ſin to comply with the wiles of proud ungodly men, but to be true to Chriſt, ſhall ſuffer ſome ſort of perſecution.

13. But evil men and ſeducers ſhall wax worſe and worſe, deceiving, and being deceived.

13. But the ſin which hardeneth theſe wicked men to be perſecutors of godly Chriſtians, will harden them ſo far as to juſtify it, and ſtand to it impenitently, and think they do God's ſervice by perſecuting his ſervants, pretending that it is they that are erroneous and bad men, and do deſerve it; and being deceived themſelves, will by deceit draw others to do the like.

14. But continue thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned *them:*

14. But do thou continue in that doctrine which I have taught, and thou haſt received as aſſured truth, as knowing that thou hadſt it from Chriſt by an authorized Apoſtle.

15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

15. And from thy childhood thou haſt been trained up in the knowledge of the Old Teſtament, whoſe prophecies of Chriſt, and ſacred precepts, now illuſtrated by the goſpel of Chriſtian faith, are ſufficient to make thee wiſe (by the ſpirit of grace) in all that is needful to ſalvation.

16, 17. All ſcripture is given by inſpiration of God, and *is* profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: That the man of God may be perfect, throughly furniſhed unto all good works.

16, 17. All thoſe writings which are of divine inſpiration, are alſo profitable for doctrine, for reproof, for amendment and correction, and for education and diſcipline in righteouſneſs, that ſo all God's ſervants, and eſpecially teachers, may be complete and fully inſtructed and furniſhed for every good work required of God, for the miniſterial ſervice, and for men's ſalvation.

NOTE, Though this exclude not the uſe of any ſubſervient arts of knowledge, yet certainly this is little underſtood or believed by the Roman clergy, who have made it neceſſary to a tolerated miniſter to know and obſerve their numerous canons, and oaths, ſubſcriptions, and ceremonies, beſides many books of theirs, while they admit prieſts that are ignorant of the ſcripture, and forbid the reading of them to the people.

CHAP. IV.

I Charge *thee* therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his kingdom: 2. Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long ſuffering and doctrine.

1, 2. So dreadful is the ſin ſacerligiouſly to deny Chriſt the ſervice which thou haſt vowed him, and art ordained to, and to betray the goſpel, and men's ſouls, by ſo doing, that I do adjure thee with all poſſible earneſtneſs, as before God, and as thou wilt anſwer it to Chriſt in judgment, when he cometh in the kingdom of his glory, that thou

thou forbear not by any perſecution, as far as poſſibly thou canſt, to preach the word, be inſtant and urgent, in ſeaſon, or fair opportunities, yea, out of ſeaſon, (neceſſity muſt take place of convenience and circumſtantial decencies), reprove the faulty, rebuke *groſs* ſinners, exhort all men, with unwearied long-ſuffering and ſound doctrine.

Note, How dreadful a thing it is to ceaſe preaching the goſpel while we can, whatever we ſuffer for it, and whoever forbiddeth it. Let them that think that the apoſtles only were exempted from yielding to men's prohibition, remember that Timothy had his call and commiſſion from men. Qu. *But may not church-rulers ſilence miniſters? Anſ.* Yes, when they ſo deſerve it, by doing more hurt than good, that Chriſt's law doth ſilence them; elſe not: Though they may determine of place and circumſtances, and magiſtrates may alſo diſpoſe of their own free encouragements, and may reſtrain men from evil doing.

3. For the time will come when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears.

3. Note, 1. That the foreſight of evil times by tempting teachers, ſhould make faithful miniſters labour the harder in their time.

2. It is no new thing for profeſſed Chriſtians not to endure ſound doctrine, but to follow falſe teachers.

3. It is by their own luſts, or erroneous wills and choice, that profeſſors are ſeduced by falſe teachers.

4. Itching ears is a dangerous diſeaſe.

5. Falſe teachers may be heaped up, and to have the major vote, when ſound teachers cannot be endured.

4. And they ſhall turn away their ears from the truth, and ſhall be turned unto fables.

4. Note, That churches, paſtors, and people, may turn away from the truth to fables.

5. But watch thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy miniſtry.

5. Note, That great watchfulneſs, patient labouring and ſuffering, and fulfilling their miniſtry approvedly in all trials, is the deſcription of a true miniſter of Chriſt.

6. For I am now ready to be offered, and the time of my departure is at hand. 7. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. 8. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.

6, 7, 8. Note, That, 1. Our miniſtry and life is like a battle, combat, or race, for life or death. 2. Only they that overcome ſhall be crowned. 3. Faithful men may take great comfort when death is at hand, in the conſcience, and review of a well-ſpent victorious life and miniſtry. 4. Their reward will be a crown of righteouſneſs, given by God as a righteous judge, on goſpel worthineſs, though not on legal merit, but ſuppoſing free grace in Chriſt.

5. To love Chriſt's appearing, is the effect of a ſaving faith.

9, 10, 11. Do thy diligence to come ſhortly unto me. For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee; for he is profitable to me for the miniſtry. 12. And Tychicus have I ſent to Epheſus.

9, 10, 11, 12. Note, 1. It is not Chriſt that Demas is ſaid to forſake, but Paul; and not to turn worldling, but to go about his worldly buſineſs unſeaſonably. 2. Timothy was not then at Epheſus.

13. The cloke that I left at Troas with Carpus, when thou comeſt bring *with thee*, and the books, but eſpecially the parchments.

13. Note, The word tranſlated [*the cloke*] is very probably by others tranſlated [*the roll*] viz. of parchment.

14, 15. Alexander the coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou aware alſo; for he hath greatly withſtood our words.

14, 15 Alexander an excommunicate man hath much wronged me: God will reward him according to his works.

Note, Excommunication enrageth impenitent, bad men.

16. At my firſt anſwer no man ſtood with me, but all men forſook me:

me: *I pray God* that may not be laid to their charge.

16. Note, 1. This was not a forſaking Paul's cauſe, but his perſon in danger, which is too uſual a caſe: Herein he followed Chriſt, whoſe diſciples all forſook him and fled. 2. It is like Peter was not then at Rome among the forſakers of Paul.

17. Notwithſtanding the Lord ſtood with me, and ſtrengthened me: that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

17. But God forſook me not when all men forſook me, but was with me, and ſtrengthened me, in vindicating my perſon and cauſe; that while I was permitted to anſwer for myſelf, the hearers might know, and fame might tell abroad, what doctrine it is that I ſuffer for preaching, and ſo all the city of Rome, and others by their report, might hear and have notice of it: And ſo I was delivered from the preſent danger of death by the Roman perſecutors, as from the jaws of a lion.

Note, 1. Some think that the words [*that the preaching might be fully known*] refer to Paul's longer time to preach: I exclude not this, but prefer the other ſenſe.

2. It was no treaſon nor ſin for Paul to call his deliverance from the unjuſt judgment of the civil power, his being delivered out of the mouth of the lion.

18. And the Lord ſhall deliver me from every evil work, and will preſerve *me* unto his heavenly kingdom, to whom *be* glory for ever and ever. Amen.

18. And I doubt not but God will ſtill keep me from the ill deſigns and attempts of men againſt me, at leaſt ſo far, that they ſhall not draw me to do evil, and will keep me in a ſtate of right and preparation to his heavenly kingdom: In the hopeful ſenſe whereof I rejoicingly deſire that he may be glorified for ever. Amen.

19, 20. Salute Priſca and Aquila, and the houſhold of Oneſiphorus. Eraſtus abode at Corinth: but Trophimus have I left at Miletum ſick.

19, 20. Note, That Trophimus was ſick, though Paul had the gift of healing; becauſe it was not to be common, nor at the will of man.

21. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

21. Make haſte to come, &c.

22. The Lord Jeſus Chriſt *be* with thy ſpirit. Grace *be* with you. Amen.

22. The Lord Jeſus Chriſt, who is our mediator and head, and hath purchaſed, choſen, and called thee, performed for thee his ſaving office, in keeping thy ſoul in holineſs and peace: His grace (which is the greateſt treaſure on earth) be with you, to keep you and prepare you for glory. Amen.

Note, The ſubſcriptions to the epiſtles, are no part of the holy ſcriptures.

ANNOTATIONS.

Faithful Miniſters, whoſe work is to preach the goſpel of ſalvation, ſhould have ſo much of the form, belief and power of it in themſelves, as to paſs triumphantly out of the world in ſuffering for it, and not to think that God uſeth them hardly: And to be ſatisfied in God's acceptance, though their brethren and converts ſhould forſake them, as the biſhops and churches of Aſia did Paul.

THE

THE EPISTLE
OF PAUL THE APOSTLE,
TO
TITUS.

CHAP. I.

PAUL a ſervant of God, and an apoſtle of Jeſus Chriſt, according to the faith of God's elect, and the acknowledging of the truth, which is after godlineſs: 2. In hope of eternal life, which God, that cannot lie, promiſed before the world began.

1, 2. Paul, &c. for the propagating of the faith of God's elect, and the acknowledgment of that ſound doctrine, which is ſuited to the promoting of godlineſs, (in oppoſition to prophaneneſs and hereſy;) in hope of eternal life, which is the end of all our faith and godlineſs, and all our preaching and ſuffering; which God, that cannot lie, promiſed before many ages paſt.

3. But hath in due times manifeſted his word through preaching, which is committed unto me according to the commandment of God our Saviour.

3. But what he ſo long ago purpoſed, and darkly promiſed, he hath in the fitteſt appointed ſeaſon manifeſted by his goſpel through preaching, which is committed to me by the commiſſion and commandment of God our Saviour.

NOTE, That it is doubtful whether by *God's promiſe*, be meant only his *ſecret purpoſe*; or by the Greek words be meant [*many ages ago*] One of the two it muſt be; for we cannot feign an actual promiſe before the world began, diſtinct from his purpoſe.

2. It is not unlikely that he meaneth the promiſe firſt made to fallen man, of the woman's ſeed, and after often renewed; and this obſcure word was made plain by the preaching of the goſpel upon Chriſt's incarnation, life and reſurrection, &c.

4. To Titus *mine* own ſon after the common faith, grace, mercy, *and* peace from the Father, and the Lord Jeſus Chriſt our Saviour.

4. NOTE, The church hath but one faith (or creed) common in the eſſentials to every Chriſtian.

5. For this cauſe left I thee in Crete, that thou ſhouldeſt ſet in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

5. NOTE, 1. That Titus is not ſaid to be ſettled in Crete as their fixed biſhop, but left there in his travels, to ſettle fixed biſhops there. The ſcriptures tell us that Timothy and Titus were itenerant evangeliſts, that went about where Paul ſent them to plant and ſettle churches. But the plain truth is, that apoſtles, and ſuch evangeliſts as theſe, wherever they came, had as great authority as any mere biſhops, and more; and that they ſtayed in ſome countries longer than in others, to ſettle the churches; and that the churches after their age thought it an honour to be their charge, and ſo called them their biſhops. In which ſenſe one apoſtle might have twenty or forty biſhoprics, as he planted and ſettled ſo many churches: But none of them were biſhops fixed and confined to one church, as thoſe uſually called biſhops then were; ſo that to controvert whether Peter, Paul, Timothy, Titus, Luke, &c. were biſhops, is a mere ignorant ſtrife *de nomine*, about the name, while we are, or eaſily may be, agreed of the thing, what work for thoſe churches

churches they performed. They were *biſhops eminenter*, tranſient from church to church; but he degradeth them, that feigneth them affixed to any one as their ſole and proper flock.

2. NOTE further, That Titus ordaining elders, (that is, biſhops, as Dr. Hammond noteth) implieth the people's conſent; for Titus had no forcing power.

3. That Crete is ſaid to have an hundred cities in it, being but a ſmall iſland; and ſo muſt have an hundred biſhops, if every city had one. But doubtleſs Paul meaneth every city that had Chriſtians in it enough to be a church.

4. That by the Greek word, *poli*, is meant any big town, ſuch as our corporations are, and by *oppidatim*, is meant from town to town, where there is matter for a church. And Paul never meant by this to confine biſhops to cities, and forbid them to villages, but he nameth cities or towns, becauſe then no other places had Chriſtians enow for a church.

5. Dr. Hammond thinks that theſe biſhops then were only the ſingle paſtors of congregations, having no ſub-preſbyters, but deacons.

6. The ordering of things wanting, was not adding to their faith and religion, or making them a book of canons; but ſeeing them reduced to the obedient and orderly practice of that which the apoſtles every where taught and ſettled.

6. If any be blameleſs, the huſband of one wife, having faithful children, not accuſed of riot or unruly.

6. NOTE, If God bleſs not the education of his own children, 1. The church would doubt of his fidelity, or whether God will bleſs his greater undertaking. 2. And his family would be a ſcandal to religion.

7. For a biſhop muſt be blameleſs, as the ſteward of God: not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre:

7. NOTE, That the ſame man is called a biſhop here, who was called an elder, verſe 5. If then they were diſtinct officers, Paul neglected to deſcribe one of them, which is not credible, when he deſcribeth deacons and deaconeſſes. Dr. Hammond confeſſeth that there were in ſcripture-times no ſubject-preſbyters, ſave biſhops, that were under the apoſtolic order; but he thinks that biſhops had power from the apoſtles to inſtitute another order of preſbyters under them afterwards: But, 1. Where is there any proof of that? Muſt church government caſt out all miniſters who believe not ſuch an unproved aſſertion? 2. It is thus diſproved: Paul giveth Timothy and Titus ſufficient inſtructions what officers to ordain in the church (which canons were to be a guide to all after ages.) But Paul gave them no inſtruction or canon for the inſtituting of any new order between biſhops (or elders) and deacons: Therefore it is not credible that any ſuch power was then given to other biſhops, which he gave not to Timothy and Titus.

But as to others, who ſay that the apoſtles and evangeliſts were then the only biſhops, I anſwer, *de re*, we confeſs that theſe had power to go about to gather and ſettle churches; and *de nomine*, whether ſuch may be called biſhops, let them quarrel that have nothing elſe to do. But beſides them, every town or church had then their own fixed biſhop, (one or more) and deacons. If dioceſans or metropolitans will be ſucceſſors of the itinerant apoſtles and evangeliſts, or general biſhops, let them reſtore to every church their particular proper biſhops, and not make paſtors that have not the power of the keys.

As for them that ſay, Paul includeth both orders under the ſame names, biſhops and preſbyters; I anſwer, Paul uſeth not only the ſame name, but the ſame deſcription, and ſo the *order* or *office* alſo muſt be the ſame; and both name and thing the ſame.

2. Biſhops are God's ſtewards, entruſted to govern by his law; and not lords of his church, or of their faith.

3. By [*ſelf-willed*] is meant [ſelf-conceited, proud men, that muſt be pleaſed, and have their own will] and cannot become all things lawful to all men, for their good, but will ſilence, and excommunicate, and reproach thoſe that are moſt careful to do God's will, if they do but croſs their wills, and canons.

4. Not [*ſoon angry*] rather [an *angry, wrathful man*] The reſt ſee on 1 *Tim.* 3.

8. But a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate.

8. But one that loveth to entertain men in his houſe, a lover of goodneſs, and good men, of a ſound and ſober mind, righteous, holy, as devoted to God, continent and abſtemious.

9. Holding faſt the faithful word, as he hath been taught, that he may be able by ſound doctrine both to exhort and to convince the gainſayers.

9. Faithfully holding faſt the word of faith, even that which we have preached

and taught from Chriſt, that ſo he may be able to uſe ſound doctrine, both in exhortation, and in confutation of oppoſers.

10. For there are many unruly and vain talkers and deceivers, ſpecially they of the circumciſion. 11. Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching *things* which they ought not, for filthy lucre's ſake.

10, 11. For there are many diſorderly and unruly, fooliſh vain talkers, deceivers of men's judgments, ſpecially thoſe Jewiſh corrupt Chriſtians, (before often deſcribed.)

NOTE, That here it appeareth whom Paul meaneth in his invectives in many epiſtles, even thoſe mentioned, *Acts* 15. that would have made Chriſtianity but a ſupplement to Moſes's law; and not Gnoſtics only or chiefly: Ebion and Cerinthus were of the worſer degenerate ſort of them, and the Nicolaitans next.

2. NOTE, That Paul meaneth not ſtopping the ſeducers mouths by force, but by confutation by the word: For Titus had no power of the ſword.

3. NOTE, That ſo great is the weakneſs and unſtedfaſtneſs of many Chriſtians, that whole houſholds may be ſubverted by the moſt groſs deceivers. If the apoſtles converts were ſuch, no wonder if ours be ſo.

12, 13. One of themſelves, *even* a prophet of their own, ſaid, The Cretians *are* always liars, evil beaſts, ſlow bellies: This witneſs is true;

12. Epimenides, an eſteemed poet of their own, ſaith, that the Cretians are falſe, bad and ſavage, gluttinous and idle; and his words are true, of too many of them, who are not converted from theſe ſins.

13. Wherefore rebuke them ſharply that they may be ſound in the faith:

13. NOTE, That ſharp and cutting rebukes are neceſſary to ſome, that they be ſound in faith and religion.

14. Not giving heed to Jewiſh fables and commandments of men, that turn from the truth.

14. Not believing the Jewiſh fables, and traditions, and commands of men, which the Phariſees uphold, and which turn men from ſound faith.

NOTE, Do you think that Paul then was for introducing all the vaſt body of the popiſh canons, and all their corrupt traditions and ceremonies?

15. Unto the pure all things *are* pure, but unto them that are defiled, and unbelieving, *is* nothing pure: but even their mind and conſcience is defiled.

15. They pretend that men are defiled by eating things unclean, not keeping their days, traditions, &c. But to believers who are purified from guilt and ſin, all meats, and days, and things of that nature, are clean and lawful, yea ſanctified, to further them in ſerving God. But all things are made unclean, as abuſed to ſin and evil ends, by them that are unclean and unbelievers; their defiled minds and conſciences defile all to them.

16. They profeſs that they know God, but in works they deny *him*, being abominable, and diſobedient, and unto every good work reprobate.

16. It is not theſe Judaizers and heretics profeſſion, that they know more of God, and his will, than others, that will prove them wiſe or good: For their deeds contradict their tongues: they are practical atheiſts, while they deny God by their works, and lives, as if they knew not God to be the holy and righteous governor and judge of all: For they are abominable and diſobedient, and averſe and unmeet for all good works.

CHAP. II.

BUT ſpeak thou the things which become ſound doctrine: 2. That the aged men be ſober, grave, temperate, ſound in faith, in charity in patience.

1. NOTE, Sound doctrine is practical, teaching men their duties.

2. It was ſo ordinary with the Jews for the younger to reverence and obey the elder, that officers being choſen by ſeniority *(cæteris paribus)* it is of no great moment whether we here expound this of *office* or *age* (as moſt do.) They that take [*aged*] to ſignify *rulers*, ſome mean *deacons*, ſome *elders*, that ruled only, either as ſome, not *ordained to preach*, or as others, not *ordinary preachers*: But all unproved.

3. The aged women likewiſe, that *they be* in behaviour as becometh holineſs, not falſe accuſers, not given to much wine, teachers of good things,

3. That the aged women who are in the church catalogue or liſt, that they behave themſelves as becometh holineſs, not to diabolize

diabolize or calumniate, not addicted to wine, teachers of the younger ſort in good things.

NOTE, Whether theſe were deaconeſſes by office or not? It is certain, 1. That all aged women ſhould inſtruct the younger. 2. But becauſe few do their duty to purpoſe, it is of great uſe in a well ordered church, that ſome few of the fitteſt be by office choſen to this work, that the miniſters may direct theſe aged women in it, and not be themſelves too often with the younger ſort in private.

4. That they may teach the young women to be ſober, to love their huſbands, to love their children, 5. *To be* diſcreet, chaſte, keepers at home, good, obedient to their own huſbands, that the word of God be not blaſphemed.

4, 5. It is their work to teach the younger women to be wiſe, and of ſound judgment, to love their huſbands, and children, and ſhew it in their care and behaviour, to be diſcreet and chaſte in mind and behaviour; to keep at home, and look to their houſhold buſineſs, and not affect to be needleſly abroad in idleneſs, or under temptations; to be good, and ſubject to their huſbands, for there is danger that the miſcarriages of young women may bring reproach on religion and the goſpel which they profeſs.

6. Young men likewiſe exhort to be ſober-minded.

6. NOTE, 1. By *ſober-mindedneſs*, is meant a mind ſettled in the truth, guided by ſound judgment, and not by paſſion, not ſeduced by ſenſe and appetite, or evil company, or proud ſelf-conceit, or haſty judging, into evil ways. 2. By Paul's warnings we may note, what the vices are that young men, and all ſorts, are moſt in danger of.

7. In all things ſhewing thyſelf a pattern of good works: in doctrine *ſhewing* incorruptneſs, gravity, ſincerity; 8. Sound ſpeech that cannot be condemned, that he that is of the contrary part, may be aſhamed, having no evil thing to ſay of you.

7, 8 In all the good which thou wouldeſt perſuade thy hearers to, be an eminent viſible pattern thyſelf, that they may ſee in thyſelf what thou meaneſt in thy preaching: Let thy doctrine be entire and ſincere, without corrupt mixture, and grave without levity, ſound words that deſerve not blame, and cannot be confuted; that gainſayers (for ſuch you muſt expect) may be aſhamed, having no ill to charge on your doctrine or life.

9, 10. *Exhort* ſervants to be obedient unto their own maſters, *and* to pleaſe *them* well in all things, not anſwering again: Not purloining, but ſhewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

9, 10. Servants, even the loweſt, are thy charge, and muſt be taught to be obedient to their maſters, and in all things lawful belonging to their government, to make it their care to pleaſe them, not croſſing and contradicting them, nor ſtealing the leaſt thing, nor taking any thing that is theirs, which is not allowed them by their conſent, but ſhewing all conſcionable truſtineſs; that while Chriſtian ſervants thus excel all others, it may honour the goſpel and religion (more than opinionative proud profeſſors do.)

11, 12. For the grace of God that bringeth ſalvation, hath appeared to all men, teaching us, That denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world;

11, 12. For the grace of God by a Redeemer, which bringeth ſalvation, is made known now to all ſorts of men, and extendeth to ſervants as well as maſters, teaching us all (not the vain ſpeculations of the world, but) to deny all doctrines and practices which are ungodly, and all worldly luſts, of ſenſuality or covetouſneſs, and that we ſhould live in this preſent world, ſoberly and temperately to ourſelves, righteouſly and charitably to others, and holily and obediently to God.

13. Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.

13. Animated herein by our believing expectation of our hoped bleſſedneſs, and the appearing of the glory of that great God, and our Saviour Jeſus Chriſt, (according to his faithful promiſe.)

14. Who gave himſelf for us, that he might redeem us from all iniquity and purify unto himſelf a peculiar people zealous of good works.

14. Who gave himſelf as our Saviour a ſacrifice for our ſins, and a ranſom for our deliverance, that thereby he might redeem

and ſave us from the guilt, puniſhment, and power of all our ſins, and purify and ſanctify a church to himſelf, as his body and ſpouſe, for his glory, and delightful communion with them, a peculiar people ſegregate from the polluted wicked world, and by his ſpirit made zealouſly devoted in love and diligence, to all good works, of holineſs to God, and juſtice and beneficence to man.

NOTE, 1. It was to redeem us from our own ſin, and its effects, that Chriſt gave himſelf as our Saviour to be a ſacrifice for us. 2. The redeemed of Chriſt (not only as to ſufficiency, but efficacy) differ not from the polluted world only by name and profeſſion, and common things, but are a purified and peculiar people, poſſeſſed by Chriſt's ſpirit with a zeal for good works. 3. True zeal is for good works, and not for dead ceremony, or worldly intereſt, or odd opinions, and dividing ſects. It is not furious, and hurtful, and envious, but firſt pure, and then peaceable, and ſets men upon earneſt endeavour to do good. 4. It is not only for us that Chriſt redeemeth and purifieth a church and choſen people, but ultimately for himſelf, and for his own and his Father's glory and complacence. As he made the world not as needing it, but as pleaſed in his own expreſſed glory.

15. Theſe things ſpeak and exhort and rebuke with all authority. Let no man deſpiſe thee.

15. Theſe neceſſary practical ſaving truths muſt be the matter of thy preaching: And according to the authority of thy office, rebuke gain-ſayers, and the diſobedient: And let thy doctrine and behaviour in wiſdom and gravity, keep thee from all mens contempt.

CHAP. III.

PUT them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work.

1. Teach them oft to live in due ſubjection to chief rulers or princes, and thoſe that have governing authority, and to obey magiſtrates, in all things which belong to their office and authority to command under God; and to do all the good they can to all men.

2. To ſpeak evil of no man, to be no brawlers, *but* gentle, ſhewing all meekneſs unto all men.

2. To avoid all reproachful and evil ſpeaking of any men, without a neceſſary cauſe upon ſufficient evidence, to be no contentious ſtrivers, but apt to take all things in the moſt favourable ſenſe, uſing all meekneſs to all men.

3. For we ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, *and* hating one another.

3. In our dealing with others we muſt uſe compaſſion, remembering that before our converſion to Chriſt, we ourſelves had thoſe vices which are reproachful in others; we were witleſs, unperſuadable, and diſobedient, deceived in the greateſt things, the ſervants of divers luſts and pleaſures, living in malice and envy againſt others, odious ourſelves, and with hatred purſuing one another. This was the Gentile life.

4. But after that the kindneſs and love of God our Saviour toward man appeared. 5. Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt. 6. Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour.

4, 5, 6. But when the ſaving kindneſs and love of God our Saviour to fallen man appeared to us by the communication and illumination of his grace, not for any good works or deſerts of ours (for we were as bad, as aforeſaid) but of his mere free mercy he ſaved us from that ſtate of ſin and miſery, by regeneration ſignified and ſealed in baptiſm, and by the renewing work of the Holy Ghoſt, which he poured out upon us in the extraordinary meaſure promiſed after Chriſt's reſurrection, both for ſanctification and confirming miracles.

7. That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal *life*.

7. That thus by his grace, being of wicked enemies made acceptably righteous, by pardon of ſin, and renovation by the merit and ſpirit of Chriſt, we ſhould be adopted ſons and heirs of eternal life, according to his promiſe, on which we ſafely build our hope.

8. *This is* a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works: theſe things are good and profitable unto men.

8. This is a point of great importance, which

which I require thee often to preſs upon them, that they which are Chriſtians think not that they have nothing to do, but to mind heaven, and pray, and worſhip God; but that they live in ſuch callings or trades in the world, in which labouring diligently, they may be profitable to others, and the public good, and not make religion a cloak for idleneſs, but ſpend their time in that which is good and profitable to men.

9 But avoid fooliſh queſtions and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain.

9. NOTE, That though ſome of theſe things were pretended to be learned ſpeculations, and others to be parts of God's own word, yet to be employed in controverſial ſtrivings and diſputings, or ſtudy, or talk about ſuch little things, to the diverting of us from the ſtudy, diſcourſe, and exerciſe of practical godlineſs, is fruitleſs vanity.

10. A man that is an heretic, after the firſt and ſecond admonition, reject: 11. Knowing that he that is ſuch, is ſubverted and ſinneth, being condemned of himſelf.

10, 11. The overvaluing of ſuch conceits, and trifling diſputes, and thinking themſelves rare wiſe men for theſe, and gathering parties to themſelves from the church, to propagate them in ſeparation, and to draw diſciples after them, is the way of heretics: Whoever is ſuch a one (ſuppoſing private men do their part) do thou that art a public miniſter duly admoniſh him by meekneſs and convincing evidence of truth, once and again; and if he hear not, reject him from the communion of the flock: For ſuch a man is fixed in his ſin by pride, ſelf-conceit, and a depraved judgment; and being ſubverted into a ſinful ſeparation, is ſelf-condemned, both by the open profeſſion of his ſin, as if it were ſome glorious truth and duty, and by caſting himſelf out of the communion of the church, ſo that he needeth neither witneſs nor judge to caſt him.

12, 13. When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer, and Apollos, on their journey diligently, that nothing be wanting unto them.

12, 13. NOTE, God's miniſters muſt further all others in his work, as well as work themſelves.

14. And let ours alſo learn to maintain good works for neceſſary uſes, that they be not unfruitful.

14 And let all that keep in our communion, as ſound Chriſtians, ſee that they live not idly or unprofitably, or on other mens coſt and labour, but that they live in ſome trade and diligent labour, by which they may be themſelves maintained, and be fruitful in pious and charitable communications.

15. All that are with me ſalute thee: Greet them that love us in the faith, Grace be with you all. Amen.

15. NOTE, Mutual kind ſalutations, and benedictions, are meet expreſſions of Chriſtian love.

THE

THE EPISTLE
OF PAUL THE APOSTLE,
TO
PHILEMON.

CHAP. I.

PAUL a priſoner of Jeſus Chriſt, and Timothy our brother, unto Philemon our dearly beloved, and fellow labourer, 2. And to our beloved Apphia, and Archippus our fellow-ſoldier, and to the church in thy houſe: 3. Grace to you and peace from God our Father, and the Lord Jeſus Chriſt.

1. NOTE, That to be a labourer, and ſoldier, and a priſoner for Chriſt, are the titles that Paul glorieth in, and not in worldly dignities.

4. I thank my God, making mention of thee always in my prayers. 5. Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints;

4, 5. NOTE, That 1. Paul made particular mention of perſons and churches, yea many of both, in his prayers. 2. True faith in Chriſt will produce love to him, and to all ſaints, and not only to thoſe of a party with us.

6. That the communication of thy faith may become effectual, by the acknowledging of every good thing, which is in you in Chriſt Jeſus.

6. That thy faith may be manifeſt to be effectual by the evident production of all ſorts of good fruits, which Jeſus Chriſt hath taught thee, and wrought in and by thee.

7. For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother.

7. NOTE, That when faith bringeth forth the fruits of liberal charity to the relief of others, it makes it and the agent much more amiable, than when it doth not, tho' it ſhould be ſincere and want only ability (as a good tree laden with choice fruit is more lovely than in the winter): Much more than when hypocriſy maketh faith fruitleſs.

8. Wherefore, though I might be much bold in Chriſt, to enjoin thee that which is convenient, 9. Yet for love's ſake I rather beſeech thee, being ſuch a one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

8, 9. Church-rulers muſt not plead and uſe mere commanding authority, when love and intreaty is more fit for the end, as uſually it is with brethren, and worketh more kindly and effectually.

10, 11. I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds: Which in time paſt was to thee unprofitable, but now profitable to thee and to me.

10, 11. NOTE, 1 That true converſion maketh good ſervants, as well as good Chriſtians. 2. That the faults of converted ſervants ſhou'd be pardoned by us, as ours be of God. 3 That God's word by a priſoner may ſave ſouls. 4. That a converted ſervant ſhould be valued by the greateſt apoſtle.

12. Whom

12. Whom I have ſent again: thou therefore receive him that is mine own bowels.

12. NOTE, How dear are the ſouls of the meaneſt to a faithful miniſter, and how lovely when converted?

13. Whom I would have retained with me, that in thy ſtead he might have miniſtered unto me in the bonds of the goſpel.

13. Even thou thyſelf oweſt me ſervice while I ſuffer bonds for the goſpel's ſake; and I would have kept him to do it for me in thy ſtead.

14. But without thy mind would I do nothing that thy benefit ſhould not be as it were of neceſſity, but willingly.

14. But I would not, without thy conſent, ſo diſpoſe of one who is rightfully thy ſervant, though a fugitive; that thy kindneſs to me may not be neceſſitated by my will, but be free as of thy own will.

15. For perhaps he therefore departed for a ſeaſon, that thou ſhouldeſt receive him for ever. 16. Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh and in the Lord?

15, 16. His temporary departure may end in a durable reception and entertainment; and that not only as a ſervant, but a brother, beloved ſpecially by me who converted him, much more by thee to whom now he is doubly related, both as a ſervant, and as a fellow-member of Chriſt.

17, 18. If thou count me therefore a partner, receive him as myſelf. If he hath wronged thee, or oweth *thee ought*, put that on mine account.

17, 18. If thou judge me to have right in thy affairs, by the bonds of Chriſtian friendſhip, receive him if thou wouldſt receive me: Set thy loſſes by him, and wrongs on my account, and I will give thee ſatisfaction.

19. I Paul have written it with mine own hand, I will repay it; albeit I do not ſay to thee how thou oweſt unto me even thine own ſelf beſides.

19. Rather than money-matters ſhall continue a breach, I here give thee a bill under my hand, that I will repay all that he oweth thee; though I might tell thee that thou oweſt me even thyſelf.

20. Yea, brother, let me have joy of thee in the Lord: refreſh my bowels in the Lord.

20. I pray thee, brother, comfort me with this expreſſion of thy Chriſtian love and forgiveneſs.

21. Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo do more than I ſay.

21. I write this as encouraged by a ſtrong perſuaſion that thou wilt not only obey my deſire, but do more for him than I think meet particularly to urge thee to.

22. But withal prepare me alſo a lodging, for I truſt that through your prayers I ſhall be given unto you.

22. NOTE, That our deliverances muſt be expected by the means of the prayers of the faithful.

23, 24, 25. There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus: Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers: The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

23, 24, 25. NOTE; Paul was not without fellow-priſoners, or fellow-labourers, in his bonds.

THE

THE EPISTLE

to the

HEBREWS.

[Whether by Paul, Luke, or whom, is uncertain.]

CHAP. I.

GOD who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, 2. Hath in theſe laſt days ſpoken unto us by *his* Son,

1. God who hath not left us only to the light of nature, to know him by his works of creation, but in mercy hath more fully informed us by ſupernatural revelation, was pleaſed to do this variouſly as to times, and manner, and degree, and of old ſpake to our anceſtors by ſeveral prophets, who were the meſſengers of his word: But in theſe laſt days he hath ſpoken to us by his ſon (greater than all prophets.)

2. Whom he hath appointed to be heir of all things, by whom alſo he made the worlds.

2. Whom he hath appointed to be owner and Lord of all things, as he is God and man, not only by the prime right of creation, but as the Redeemer of man, all power in heaven and earth, and all things are delivered to him for the ends of redemption: And by him, (his wiſdom and word) he made the worlds, and all therein.

3. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the majeſty on high:

3. Who being the ſhining beam, or ſplendor of his glory, by whom God ſhineth forth, or giveth the knowledge of himſelf to us (as the ſun is known to us by its light) and the character of his ſubſiſtence, and upholding and ruling all things by the word of his power (as by that word of God's power they were made) when he had by his own merits, and ſacrifice, and covenant, made a ſufficient purgation to take away the guilt of our ſins, and ſo far purged them away, as to enact a pardoning covenant for all that will believingly accept it in him. So that now the general pardon wants nothing but acceptance, (and none ſhall periſh for want of ſufficiency in the ſacrifice or covenant) he then aſcended, and is in heavenly glory, at the right hand of God's ſupreme celeſtial majeſty, head over all things to his church, that thence he may ſend down the Holy Ghoſt, to gather his choſen, and bring his myſtical body to glory.

4. Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they.

4. Being in excellency and ſuperiority, ſet above the angels, as he hath by lot or inheritance, obtained higher titles, power and offices than they.

5. For unto which of the angels ſaid he at any time, Thou art my ſon, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son. 6. And again, when he bringeth in the firſt begotten into the world, he ſaith, And let all the angels of God worſhip him.

5, 6. He calls Chriſt his ſon in divers texts (which, though it ſpake partly of David, yet ultimately meaneth Chriſt;) and he commandeth the angels to worſhip him. But none of this is ſaid of angels.

7. And of the angels he ſaith, Who

Who maketh his angels ſpirits, and his miniſters a flame of fire:

7. But he calls his angels ſpirits, and ſervants, and a flame of fire.

8. But unto the Son, *he ſaith*, Thy throne, O God, *is* for ever and ever; a ſceptre of righteouſneſs *is* the ſceptre of thy kingdom. 9. Thou haſt loved righteouſneſs, and hated iniquity, therefore God, *even* thy God hath anointed thee with the oil of gladneſs above thy fellows.

8, 9. But to the Son he aſcribeth the name of God, and an everlaſting throne and kingdom, and a ſceptre of righteouſneſs, and a ſuperiority by divine unction, above all others.

10. And, thou Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands. 11. They ſhall periſh, but thou remaineſt; and they ſhall wax old as doth a garment. 12. And as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

10, 11, 12. He is ſaid to be the Lord who made earth and heaven; and who will remain when they periſh, and be the ſame when they are changed.

13. But to which of the angels ſaid he at any time, ſit on my right hand until I make thine enemies thy footſtool?

13. He never ſaid to any angel, what he ſaid to Chriſt of his kingdom, and the ſubduing of his enemies, &c.

14. Are they not all miniſtering ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?

14. All thoſe ſpirits that are properly called angels or meſſengers, are ſpirits appointed and ſent forth by God, to miniſter for them who ſhall be heirs of ſalvation, under Jeſus Chriſt.

ANNOTATIONS.

The great difficulty here is, to underſtand how this deſcription belongeth to the perſon of Chriſt. Whether it be the divine nature that is ſaid to be [*appointed heir, &c. the brightneſs of God's glory, the character of his ſubſiſtence, or perſon, made better than angels, begotten this day, ſet on God's right hand in power, &c.*] or the human: Or whether it be ſpoken of the perſon of Chriſt as in both natures: and we muſt not enquire according to which nature the words are ſpoken of Chriſt? I have before ſaid, on *Col.* 1. 15, 16. how many opinions about the perſon and natures of Chriſt have been pleaded for.

1. That of the orthodox, who aſſert but one perſon of Chriſt, and two natures; though the word [*perſon*] was long refuſed by many, as not meaning, the ſame with hypoſtaſis. And ſubtil philoſophers ſay, that the human nature can be no part of Chriſt's *perſon*, but an adjunct; becauſe his perſon was complete from eternity, and the Deity cannot be a part. But if it were not that the hereticators will quarrel with it, it may be ſaid, that the word perſon is equivocal; and that as hypoſtaſis is a perſon, the divine nature is the whole perſon; but not as it is in the original, or a relative perſon.

2. That of the wretched Socinians, who feign Chriſt to be mere man advanced.

3. That of the Arians, who make him only the firſt creature, or emanation of God incarnate, ſuper-angelical, light of lights, very God of very God, begotten by emanation; not made, as other creatures, but making them all, but yet not *of* the ſame eſſence or ſubſtance with the Father, but *from* the ſame, as a beam or light from the ſun. This the church hath condemned theſe thirteen hundred years, and more.

4. That of ſome, who ſay that Chriſt hath three natures; 1. The divine. 2. The aforeſaid ſuper-angelical, aſſumed by the divine to neareſt union. 3. The human, aſſumed by both. And they think that this text ſpeaketh chiefly of the ſecond, as aſſuming the third. As it is dangerous to err about any neceſſary point concerning Chriſt's perſon, ſo it is dangerous to be rath in taking up any unneceſſary opinion about ſo incomprehenſible a myſtery, and worſe to urge it with pride and fury, to the dividing of the church, and the damning of diſſenters. To ſay about many caſes that have torn the churches, *I know not*, is more pardonable than turbulent error.

CHAP. II.

THEREFORE we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip.

1. Therefore we that have heard the goſpel of Chriſt, and eſpecially who have profeſſed to receive it, ſhould with great earneſtneſs ſet our minds and hearts unto it, leſt by negligence or unbelief we ſhould loſe what we have heard, and be as leaking veſſels, and be loſt ourſelves.

2. For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward:

2. For if the law which God delivered to Moſes, by the miniſtry of the voice and appearance of angels, was yet firm and ſure, and every ſin againſt it, and threatened by it, was puniſhed:

3. How ſhall we eſcape, if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard *him*, 4. God alſo bearing them witneſs, both with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will?

3, 4. Much leſs ſhall we eſcape, if we neglect this far greater ſalvation, and more excellent manifeſtation of the will of God; even that goſpel which Chriſt firſt preached himſelf, and thoſe that heard him confirmed by their teſtimony and preaching; God alſo confirming to us *their teſtimony* from heaven, by many ſuch ſigns and wonderful works, and with many ſorts of miracles or acts of power, and diſtributions of the Holy Ghoſt to others when they believed, as were a certain proof of God's atteſtation, and the approbation of his own will.

NOTE, That here we have the true evidence of the truth of the goſpel, on which believers may build their faith.

5. For unto angels hath he not put in ſubjection the world to come, whereof we ſpeak.

5. God hath not made angels the ſovereigns of the world to come, and put the kingdom of glory ſo under them, that all muſt be their ſubjects.

6. But one in a certain place teſtified, ſaying, What is man, that thou art mindful of him: or the ſon of man, that thou viſiteſt him? 7. Thou madeſt him a little lower than the angels, thou crownedſt him with glory and honour, and didſt ſet him over the works of thy hands: 8. Thou haſt put all things in ſubjection under his feet.

6, 7, 8. But the pſalm is ultimately to be underſtood of Chriſt and his church, which ſaith, *What is man, &c.* Though Chriſt was a while on earth, in a ſtate of humiliation, below angels as to the fleſh; yet it was in order to the glory, and victorious power of his kingdom.

8. For in that he put all in ſubjection under him, he left nothing *that is* not put under him. But now we ſee not yet all things put under him.

8. By this it is ſure that all things are to be ſubdued to Chriſt, though yet we ſee it not done.

9. But we ſee Jeſus, who was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour, that he by the grace of God ſhould taſte death for every man.

9. But we ſee that Jeſus, who was made lower than angels, for and in his ſtate of humiliation and crucifixion, is already aſcended up into heaven, where he is crowned with glory. And as his death was ſuffered in the common nature of man, and the ſins of all men had a caſual hand in it, and it was by God's grace the purchaſing cauſe of the conditional covenant of grace, and of all the good that men receive, ſo he died to bring man to glory with himſelf. And therefore that text may be underſtood of the advancement of man both in Chriſt, and his church, that ſhall be advanced by him.

10. For it became him, for whom *are* things, and by whom *are* all things in bringing many ſons unto glory, to make the captain of their ſalvation perfect through ſufferings.

10. For it ſeemed meet to the God of wiſdom, for whom, and by whom, all things are, to make Chriſt the captain of their ſalvation, a perfect performer of his ſaving office, and to obtain his own glory in heavenly perfection by the way of ſuffering, and to bring all God's adopted ſons to glory by the merit of it, and by following him in the ſame ſuffering way.

11. For both he that ſanctifieth, and

and they who are ſanctified, *are* all of one: for which cauſe he is not aſhamed to call them brethren, 12. Saying, I will declare thy name unto my brethren, in the midſt of the church will I ſing praiſe unto thee. 13. And again, I will put my truſt in him; and again, behold, I, and the children which God hath given me.

11, 12, 13. And that it is in and by Chriſt, that human nature is advanced, as pſal. 8 ſaith, is proved by the union that is between Chriſt and us. He that ſanctifieth us, and we that are ſanctified, are of the ſame human nature, and are as one body: And therefore, as we muſt ſuffer with him, we ſhall reign with him. Therefore in the texts that, under other typical perſons, ſpeak of Chriſt, he calls us his brethren, and children given him, to whoſe truſt we are committed.

14, 15. Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is the devil: And deliver them, who through fear of death, were all their lifetime ſubject to bondage.

14, 15. And that he might bring us to glory with him, as we have fleſh and blood, he would firſt be ſo far made one with us, as to take alſo fleſh and blood, that he might be capable of ſuffering and dying for us; and ſo, by undergoing death, which we by ſin have brought ourſelves under, and by riſing from the dead, he might conquer Satan and death, and deſtroy his kingdom and power of death, which he had obtained by conquering man by his temptations, and by God's letting him be the executioner, where he had been the conquering tempter; and ſo that Chriſt might deliver the faithful by his conqueſt of Satan and death, from continuance under death, and from the danger of hell, and from the ſlaviſh fear of both (death temporal and everlaſting;) who elſe, by their guilt, and liableneſs to both theſe, muſt be all their life time in bondage, both by their danger and their fears.

16. For verily he took not on him the *nature of* angels: but he took on *him* the ſeed of Abraham.

16. For it is not angels that he took hold of, or whoſe natures he aſſumed, and came to ſave; but he took on him the nature of man, the ſeed of Abraham, to ſave man.

17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high prieſt, in things *pertaining* to God, to make reconciliation for the ſins of the people.

17. So that he muſt be in all things like man, whom he would ſave, that he might be fit for his undertaken office, to be an High Prieſt for us to Godward, and to be merciful and faithful therein, to make reconciliation for our ſins.

18. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.

18. For he himſelf having been tempted and tried by ſufferings, and having overcome them all, he is now more meet to be a compaſſionate helper, the example, the teacher, and the truſt of them that muſt follow him through temptations; and by his merit and victory hath obtained power to deliver them.

CHAP. III.

WHEREFORE, holy brethren, partakers of the heavenly calling, conſider the apoſtle and high prieſt of our profeſſion, Chriſt Jeſus, 2. Who was faithful to him that appointed him, as alſo Moſes *was faithful* in all his houſe.

1. Wherefore you who are holy brethren, by faith and dedication given up to Chriſt, and in him made partakers of that calling from heaven, which maketh you heirs of heaven, ſtudy and conſider Jeſus Chriſt, the great apoſtle, ſent of God to be the prime preacher of the goſpel, and the high prieſt, and chief guide and mediator to Godward, of our religion and profeſſion; who faithfully did all that belonged to his undertaken office (in ſacrificing himſelf for our ſins, and fulfilling all righteouſneſs, and conquering Satan and death, and aſcending to intercede for us in glory, and ſending down the Holy Ghoſt, and making and ſealing the law of faith) even as Moſes in his time was faithful, though with diſparity of honour and work; Chriſt in his own houſe by a more perfect adminiſtration, and Moſes but as a ſteward.

3. For this *man* was counted worthy of more glory than Moſes, in as much as he who hath builded the houſe, hath more honour than the houſe.

3. For Chriſt is as much more honourable than Moſes, as the maker and maſter is than the houſe; for Moſes was but a member of the family, but Chriſt the maker and maſter of it.

4. For every houſe is builded by ſome man: but he that built all things *is* God.

4. All families or houſes are founded by ſome man, but he that built the church, is the ſame that built or made all things; and that is God.

5. And Moſes verily *was* faithful in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſpoken after. 6. But Chriſt, as a ſon over his own houſe,

5, 6. And Moſes, as a ſervant was faithful for the delivery and confirmation of ſo much of God's word as was to be ſpoken to the Jews by him: but Chriſt, as the ſon and heir, and maſter of the houſe, as his own.

6. Whoſe houſe are we, if we hold faſt the confidence, and the rejoicing of the hope firm unto the end.

6. This houſe is the church, of which we are parts, ſo be it we hold faſt the confident profeſſion of our faith, and the joy and glorying in our hopes of the promiſed bleſſedneſs, firm to the end.

7. Wherefore, as the Holy Ghoſt ſaith, To-day if ye will hear his voice, 8. Harden not your hearts, as in the provocation, in the day of temptation in the wilderneſs: 9. When your fathers tempted me, proved me, and ſaw my works forty years. 10. Wherefore I was grieved with that generation, and ſaid, They do always err in *their* hearts, and they have not known my ways. 11. So I ſware in my wrath, They ſhall not enter into my reſt.

7, 8, &c. But ſeeing he will take none to dwell with him in glory, but thoſe that perſevere, hear, and conſider what the Holy Ghoſt ſaid to, and of the Iſraelites; *To-day, &c.* Neglect not his preſent call, and your preſent day, to the hardening of your hearts, as your fathers did in the wilderneſs; by which God's juſtice was engaged againſt them, as a people whoſe hearts were habituated to evil, and have not the obedient knowledge of his ways, and works, and will: So that he ſware in his juſt diſpleaſure, that that generation ſhould not enter into the promiſed land.

12. Take heed brethren, leſt, there be in any of you an evil heart of unbelief, in departing from the living God.

12. Take warning by theſe Iſraelites, and ſee that there be not in any of you an evil unſound heart, that is prepared by ſecret unbelief, to depart in trial from the living God.

13. But exhort one another daily, while it is called, to-day, leſt any of you be hardened through the deceitfulneſs of ſin.

13. To this end, one means appointed by God for your perſeverance is, ſpeedily and daily to exhort and ſtir up one another; the paſtors in the church and aſſemblies, and all in their places and converſe: And the rather, becauſe ſin, of which you are in danger, is a deceitful thing; and they that revolt are made believe, that it is but a receiving of the truth, or a neceſſary ſelf-ſaving, and no forſaking of Chriſt, or truth, or godlineſs.

N. Queſ. *But what if rulers forbid us to meet daily for ſuch exhortation? Anſ.* God commandeth you to do it in the manner and time that the end requireth, and no man can diſpenſe with his law. The Chriſtians, for three hundred years, aſſembled, when forbidden.

Queſ. *But what if Chriſtian rulers forbid it? Anſ.* Chriſtians have more obligation than heathens to do good, but no more authority to do evil, or null God's laws.

Queſ. *But what if violence or priſons reſtrain us? Anſ.* God requireth not impoſſibilities.

14. For we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end.

14. We are initially made partakers of Chriſt as our Saviour: but if we will attain ſalvation by him, we muſt hold the ſubſiſting faith (or the confidence) in which we have begun (or which is our principle) firm to the end: (For perſeverance is made a condition of the promiſe of ſalvation.)

15. While it is ſaid, To-day if ye will hear his voice, harden not your hearts, as in the provocation. 16. For ſome, when they had heard, did provoke: howbeit not all that came out of Egypt by Moſes.

15, 16. The words tell us, that ſome that heard, after deliverance from Egypt, provoked God; but it was not all.

17. But with whom was he grieved

grieved forty years, *was* it not with them that had ſinned, whoſe carcaſes fell in the wilderneſs?

17. With whom was God ſo diſpleaſed, as *grief* here ſignifieth? Nothing diſpleaſeth him but ſin. It was with backſliding, diſobedient, unthankful murmurers, that would not reſt in the will, and word, and providence of God, but muſt have their own carnal will fulfilled, and ſo God in juſtice killed them in the wilderneſs, after ſo many miracles had led them many years towards the promiſed land. Take heed leſt you follow them in the like ſin, to greater puniſhment, for abuſing greater mercies.

18, 19. And to whom ſware he that they ſhould not enter into his reſt, but to them that believed not? So we ſee that they could not enter in, becauſe of unbelief.

18, 19. It was the ſinning unbelievers that he ſware ſhould not enter; and it was becauſe of their unbelief, that they could not enter. Take heed, therefore, leſt ye fall by unbelief in trial: for there is more required to our complete ſalvation, than to our firſt part in Chriſt.

CHAP. IV.

LET us therefore fear leſt a promiſe being left *us* of entering into his reſt, any of you ſhould ſeem to come ſhort of it.

1. Seeing then that this promiſe of reſt is conditional, if we perſevere, and among ſo many trials we are in ſo much danger of our own heart, let careful fear prevent your falling, and miſſing the benefit of that promiſe.

NOTE, *Queſ.* Why ſhould we fear that which God's decree and grace have made impoſſible? *Anſ.* 1. God hath not made it impoſſible in itſelf, but only hypothetically, or by conſequence from his decree and foreknowledge, to any man. 2. His decree and foreknowledge conjoin the end and means; as if he ſaid [This man ſhall be ſaved by perſevering faith, and ſhall perſevere by fearing to fall away, and avoiding the occaſions.] 3. Weak Chriſtians have not the aſſurance of God's election, and therefore can gather no ſuch conſequence. 4. So few (if any known) did for many hundred years hold, that no initial right to ſalvation is loſt; or that all true Chriſtians, beſides ſtrong confirmed ones, did perſevere; that it is not ſafe for doubting perſons to lay their ſalvation on ſuch a controverſy, ſpecially when it tendeth to abate neceſſary fear. The fathers of the firſt four hundred years thought, that ſome beginnings of juſtifying faith were loſeable, as Adam's innocency was. And Calvin ſaith, *Semen qualecunque fidei perditur.*

2. For unto us was the goſpel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard *it*.

2. They heard God's word, and ſo do we: But it did not profit and ſave them, becauſe they received it not by a ſound, confirmed, practical belief.

3. For we which have believed do enter into reſt, as he ſaid, As I have ſworn in my wrath, if they ſhall enter into my reſt: although the works were finiſhed from the foundation of the world.

3. There is a reſt promiſed to us belivers, as well as the typical reſt was to the Iſraelites, and the ſeventh day ſeparated for a ſabbath from the creation, which ſignified our better reſt.

4, 5. For he ſpake in a certain place of the ſeventh *day* on this wiſe, And God did reſt the ſeventh day from all his works. And in this place again, If they ſhall enter into my reſt.

4, 5 The text tells us, that beſides the ſabbath-reſt, there was another promiſed.

6. Seeing therefore it remaineth that ſome muſt enter therein, and they to whom it was firſt preached entered not in becauſe of unbelief: 7. Again he limited a certain day, ſaying in David, To-day, after ſo long a time: as it is ſaid, To day if ye will hear his voice, harden not your hearts. 8. For if Jeſus had given them reſt, then would he not afterward have ſpoken of another day.

6, 7, 8. It is plain then that ſome muſt enter reſt; and unbelief kept out them to whom it was then preached; and David, long after their entering into Canaan, ſets them a day for their further entrance, which he would not have done, if Joſhua's bringing them into Canaan had been the full obtainment of the promiſed reſt, it followeth, that more than that was promiſed.

9. There remaineth therefore a reſt to the people of God.

9. The great Sabbatiſm or reſt then promiſed to the people of God is yet to come.

NOTE,

NOTE, This Sabbatiſm or reſt, no doubt, is all the ſtate of the church's deliverance and felicity by Chriſt incarnate and glorified, which in the firſt-fruits is all the grace which he giveth us on earth, but in the proper full performance, it is the ſtate of glory.

I have before ſaid why I aſſent not to Dr. Hammond, who maketh it to be the deliverance of Chriſtians from perſecution, and enjoying peaceable aſſemblies by the deſtruction of Jeruſalem, as if this were the main ſenſe of the text. 1. How little a thing was that in compariſon of ſaving grace and glory? 2. Moſt of the Chriſtians to whom Paul wrote, were to die before that, and ſo not to ſee and enjoy it. 3. The apoſtles themſelves were not to ſee it and enjoy it. 4. Chriſtianity continued, after that, a perſecuted hated thing under the heathen, till above three hundred years, till Conſtantine's time, though with intermiſſions between the ten perſecutions. Multitudes more were martyred by the heathens than by the Jews, who were in ſervitude themſelves. 5. And if any apply it to the time after Conſtantine, the mercy indeed was unſpeakable, but thoſe that were here written to, were not to ſee it: And the voice that is reported to ſay, *Hodie venenum funditur in eccleſiam*, hath by experience been ſo far credited, that we muſt not prefer the preſatical grandeur and power, which ſhortly was ſet up, before the better reſt of ſaints; while we think how much *peaceable aſſemblies* (which the Doctor calls that reſt) through a great part of the Chriſtian world, have been hindered and perſecuted by violence, inquiſitions, priſons, and the blood of many hundred thouſands more than the Jews killed, by the canons, and executions of papal greatneſs, and for its intereſt.

And it is incredible that to the ſuffering believers of that age, the Holy Ghoſt comforting them with this great promiſe of a Sabbatiſm or reſt, ſhould not principally mean the great and glorious final reſt.

10. For he that is entered into his reſt, he alſo hath ceaſed from his own works, as God did *from* his.

10. For as God is ſaid to reſt and ſanctify the ſabbath, when he ended his ſix days work: ſo our Sabbatiſm or reſt muſt be a ceaſing from our own works, that is, 1. From ſin, 2. From thoſe wilderneſs labours, or troubleſome means (as ſorrow, fear, conflict, &c.) which are ſhort of the end. And 3. From ſuffering.

NOTE, This verſe ſhews that it is the heavenly reſt, with the beginning of it by holineſs, which is here meant, for church grandeur, and full proſperity, have been the cherishers of our own works, and not the ceaſing of them.

11. Let us labour therefore to enter into that reſt, leſt any man fall after the ſame example of unbelief.

11. Let it then be the care and diligence of heart and life, to attain that reſt, and not to loſe it by apoſtacy, but to take warning by thoſe unbelievers.

NOTE, Is it more likely to be the deſtruction of the Jews, and freedom from this perſecution, that ſhould be meant, by an apoſtle that gloried in ſuffering, rather than that glory which is indeed the end of Chriſtian care and labour?

12. For the word of God *is* quick, and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart.

12. For though ſome may be deceived by a ſelf flattering heart, and ſeducing reaſonings, and ſome think to conceal their ſin, God's word is quick and powerful, and ſharper than a two-edged ſword, being fitted by the all-ſeeing God, to ſearch hearts to the bottom, and to diſcover and ſeparate evil from good, in the moſt ſecret thoughts and intents of the heart.

13. Neither is there any creature that is not manifeſt in his ſight, but all things are naked and opened unto the eyes of him with whom we have to do.

13. It is (as the light from the ſun) the word of that God, before whoſe eyes all hearts and things are in open view, as a diſſected body; and ſuch a ſearching light is his word with whom we have to do (or which we are ſpeaking of.)

14. Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt *our* profeſſion.

14. Having then ſo great a High Prieſt aſcended into heaven (the Eternal Word, who ſendeth forth his ſearching word) who is able to ſave, and help us, or deſtroy us, if we revolt; Let us hold faſt our profeſſed faith and hope through all our trials.

15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities: but was in all points temped like as we are, yet without ſin.

15. For

15. For we have not a high prieſt that is ſo far from our natures and caſe, as to be unconcerned, and void of compaſſion towards us, as much as we are towards the brutes; but one that was man, and tempted, and perſecuted, as much as we, but without ſin.

NOTE, That temptation may be without ſin: It is nor our ſin merely to be tempted.

16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

16. Let us therefore ſo fully truſt to the ſufficiency and mercy of our High Prieſt in the heavens, as to come (though with filial reverence, yet) with boldneſs in the belief of our acceptance, that we may obtain mercy, and find ſuitable and ſeaſonable help in all our dangers and needs. (For God will yet be ſought unto for all.)

CHAP. V.

FOR every high prieſt taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and ſacrifices for ſins.

1. For among men, the high prieſt, that is one of them, is a perſon conſecrated to officiate for them Godwards, or in things of their concernment towards God, ſpecially in offering gifts and ſacrifices for ſin.

2. Who can have compaſſion on the ignorant, and on them that are out of the way, for that he himſelf alſo is compaſſed with infirmity.

2. Who can the more compaſſionately offer for thoſe ſins of ignorance, error and weakneſs, which the law alloweth ſacrifice for, as being liabe to infirmity himſelf.

3. And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.

3. And being liable to ſin himſelf, he muſt offer for his own ſin as well as others.

4. And no man taketh this honour unto himſelf, but he that is called of God, as *was* Aaron.

4. And ſo ſacred an office was not to be invaded by uſurpers, without God's call, for by it Aaron was made prieſt.

5. So alſo Chriſt glorified not himſelf to be made an high prieſt: but he that ſaid unto him, Thou art my Son, to-day have I begotten thee.

5. And Chriſt uſurped not this honour, but God gave it him, who ſaid, *thou art my ſon*, &c.

6. As he ſaith alſo in another *place*, Thou *art* a prieſt for ever after the order of Melchiſedec.

6. And pſal. 110, he ſaith, *Thou art, &c.* Thou art a king and prieſt, as Melchiſedec was, and that for ever.

7. Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard, in that he feared:

7. Who in the garden, and on the croſs, when he had offered prayers with agony, ſweating like water blood, and cried out on the croſs, [*Why haſt thou forſaken me?*] to him that could have prevented his death, and all the pains which he feared (not with any ſinful diſtruſt in God, nor any oppoſition to his Father's will, but from that ſtrong averſion to ſuffering and death, as ſuch, which is a property of human nature, and did conſiſt with a full ſubmiſſion to his Father's will, and conſent to be a ſacrifice for us:) and he was heard in that he feared, though he muſt firſt ſuffer before he was raiſed.

8. Though he were a Son, yet learned he obedience, by the things which he ſuffered:

8. Though he was a Son, (and ſinleſs) yet did he by his ſuffering, experimentally know and ſhew what it is to obey at the deareſt rate, as abſolutely ſubject to the will of God.

9. And being made perfect, he became the author of eternal ſalvation unto all them that obey him,

9. And being conſummate, or made by the perfection of his performed part on earth, a perfect Redeemer, he is in the fulneſs of power in heaven become the Author of eternal ſalvation, by interceſſion, pardon, communication of his ſpirit, and by actual glorification, to all that hearken to him, and obey him.

NOTE, 1. That theſe texts do not intimate any privative imperfection in Chriſt's *knowledge* or *obedience*, or any qualification before; but a negative imperfection cannot be denied to his human nature. As Adam, new made, knew not all ſenſible objects remote, as he did when they came before his ſenſes; ſo Chriſt in his infancy, and in the ſtable at Bethlehem, muſt not be ſuppoſed to know as man, all that after he knew: Yea himſelf ſaith after, that he knew not the day and hour, &c. ſo he had

no

no ſenſible experimental knowledge of paſſive obedience before. 2. He is ſaid to be *made* perfect in two reſpects. 1. In the perfect performance of his work on earth; as any undertaker is called *perfect* when he hath perfected his undertaking. 2. In his own perfection in heaven. 3. Obeying Chriſt is part of the condition of final juſtification and ſalvation.

10, 11. Called of God an high prieſt after the order of Melchiſedec: Of whom we have many things to ſay, and hard to be uttered, ſeeing ye are dull of hearing.

10, 11. Of which prieſthood of Chriſt, as compared to Melchiſedec, we have much to ſay, which it is not eaſy to make intelligible by words, to thoſe that are ſo unprepared, as you are, by ignorance, and a dull and ſlow underſtanding.

NOTE, 1. All great ſcripture truths be not equally eaſy to be underſtood.

2. It is the incapacity of hearers, through dulneſs and want of preparatory knowledge, which maketh ſcripture and teaching not underſtood.

3. It is no uncharitable diſhonouring of profeſſed Chriſtians, but an undeniable thing, to ſay, that great numbers of them are dull hearers, and by ignorance incapable at the preſent of hard things.

12. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the firſt principles of the oracles of God, and are become ſuch as have need of milk, and not of ſtrong meat.

NOTE, 1. Men ought to grow in knowledge, according to the time they have to learn. 2. Many after long teaching are ignorant, and muſt be taught again the ſame things which they have long ago heard. 3. God's oracles have principles which muſt be firſt learnt.

13. For every one that uſeth milk *is* unſkilful in the word of righteouſneſs: for he is a babe. 14. But ſtrong meat belongeth to them that are of full age; *even* thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.

13, 14. Milk is the diet for babes, and plain things for young and dull Chriſtians; harder things will but hurt them: Theſe are for them that by long ſtudy and practice have got a preparatory knowledge, and a habit of quick, clear, and ſound diſcerning truth and error, good and evil.

NOTE, 1. People muſt be taught but according to their capacity. 2. Harder things in divinity muſt be taught them that have learned the eaſier, and are fit for them. But by [*hard things*] is not meant unneceſſary curioſities of human arts, nor unprofitable words, or trifling controverſies; But, 1. A more clear, diſtinct, and ſatisfying knowledge of the evidence of the truth and ſenſe of the eſſentials. 2. A more orderly knowledge of their method and mutual dependance as one ſyſtem, that as in a table or ſcheme we may ſet each member in its proper place. 3. A more extenſive knowledge of the uſeful conſequences of the eſſentials and principles.

CHAP. VI.

THEREFORE leaving the principles of the doctrine of Chriſt, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, 2. Of the doctrine of baptiſm, and of laying on of hands, and of reſurrection of the dead, and of eternal judgment.

1, 2. Therefore ſuppoſing the principles of Chriſtian doctrine, I now paſs over ſuch diſcourſe, and will go to lead you to ſome additional knowledge belonging to the more perfect; not now diſcourſing of theſe principles as to men that have not received them; I mean. 1. Repentance and converſion from a ſtate of death, and from infidelity, and a wicked ungodly life. 2. A lively belief and truſt in God the Father, Son, and Holy Ghoſt. 3. The preparatory baptiſm of John, and the baptiſm of Chriſt, which conſtituteth us profeſſed Chriſtians; what profeſſion is pre-requiſite in the adult, and what covenant it ſolemnizeth, what duties it binds us to, and what benefits it delivereth and ſealeth. 4. The great gift to Chriſt's apoſtles and miniſters of authoritative impoſition of hands, by which the ſame Holy Ghoſt was given to others, and miracles wrought for the confirmation and propagation of the Chriſtian faith. 5. The certainty of a reſurrection, and future life, including the immortality of ſouls. 6. The final judgment which will ſentence men to their everlaſting ſtate, and uſe them accordingly.

3. And this will we do, If God permit.

3. And ſo I will now paſs to ſome additional further truths, by God's aſſiſtance.

4. For

4. For *it is* impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, 5. And have taſted the good word of God, and the powers of the world to come: 6. if they ſhall fall away, to renew them again unto repentance; ſeeing they crucify to themſelves the Son of God afreſh, and put *him* to an open ſhame.

4, 5, 6. I will not now go back to preach regeneration to you that profeſs to be already regenerate, though you are tempted to apoſtacy: For it is impoſſible for thoſe that were illuminated to believe in Chriſt, and were baptized, and have not only heard of the ſignal gifts of the Holy Ghoſt from heaven, but have themſelves had an experimental taſte thereof, and been themſelves partakers of the Holy Ghoſt, as well as ſeen his miraculous gifts in the church, and have had an inward experimental taſte of the truth and goodneſs of the goſpel, and the powerful preparations and hopes of the world to come: If they ſhall really loſe all this, and fall from the belief of Chriſtianity, to regenerate or renew theſe men again to ſaving repentance, ſeeing after believing Chriſt to be the Meſſiah, they are turned to take him for a deceiver and blaſphemer, and conſent to the pretended juſtneſs of his crucifixion, and ſo expoſe him by ſlander to the ſame reproach as his crucifiers did.

NOTE, 1. That the apoſtle ſpeaketh of no other falling away, but to infidelity, defying Jeſus to be the Chriſt. 2. That it is not temptations to unbelief, nor a degree of unbelief mixed with faith, or doubting, that he ſpeaketh of, but a forſaking and renouncing Chriſt. 3. He ſpeaketh not of the mere denial of the tongue in a paſſion or fear, but of the renouncing Chriſt by heart and tongue. 4. He ſpeaketh not of the act of a man in madneſs, or melancholy, who is not himſelf, but of a man's deliberate act, that hath free uſe of reaſon. 5. He ſpeaketh of no infidels, or total apoſtates, but thoſe that had themſelves been partakers of the ſignal gifts of the Holy Ghoſt, and were convinced by experimental guſt of the truth. 6. Therefore it muſt be noted, that not only truly holy perſons, but abundance (if not the greateſt part) that did but ſo believe as to imbody with the church, had then one ſort or other of theſe miraculous, or rare gifts for confirmation of the goſpel, which made Chriſt, *Matth.* 7. bring in the workers of iniquity as wonder-workers in his name; and Paul, *Gal.* 3. 3, 4, 5. appealeth to the quarrelſome Galatians, which way they had the ſpirit and miracles. 7. That this muſt needs be the ſame blaſphemy of the Holy Ghoſt, which Chriſt pronounceth unpardonable: For they who had not only ſeen the miracles, but had the Holy Ghoſt themſelves for ſome ſuch wonders, could not doubt of the matter of fact, whether ſuch miracles were extant or not: So that there was no poſſible way for ſuch to turn infidels, but by believing that this witneſs of the ſpirit of miracles, was a falſe, deceiving teſtimony of Satan, and not God's teſtimony: And this was the blaſphemy againſt the ſpirit, *Matth.* 12. 8. That it is not all that is here meant, that ſuch are not to be abſolved by the church (which ought but to fore-judge, as God will judge, as far as they can:) But that alſo ſuch can never truly be regenerate and ſaved. 9. The reaſon is, becauſe God giveth faith by means, and the witneſs of the ſpirit's ſignal gifts is the laſt means for proof that God will give them; and they that after receiving this, reject it by ſuch blaſphemy, are forſaken by the grace of the ſpirit, whom they blaſphemouſly renounce. 10. Crucifying Chriſt afreſh importeth charging him to deſerve crucifixion, as guilty of the deceit and blaſphemy for which he was crucified: So that none that believe not the ſpirit's miracles in fact, are guilty of this ſin, though they be infidels. Some ancients, and moſt papiſts expound [*impoſſible*] by [*difficult*;] but I think ungroundedly. 11. Yea, the Jews that crucified him were not ſuch as here are deſcribed; for they had not before believed and received the Holy Ghoſt: It is the worſt reproach of Chriſt for a profeſſed Chriſtian to ſay [I did believe in him, and had the ſpirit myſelf, and ſaw and did ſignal works or miracles, and I found at laſt that he was but a deceiver, and all theſe gifts were the operations of evil ſpirits.]

7, 8. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God. 8. But that which beareth thorns and briars, *is* rejected, and *is* nigh unto curſing, whoſe end *is* to be burned.

7, 8. For as the earth is bleſt, or juſtly praiſed, which bringeth fruit when it is watered and manured; but that is called curſed, and bad, whoſe fruit muſt be for the fire, which bringeth forth but thorns and briars: So God will bleſs and reward them who fruitfully anſwer the means which he uſeth in them; but will curſe and

burn those who, after the greatest means, and experimental partaking of the signal gifts of the spirit, shall turn to reproach and blaspheme him whom they believed in.

9. But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

9. But though, in the dangerous times, and temptations to apostacy, I think meet to tell you the dreadful case of such, for your safety, do not interpret it, as though I thought this is, or would be your case: We have reason to hope better of you, that you have the grace which will bring you to salvation.

10. For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

10. For God, who is our most righteous governor, even in this life distributeth rewards and penalties in justice: And as, in justice, he forsaketh the foresaid apostates, who scorn his mercy, so he will reward your faithful use of his grace with more grace, and will not forsake you who have shewed so much fidelity to his name, and charity to his saints.

NOTE, That the additional grace, which is necessary to perseverance, is given (oft) by way of reward for former fidelity, and not merely without such respects.

11. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto te end;

11. Therefore, seeing this is God's ordinary way, to reward well used grace with more, I desire that you will hold on in the same diligence, till you reach to the consummation, or full assurance of your hope of perseverance and salvation, which every young beginner did not attain.

12. That ye be not slothful, but followers of them, who through faith and patience inherit the promises.

12. And that tired, weary sluggishness make you not desist, and lose your reward; but that in unwearied diligence to the end, you follow them, who, through faith and enduring patience, have won the prize, and possess the promised felicity.

13, 14. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. 15. And so after he had patiently endured, he obtained the promise.

13, 14, 15, So God, who sware by himself to Abraham (having no greater to swear by) confirmed his promises of the multiplication of his seed, which yet Abraham lived not to see fulfilled; but he patiently waited and died in faith, and all the promises were fulfilled in due time.

16. For men verily swear by the greater, and an oath for confirmation *is* to them an end of all strife.

16. For men use, by oath, to appeal to him that can discern and revenge perfidiousness; and when other evidences fail, they end their strifes by the confirmation of an oath.

17. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

17. And God knowing our weakness of faith, to confirm the faithful, who are the heirs of his promised happiness, of the truth and immutability of his decrees, confirmed his word to us by his oath, that we might be put quite out of doubt.

18. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

18. That so, by his word and his oath, which are both immutable, and therefore infallible security, seeing it is impossible for God to lie, we who are fled for refuge from guilt, and sin, and danger, and misery, to lay hold on the proposed hope of everlasting life, might have well-grounded and strong consolation, and not be shaken by any doubts of the fidelity or promises of God.

NOTE, God would have us to have strong consolation in our faith and hope.

19. Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail.

19. Though the things of this life are much uncertain, this hope, which is our support and comfort, is founded on firm and stedfast security; and is fetched, by faith, from the most holy and invisible things, which the vail of mortality yet hideth from our sight.

20. Whither the forerunner is for us entered, *even* Jesus made an high

high prieſt for ever after the order of Melchiſedec.

20. Into which inviſible, heavenly glory, Chriſt is entered, not only for himſelf, and his own conſummation, but as a fore-runner for us, to intercede, and prepare felicity for us, and from his fulneſs of power, to ſend down his ſpirit, and conſummate all that concerneth our ſalvation, as a Royal Prieſt, typified by Melchiſedec.

CHAP. VII.

FOR this Melchiſedec king of Salem, prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the kings, and bleſſed him: 2. To whom alſo Abraham gave a tenth part of all: firſt, being by interpretation king of righteouſneſs, and after that alſo king of Salem, which is, king of peace:

1, 2. This Melchiſedec, to whom Abraham gave the tenths of the ſpoils, was King of Righteouſneſs by the ſignification of his name; and King of Peace, interpreting his place: which Chriſt is eminently, whom he typified.

3. Without father, without mother, without deſcent: having neither beginning of days, nor end of life: but made like unto the Son of God abideth a prieſt continually.

3. The hiſtory of him maketh no mention of his father, or mother, or deſcent, nor of his birth or beginning, nor of his death or end; but deſcribeth him like a continuing prieſt, and a type of the Son of God, who abideth a prieſt continually.

NOTE, The Jews think he was Shem, whoſe beginning was not ſeen by the new world, nor his end by the old, nor his death mentioned: But this is a preſumption: Had it been good for us to know more of him, God would have told us more.

4. Now conſider how great this man was, unto whom even the patriarch Abraham gave the tenth of the ſpoils.

4. When Abraham, from whom the Levitical prieſthood, and the peculiar ſeed, ſprung, gave him the tenths of all the ſpoils, it tells us how great a man Melchiſedec was.

5. And verily they that are of the ſons of Levi, who receive the office of the prieſthood, have a commandment to take tithes of the people, according to the law, that is, of their brethren, though they come out of the loins of Abraham.

5. The law allowed Aaron, and the other prieſts, to take tithes of their brethren that ſprung from Abraham.

6. But he whoſe deſcent is not counted from them, received tithes of Abraham, and bleſſed him that had the promiſes. 7. And without all contradiction, the leſs is bleſſed of the better.

6, 7. But Melchiſedec received tithes of Abraham, who was none of his people; and bleſſed him, who had from God the promiſe of a peculiar offspring: Which is a certain ſign that he was greater than Abraham: And ſo is Chriſt greater than the Jewiſh prieſts.

8. And here men that die receive tithes: but there he receiveth them, of whom it is witneſſed that he liveth. 9. And as I may ſo ſay, Levi alſo, who receiveth tithes, payed tithes in Abraham. 10. For he was yet in the loins of his father, when Melchiſedec met him.

8, 9, 10. And here it is mortal men that take tithes; but Melchiſedec is mentioned as if he had not died: And Levi, who received tithes, paid them, then being in Abraham's loins.

11. If therefore perfection were by the Levitical prieſthood (for under it the people received the law) what further need was there that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron?

11. This proveth that the Levitical prieſthood (and conſequently the law) was not perfect, nor gave the perfection: elſe what need had there been of another more excellent Royal prieſthood which was promiſed.

12. For the prieſthood being changed, there is made of neceſſity a change alſo of the law.

12. And if there muſt be a more excellent prieſthood than the legal, there muſt needs be ſome more excellent laws, appointing them their work: For the old prieſthood had their work preſcribed them by the law of Moſes.

NOTE, That they who deny Chriſt to be a law-giver, deny his Royal prieſthood, and deny him to be Chriſt.

13. For he of whom theſe things are ſpoken, pertaineth to another tribe, of which no man gave attendance at the altar. 14. For *it is* evident that our Lord ſprang out of Judah, of which tribe Moſes ſpake nothing concerning prieſthood.

13, 14. And the tranſlating the prieſthood to Judah, the ruling tribe, of which Chriſt was, proveth the change of the law.

15. And it is yet far more evident: for that after the ſimilitude of Melchiſedec there ariſeth another prieſt, 16. Who is made not after the law of a carnal commandment, but after the power of an endleſs life.

15, 16. And it is yet more evident, that there muſt be a higher prieſthood than Aaron's, becauſe he muſt be made as Melchiſedec, not by lineal ſucceſſion, according to the law of Moſes, but with reference to a ſtate of immortality, as to its riſe and end.

17. For he teſtifieth, *Thou art a* prieſt for ever after the order of Melchiſedec. 18. For there is verily a diſannuling of the commandment going before, for the weakneſs and unprofitableneſs thereof.

17, 18. And this expreſs teſtimony of another ſort of prieſthood ſheweth, that the law, which they were to execute, was to ceaſe, as weak, inſufficient and unprofitable.

NOTE, Queſ. *Is not the goſpel prieſthood then, in conformity to Chriſt, to be kingly, and above all kings, under Chriſt the King? or kings and prieſts to be the ſame?* Anſ. 1. Let them here on earth follow Chriſt in his humiliation, who ſaid, *My kingdom is not of this world*; and then when they come to him in heaven, they ſhall reign as kings. 2. Our uncertain collections are not ſo ſure a way to know Chriſt's will, as his own words; who hath plainly forbidden ſecular dominion to his miniſters, and given them a far other deſcription and canon. 3. But by the uſe of the church keys, they have the government of church communion; which, as it hath a nearer relation to the heavenly kingdom, is there in nobler than ſecular power.

19. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

19. For the law of Moſes did all as an imperfect thing, which was not, of itſelf, to make man, or his ſervice, perfect, or his hopes and comforts, but to lead him towards a better revelation; which bringeth a fuller notice of pardon and grace, life and immortality, advanceth us nearer to God, and giveth us more bold and comfortable acceſs to him, in order to our heavenly fruition.

20, 21. And in as much as not without an oath, *he was made prieſt*, (For thoſe *prieſts* were made without an oath; but this with an oath, by him that ſaid unto him, The Lord ſware, and will not repent, Thou art a prieſt for ever after the order of Melchiſedec;)

20, 21. And this change God ſweareth to, which was not done by Aaron's prieſthood; which ſheweth its certainty and immutability.

22. By ſo much was Jeſus made a ſurety of a better teſtament.

22. NOTE, 1. The word here tranſlated [*Teſtament*] ſignifieth, *God's ſtatute-law, propoſed to us for our covenant-conſent and obedience, and promiſing us grace and glory*; and ſignifieth the ſame thing as [*the law of grace.*] And not a mere abſolute promiſe, without precepts, condition or penalty.

2. The word tranſlated [*Surety*] ſignifieth an interceding adminiſtrator and mediator, giving man *aſſurance* of the will of God (as Moſes did in delivering the law) and *conſenting* to receive God's terms and promiſes in the nature of man, and to perform his own part and undertaking, for the gathering and glorifying his church thereby: But not that he undertook that all that he mediated for, ſhould do all that is their duty.

23. And they truly were many prieſts, becauſe they were not ſuffered to continue, by reaſon of death. 24. But this man, becauſe he continueth ever, hath an unchangeable prieſthood.

23, 24. And ſo the Levitical prieſthood was in many ſucceſſively, becauſe they were mortal: But Chriſt living for ever, is only one and the ſame, and there is no other.

NOTE, Therefore Chriſt hath no mortal vicar, to be an univerſal high prieſt.

25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

25. And this is the great comfort of believers, that he is able to ſave us in all extremities,

tremities, even at death, and to eternity of bleſſedneſs, ſeeing he ever liveth, by his interceſſion, to finiſh his ſaving work for all that come by him to God. Friends die, and all worldly helps may fail, but Chriſt will never die.

26. For ſuch an high prieſt became us, who *is* holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.

26. For our condition required ſuch an high prieſt, who is holy, free from doing ill, or ſuffering any more from any enemies, clean from all ſin of his own, and is ſeparated from the condition of ſinful man that dwells on earth.

27. Who needeth not daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſin, and then for the peoples: for this he did once, when he offered up himſelf.

27. Who had no ſin of his own, as the high prieſts had; and therefore, for his own ſin he needed not to offer any ſacrifice, though he did it to perfect his undertaken work for us. Nor needed he offer often for the ſins of the people; for his once offering up himſelf, was a ſufficient expiatory ſacrifice.

28. For the law maketh men high prieſts, which have infirmity; but the word of the oath, which was ſince the law, *maketh* the Son, who is conſecrated for evermore.

28. For the law had none to make high prieſts of, but mortal ſinners; but the word of the oath, *Pſal.* 110. which was ſince the making of the law, maketh the Son of God high prieſt, who is holy, ſinleſs, immortal, and conſecrated to an everlaſting prieſthood.

CHAP. VIII.

NOW of the things which we have ſpoken, *this is* the ſum: we have ſuch an high prieſt, who is ſet on the right hand of the throne of the majeſty in the heavens: 2. A miniſter of the ſanctuary, and of the true tabernacle which the Lord pitched, and not man.

1. The ſum of all that is ſaid is this, We have ſuch an high prieſt, who is advanced to the higheſt honour and power in glory, called God's throne of majeſty in the heavens. As man, a miniſter indeed, or the prime adminiſtrator; but it is of the true and heavenly ſanctuary and tabernacle, not like that which was made by man, but which the Lord hath made for the glorifying of himſelf in his glorified ſaints with Chriſt, where we ſhall in preſence worſhip him for ever.

3. For every high prieſt is ordained to offer gifts and ſacrifices: wherefore it is of neceſſity that this man have ſomewhat alſo to offer.

3. And he were no high prieſt, if he had nothing as gift or ſacrifice to offer.

4. For if he were on earth, he ſhould not be a prieſt, ſeeing that there are prieſts that offer gifts according to the law.

4. And if he were on earth, he ſhould not be a prieſt according to the law, becauſe there are ſuch already, and it was entailed on the line of Aaron: (And Chriſt's ſacrifice when he was on earth, was not according to the law, but ſuperlegal.)

5. Who ſerve unto the example and ſhadow of heavenly things, as Moſes was admoniſhed of God, when he was about to make the tabernacle. For ſee (ſaith he) that thou make all things according to the pattern ſhewed to thee in the mount.

5. And the Levitical prieſthood on earth, was made to perform thoſe adminiſtrations, which are but ſhadows of the heavenly things, having ſome notifying and inſtructing reſemblance to them as figurative; which God darkly intimated to Moſes when he charged him to make the tabernacle in the wilderneſs according to the pattern which he had ſeen in the mount. So that the earthly tabernacle and worſhip is but a figure or ſhadow of the heavenly.

6. But now hath he obtained a more excellent miniſtry, by how much alſo he is the mediator of a better covenant, which was eſtabliſhed upon better promiſes.

6. But Chriſt's prieſtly miniſtry is more excellent, as he is the mediator of a better covenant, than the mere law of Moſes was. (Though the promiſe that went before and with the law, was an obſcure goſpel.) It is better, as having better promiſes; even *clearer* and *fuller*, and more *confirmed* by *God's* oath, and ſeal, and earneſt. It hath promiſes of fuller pardon, greater grace, and privileges, and ſurer and greater glory.

NOTE, That both the Moſaical and the Chriſtian are named in ſcripture, both a *law* and a *covenant*; for they have the ſame

ſame parts, viz. *precepts*, *promiſes*, anp *threats*, and *obedience* muſt be conſented to. As propoſed by God, with his antecedent mercy, it is a law, and a propoſed covenant. As conſented to by man, it is a law accepted by ſubjects, and a mutual covenant. See Grotius's preface to annotations on the New Teſtament of the names.

7. For if that firſt *covenant* had been faultleſs, then ſhould no place have been ſought for the ſecond.

7. For if the firſt covenant had been perfect, God would not have made the ſecond better.

NOTE, 1. That it is not ſinful faultineſs, but ſuch imperfection as the beginnings of art and nature have, compared with the perfection that is here meant.

2. It is not here called, the *firſt covenant*, as if no other had gone before it; for there was a former with Adam, Noah, Abraham: but as it is the firſt of theſe two. And it was a covenant of peculiarity, diſtinct from the common one, and the promiſe.

8. For finding fault with them, he ſaith, Behold, the days come (ſaith the Lord) when I will make a new covenant with the houſe of Iſrael, and the houſe of Judah: 9. Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, becauſe they continued not in my covenant, and I regarded them not, ſaith the Lord.

8, 9. For he intimateth the defect of the Moſaical covenant, when he ſaith, *Behold, the days come, &c. I will make with them a new covenant*, of greater and ſurer mercy; for the former they quickly forſook, and I forſook them.

10. For this is the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people.

10. But this is my new covenant which I will make with all Abraham's believing ſeed: I will ſanctify them by my ſpirit, and thereby give them a ſaving knowledge and love of all my neceſſary laws, and their duties, as if they were written in their minds and hearts; and I will be to them a God (which is their all) and will love and cheriſh them as my peculiar people.

NOTE, That this promiſe is not made to Iſrael, as a peculiar, political body (for their policy was to be diſſolved) but as a part of the catholic church, which are Abraham's believing ſeed. 2. Therefore it being ſuppoſed that it is to believers that this promiſe is made, it followeth, that it is a promiſe on condition of preceding faith: As vocation giveth faith, which is the condition of conſequent juſtification and ſanctification. Though all be of grace, God's wiſdom maketh the condition a means to introduce the reſt.

11. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: for all ſhall know me, from the leaſt to the greateſt.

11. And it ſhall not be doubtful to them, whether the Lord or Baal be the true God, as it hath been with this unſtedfaſt people, who have ſo long lived in idolatry: For all the church of believers, from the leaſt to the greateſt, ſhall know and own me to be their God, and not need to be again taught it, as an unknown thing.

NOTE, That this ſpeaketh not againſt the neceſſity of human teaching: for it is by ſuch teaching that God is ſuppoſed to give them the knowledge of himſelf. Nor doth it mean that it ſhall be needleſs to teach the beſt to know God better: for to know him is the ſum and perfection of knowledge, and it is life eternal. But the meaning is, That it ſhall not be an unknown thing, that the Lord is our God.

12. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

12. For the greatneſs of my mercy ſhall forgive all the ſins of their unconverted ſtate, and not charge them upon them, to their deſtruction, and all the infirmities of their regenate ſtate.

NOTE, That this promiſe of juſtification, as well as the former of ſanctification, ſuppoſeth them to be believers in order of nature firſt, as the condition.

13. In that he ſaith, A new *covenant*, he hath made the firſt old. Now that which decayeth and waxeth old, is ready to vaniſh away.

13. This term of a new covenant implieth, that the old one muſt then be aboliſhed: and the time is come.

CHAP.

CHAP. IX.

THEN verily the firſt *covenant* had alſo ordinances of divine ſervice, and a worldly ſanctuary.

1. The Moſaical covenant had its proper ordinances of ſervice to God, and an earthly, temporary tabernacle.

2. For there was a tabernacle made, the firſt wherein *was* the candleſtick, and the table, and the ſhew-bread, which is called the ſanctuary. 3. And after the ſecond vail, the tabernacle which is called the holieſt of all.

2, 3. This made tabernacle had two parts: In the firſt, called the ſanctuary, was the candleſtick, &c. And within the ſecond vail was the *holieſt of all*.

NOTE, Some out of *Philo* ſay, that the tabernacle (and the temple after) was made as an image, or figure of the world, and therefore called worldly: the outward part figuring the lower world, in which was the candleſtick with ſix branches; and one in the midſt, ſignifying the planets; and twelve loaves on the table, ſignifying the fruits of the earth: The inmoſt ſignifying the higheſt heavens. But it is preſumptuous to truſt our wit too far in feigning divine ſignifications: And it is groundleſs hence to gather, that it was called a worldly ſactuary.

4, 5. Which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aarons rod that budded, and the tables of the covenant; And over it the cherubims of glory ſhadowing the mercy ſeat; of which we cannot now ſpeak particularly.

4, 5. In it was the golden cenſer, for incenſe brought when the prieſt went in; and the ark overlaid with gold, in which, or near it, was the pot of manna, and Aaron's rod, and in it the table of the commandments of the covenant; and over it, the images of angelical cherubims, ſhewing God's glory, when it appeared to men; which alſo ſhadowed the covering of the mercy-ſeat.

6. Now when theſe things were thus ordained, the prieſts went always into the firſt tabernacle, accompliſhing the ſervice *of God*. 7. But into the ſecond *went* the high prieſt alone once every year, not without blood, which he offered for himſelf, and for the errors of the people.

6, 7. Into the firſt part of this tabernacle, the prieſts went to perform the ordinary ſervice: But into the ſecond went only the high prieſt once a year, but not without the blood of calves and goats, which he offered for ſuch ſins of himſelf and the people, as were expiable.

8. The Holy Ghoſt this ſignifying that the way into the holieſt of all, was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding:

8. By this the Holy Ghoſt ſignified, that under that law, or tabernacle-ſtate, the acceſs of ſinners to God, for aſſured acceptance here, and glory hereafter, was not yet clearly, fully, and with ſatisfying aſſurance revealed, nor by that law, as ſuch, conferred: for it was reſerved to the coming of the Meſſiah: (Though the promiſe, or law of grace, ſaved men then.)

9. Which *was* a figure for the time then preſent, in which were offered both gifts and ſacrifices, that could not make him that did the ſervice perfect, as pertaining to the conſcience.

9. Which figuratively ſignified the time then (or now) preſent, when the gifts and ſacrifices were offered, which could not ſuffice to perfect the acceptance of the offerer, with God, or to cleanſe him from the conſcience and guilt of ſin.

10. *Which ſtood* only in meats and drinks, and divers waſhings, and carnal ordinances impoſed on *them* until the time of reformation.

10. I ſpeak not of the laws of nature, of godlineſs, charity, juſtice, and ſobriety, which are common to the Jews, with us, and other people, but of the poſitive inſtitutions of bodily ſervice to God, proper to Moſes's law. And theſe laws, in ſuch outwards as the body performeth, called rights and ceremonies, meats, drinks, waſhings, which God indeed impoſed on them, as a material part of their obedience; but it was as ſuited to their carnality and minority, till the Meſſiah's reformation ſet up a better law and worſhip.

11. But Chriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building;

11. But

11. But Chriſt is come a High Prieſt of the future felicity, promiſed in the goſpel, even to procure us grace and glory, officiating in a greater and more perfect tabernacle, even his body, now glorified in heaven (having done his preparatory work on earth) which was not built as tabernacles are on earth.

12. Neither by the blood of goats and calves: but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

12. And not as the Levitical prieſts, by the blood of goats and calves, offered for expiation; but by obedient and voluntary offering his own blood a ſacrifice for the ſins of the world, he obtained his entrance into the ſtate of glorious exaltation, there to intercede for us, and rule us, having here, by his merit and ſacrifice, purchaſed eternal redemption for us, which thence he will beſtow.

13. For if the blood of bulls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the puriſying of the fleſh:

13. If theſe be by divine inſtitution effectual againſt corporal legal uncleanneſs, by a ceremonial ſanctification, the figure of the ſpiritual.

14. How much more ſhall the blood of Chriſt, who through the eternal ſpirit, offered himſelf without ſpot to God, purge your conſciences from dead works to ſerve the living God?

14. Moſt certainly then ſhall the blood of Chriſt, who by the eternal ſpirit offered himſelf, ſoul and body, a ſpotleſs ſacrifice to God the ſovereign righteous Judge, to cleanſe ſoul and conſcience from the power and guilt of dead works (which ſignify a death in ſin, and tend to death for ſin,) to ſerve the living God, who will accept us to an everlaſting life.

NOTE, By the *Eternal Spirit*, by which Chriſt offered himſelf, ſome expoſitors underſtand Chriſt's immortal ſoul voluntarily reſigning his life. 2. Others underſtand the Holy Ghoſt, the third perſon in the Trinity, by whom Chriſt is ſaid to be conceived, and to do his miracles. 3. Others underſtand his own divine nature, as the ſecond perſon. It is hard to be ſure which is meant; but it is of no great moment, ſeeing it is certain that indeed he did it by all theſe three. There is a fourth opinion of ſome that underſtand it of a prime ſuperangelical nature of Chriſt, which they think, by eternal emanation, cometh from the Deity united to it, which they make a middle third nature in Chriſt; and in which they ſuppoſe it is that, at a creature, he is advanced above all angels; becauſe they take angels and men to be *ſpecie* diſtinct; and that if human nature muſt be ſet above angels, in itſelf, it muſt thereby change its ſpecies, and be no more human. But to be wiſe to ſobriety in ſuch myſteries is ſafe, and not to preſume.

15. And for this cauſe he is the mediator of the New Teſtament, that by means of death, for the redemption of the tranſgreſſions *that were* under the firſt Teſtament, they which are called might receive the promiſe of eternal inheritance.

15. And for this cauſe Chriſt became Mediator between GOD and man, to procure, ſeal, and promulgate the New Covenant, or law of grace, that his death doing that which no other ſacrifice could do in expiation of the Jews ſins, committed under the Moſaical covenant, (as well as of the reſt of the world) they which are by his call made ſound believers, might by promiſe be ſecured of the eternal inheritance, and poſſeſſed of it in due time.

16. For where a teſtament *is*, there muſt alſo of neceſſity be the death of the teſtator. 17. For a teſtament *is* of force after men are dead: otherwiſe it is of no ſtrength at all whilſt the teſtator liveth.

16, 17. And Chriſt being by his ſponſion to be a ſacrifice, his donation doth preſuppoſe his purchaſe; and thence his covenant hath alſo the nature of a teſtament, which ſuppoſeth the death of the teſtator, and is not of efficacy till then, to give full right to what he bequeatheth.

NOTE, That the eminent evangelical kingdom of the Mediator, in its laſt full edition, called the kingdom of Chriſt, and of heaven, diſtinct from the obſcure ſtate of promiſe before Chriſt's incarnation, began at Chriſt's reſurrection, aſcenſion, and ſending of the eminent gift of the Holy Ghoſt, and was but as an *embrio* before.

18. Whereupon, neither the firſt *teſtament* was dedicated without blood.

18. Therefore the firſt as figurative of the ſecond, was conſecrated and ſealed in blood.

19. For when Moſes had ſpoken every

every precept to all the people, according to the law, he took the blood of calves and of goats, with water and ſcarlet-wool, and hyſſop, and ſprinkled both the book and all the people, 20. Saying, This *is* the blood of the teſtament which God hath enjoined unto you. 21. Moreover, he ſprinkled likewiſe with blood both the tabernacle, and all the veſſels of the miniſtry. 22. And almoſt all things are by the law purged with blood: and without ſhedding of blood is no remiſſion.

19, 20, 21, 22. NOTE, 1. God purpoſely inſtituted all theſe bloody purifications to prefigure Chriſt. 2. The cuſtom of ſacrificing from the fall, muſt ariſe from divine inſtitution, and not without it from natural invention, as ſome now affirm. And no doubt but it is propagated among all idolaters through the world; 1. By tradition from Adam; 2. Corrupted by devils, who would be worſhipped as God, and to that end promote the imitation of God; 3. The papiſts ſprinkling of holy water, is ſuch another corrupt imitation, ſetting up their ceremony inſtead of God's, which Chriſt aboliſhed.

23. *It was* therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe, but the heavenly things themſelves with better ſacrifices than theſe.

23. Theſe ceremonies being ordained to prefigure and notify things that are in heaven, and belong to heaven, it was meet that ſuch blood ſhould be the purifying ceremony: But the heavenly things themſelves muſt be purchaſed, and the ſouls fitted for it purified, and the covenant conſecrated by a more precious ſacrifice, even the blood of the Lamb of God, who taketh away the ſins of the world.

24. For Chriſt is not entered into the holy places made with hands, *which are* the figures of the true, but into heaven itſelf: now to appear in the preſence of God for us.

24. For it was not to officiate in a tabernacle made by man, that Chriſt became our High Prieſt, but (though his ſacrifice was offered on earth) it was to officiate by continued interceſſion for us in the heavens, in the preſence of God's glory, of which the other was but a type.

25. Nor yet that he ſhould offer himſelf often, as the high prieſt entereth into the holy place, every year with blood of others. 26. For then muſt he often have ſuffered ſince the foundation of the world: but now once in the end of the world, hath he appeared to put away ſin by the ſacrifice of himſelf.

25, 26. NOTE, 1. Chriſt's once offering was ſufficient: It may oft be commemorated, but only once done. 2. It is unſpeakable joy to believers, that Chriſt is for us, as our High Prieſt, entered into heaven. For he hath promiſed, that we ſhall be with him where he is. And where elſe now ſhall we deſire to be? 3. The days of Chriſt here, were the declining latter part of the world, called the end, as fifty or ſixty years old is the end; that is, the latter part of man's life. How near then is it now to an end, 1684 years after?

27, 28. And as it is appointed unto men once to die, but after this the judgment: So Chriſt was once offered to bear the ſins of many, and unto them that look for him ſhall he appear the ſecond time, without ſin, unto ſalvation.

27, 28. And as it is with the common ſtate of man on earth, who muſt all once die, and then be doomed to their endleſs ſtate; ſo Chriſt was once to die as a ſacrifice for the ſins of many; and to them that wait for him in the prepared ſtate of faith, hope, obedience, and patience, he ſhall appear again, but not any more to bear the puniſhment of their ſins, but to juſtify them publicly, and take them to his glory.

CHAP. X.

FOR the law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually make the comers thereunto perfect.

1. For the law having but in its ceremonies a ſhadow of the great heavenly bleſſings of the goſpel, and not the clear image (or draught, or map) of the things themſelves, doth ſhew by the frequent yearly iteration of thoſe ſacrifices, that it doth not perfect the ſacrificers.

2. For then would they not have ceaſed to be offered: becauſe that the worſhippers once purged,

ſhould have had no more conſcience of ſins.

2. For then they would have ceaſed to be offered, becauſe the worſhippers once pardoned and cleanſed, ſhould have no more conſcience of guilt, or remaining pravity.

3. But in thoſe ſacrifices *there is* a remembrance again *made* of ſins every year. 4. For it is not poſſible that the blood of bulls and of goats, ſhould take away ſins.

3, 4. NOTE, 1. This text doth not deny, that the faithful Jews were then forgiven, nor that the law conduced to it, as uſed in ſubordination to the antecedent promiſe and law of grace: But without this *promiſe*, the law could not do it. 2. Nor doth this infer, that we may not mention, lament and beg pardon for our old ſins, while we live on earth: Nor that renewed ſins have no need of a renewed pardon; but no need of a new ſacrifice.

5. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me. 6. In burnt-offerings, and ſacrifices for ſin thou haſt had no pleaſure: 7. Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. 8. Above, when he ſaid, ſacrifice, and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure *therein*, which are offered by the law; 9. Then ſaid he, Lo, I come to do thy will, (O God) he taketh away the firſt, that he may eſtabliſh the ſecond.

5, 6, &c. David, as a prophet, perſonating Chriſt, ſaith, &c. taking down ſacrifices as inſufficient, and introducing Chriſt's obedient ſacrifice of himſelf.

10. By the which will we are ſanctified through the offering of the body of Jeſus Chriſt once *for all*.

10. And by this decree of God, giving us a Saviour to be a ſacrifice for our ſins, we are (as far as belongeth to the expiating ſacrifice) made a holy people unto God, the ſins of the faithful, by this price being pardoned, and reconciliation made.

11. And every prieſt ſtandeth daily miniſtering and offering often-times the ſame ſacrifices, which can never take away ſins.

11. And the prieſts muſt be ſtill ſacrificing the ſame things, never finiſhing the expiation.

12. But this man, after he had offered one ſacrifice for ſins for ever, ſat down on the right hand of God: 13. From henceforth expecting till his enemies be made his footſtool.

12, 13. But Chriſt having offered but one ſacrifice for ſins, as ſufficient, for ever ſat down in the poſſeſſion of glory, and univerſal dominion in the heavens, on the right hand of God, where he will reign, till he hath ſubdued all his enemies, even all that oppoſeth the perfecting of his work of the ſalvation and glory of his church.

14. For by one offering he hath perfected for ever them that are ſanctified.

14. For all the faithful and ſanctified are by that one offering, as a ſufficient expiatory ſacrifice, freed from all guilt and ſin now initially, and ſhall be perfectly without any other expiatory ſacrifice, for ever.

15, 16, 17. *Whereof* the Holy Ghoſt alſo is a witneſs to us: for after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them: And their ſins and iniquities will I remember no more. 18. Now, where remiſſion of theſe is, *there is* no more offering for ſin.

15, 16, &c. NOTE here, 1. That when the price is given and taken, and a free act of oblivion made on the bare condition of thankful acceptance, the crime is ſaid to be pardoned in the common cuſtom of ſpeech, it being done as far as belongeth to the ſatisfier and the rector, as ſuch, though yet the refuſers be all actually unpardoned: For a conditional gift puts nothing in act, till the condition be performed. 2. That here in the promiſe, pardon is not in time before renovation, and ſo not actually of any infidels, or unconverted, though elected thereto. 3. That even the pardon of the ſanctified is but ſuch as excludeth any more ſacrifice, but not any more faith, repentance, watching, praying, &c.

19. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, 20. By a new and

and living way which he hath conſecrated for us, through the vail, that is to ſay, his fleſh: 21. And having an high prieſt over the houſe of God:

19, 20, 21. And now I come to the uſe of all that I have ſaid in all the foregoing doctrine: We are not now deterred from acceſs to God by unexpiated guilt, but may come to him as a Father, with comfortable, reverent boldneſs and hope, as reconciled by Chriſt; even in confidence of the merit of his righteouſneſs and ſacrifice, which is as a new and ſtill effectual living way, through the vail of his fleſh conſecrated for us: And we have now in the heavens a glorified High Prieſt, who is head over all things to his church, which is the houſe of God, and ever liveth to do all for us in heaven, which belongeth to a perfect high prieſt.

22. Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

22. Let us therefore draw near to God in holy worſhip, and heavenly deſires and aſpirings, with a heart that is ſound, ſincere and true to Chriſt, and our convictions, and abounding with full belief and truſt in Chriſt, for all that he hath promiſed, having our hearts cleanſed by Chriſt's blood (which is the ſprinkling figured under the law) from the conſcience of guilt, and the love and power of ſin, and our bodily practice purified from uncleanneſs, (typified by the waſhings under the law, and fœderally ſignified by our baptiſm.)

23. Let us hold faſt the profeſſion of our faith without wavering: (for he *is* faithful that promiſed.)

23. Let us againſt all ſubtle, deceitful adverſaries, and againſt all cruel perſecutors, under all trials and ſufferings, hold faſt both our hope and faith, and the open profeſſion of it; For he is faithful who hath promiſed us the endleſs felicity, which will pay for all, and exceed all our expectations.

24. And let us conſider one another to provoke unto love, and to good *works*.

24. Let none of us live merely to ourſelves, but ſet ourſelves with ſtudious diligence to promote the ſanctity and ſalvation of each other, which is not done by vain janglings and faction, but by provoking one another to love, and to good works, and each to be a common bleſſing in his place, by profiting others.

25. Not forſaking the aſſembling of ourſelves together, as the manner of ſome is: but exhorting *one another*, and ſo much the more, as ye ſee the day approaching.

25. Not forſaking either the more full church-aſſemblies, or any Chriſtian converſe and communion, by which ye may excite and edify one another; as ſome do out of cowardly fear of ſuffering, and ſome through ſelfiſhneſs and want of brotherly love, and through coldneſs in religion. And the more reſolved ſhould you be in this, becauſe the time of ſuffering is ſhort, and the day of your deliverance draws on, and cannot be far off.

NOTE, Queſ. 1. *What if the rulers forbid church-aſſemblies, or at leaſt inferior edifying converſe? Anſw.* So they did for three hundred years, when yet Chriſtians uſed it by command from Chriſt. And Chriſtian princes (as is ſaid heretofore) muſt do more good, but are not authorized to do more miſchief, and forbid good, than heathens. But yet, though we may not ſtatedly forbear the duties of piety and charity, (no more than Daniel did praying, or the old Chriſtians preaching and meeting) when we can perform them; 1. We may forbear this or that particular meeting or action, when it would do more hurt than good; 2. And when impriſonment or baniſhment make it impoſſible, it can be no duty.

Queſ. 2. *Who be they that muſt exhort one another? Anſ.* Not every one that hath a proud ſelf-conceit, or maſterly talkative diſeaſe, may needleſly gather aſſemblies to eaſe his ſtomach, on pretence of duty: But *the truly qualified and called paſtors muſt exhort in church aſſemblies, by office*, and occaſionally ſuch *other well-qualified men* as he ſhall there call forth or *allow*: And in inferior occaſional converſe or meetings, ſuch qualified perſons as have beſt ability and opportunities to do good: Even as overſeers by office relieve the poor, but every man that can, muſt do it in charity. And as the phyſician by calling muſt heal the ſick and wounded; but any in charity may offer ſuch help as others need, and he is able, not uſurping the function of the phyſician.

26. For if we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins, 27. But a certain fearful looking for of Judgment, and fiery indignation, which ſhall devour the adverſaries.

26, 27. And the dreadful caſe of apoſ-

tates muſt deter you: For if you wilfully forſake Chriſt, and Chriſtianity, after you have received the knowledge of the truth of it, by the ſpirit, and all thoſe miraculous evidences by which it hath prevailed hitherto, you muſt never look for another Saviour, nor that Chriſt ſhould come again to be ſacrificed for you: Reject him now, and nothing remaineth but a dreadful expectation of his vindictive judgment, when his enemies that refuſed his reign, ſhall be brought forth to deſtruction, *Luke* 19. 27.

NOTE, Of this ſee before on chap. 6. what this ſin is.

28. He that deſpiſed Moſes's law, died without mercy, under two or three witneſſes. 29. Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the ſon of God, and hath counted the blood of the covenant wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the ſpirit of grace?

28, 29. Capital, preſumptuous ſins, and contempt, were puniſhed by death, by Moſes's law. And as Chriſt bringeth greater mercy, the contempt of him deſerveth far greater puniſhment, when men, by renouncing Chriſtianity, tread under foot the Son of God, by calling him a crucified deceiver, and count the blood of the covenant (which was ſhed to ſanctify them, and reconcile them to God) which they profeſſing to believe, were joined with the ſaints, to be the blood of a juſtly crucified malefactor, and a prophane thing, and thus do deſpite alſo to the ſpirit of grace, which is Chriſt's witneſs on earth, and by the teſtimony of whoſe miraculous and ſanctifying gifts, they once profeſſed to believe in Chriſt, and receive his doctrine; and now they will reproach theſe gifts and teſtimonies of the ſpirit, as deluſions, and not of the ſpirit of God.

NOTE, The falſeneſs of their doctrine, who ſay, that the goſpel is a bare abſolute promiſe, and no law, and hath no proper threatening of penalty.

30. For we know him that hath ſaid, vengeance belongeth unto me, I will recompenſe, ſaith the Lord: and again, The Lord ſhall judge his people. 31. It is a fearful thing to fall into the hands of the living God.

30, 31. NOTE, Grace puts us not out of fear of danger. 2. None ſo dreadful as a vindictive God. And, 3. Apoſtates, who reject Chriſt and his ſalvation, fall into the hands of God's terrible juſtice.

32. But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions: 33. Partly whilſt ye were made a gazing-ſtock, both by reproaches and afflictions, and partly whilſt ye became companions of them that were ſo uſed.

32, 33. But remember what you have formerly ſuffered for Chriſt: Will you loſe all that? Or cannot God ſtrengthen you now, when you ſhould be grown ſtronger? Remember how you endured to be made the common ſpectacle and ſcorn of men, by your own ſufferings (for ſufferers are uſually diſdained by the baſer multitude) and alſo by being the companions of thoſe that ſuffered, and openly owning them, and bore part of their afflictions.

34. For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in yourſelves that ye have in heaven a better and an enduring ſubſtance.

34. For I, for one, muſt bear you witneſs, that in my bonds, you did partake in my ſufferings, by compaſſion; and alſo you took not only patiently, but joyfully, the loſs and ſpoiling of your goods and bodily maintenance, by the plunder and diſtraining of perſecutors: And what made you do this, but that you firmly believed, yea, knew, by the witneſs in yourſelves, atteſting the promiſes of Chriſt, that you have (as to right) in heaven a treaſure incomparably better than that which you loſe, and ſuch as is endleſs, and none can rob you of.

35. Caſt not away therefore your confidence, which hath great recompence of reward.

35 Do not then for nothing at laſt, caſt away the open, bold owning of your faith and hope (and with it all your hope, labour and ſufferings) for the recompence of reward is great.

36. For ye have need of patience, that after ye have done the will of God, ye might receive the promiſe.

36. For it is not enough to begin well: It is like God will yet try you with ſharper perſecutions; ſo that you have need, not only of converſion, but of patience, to hold out, and overcome temptations, that having done the will of God, in all your trials, and

and fully manifeſted your ſincerity by your conſtancy, you might receive the promiſed reward.

37. For yet a little while, and he that ſhall come, will come, and will not tarry.

37. For (though to unbelief and impatience it ſeem long) it is but a very little time, till Chriſt will come to end your fears and ſufferings, and fulfil your hopes: And he will not delay or tarry at all, beyond the due approaching time.

38. Now the juſt ſhall live by faith: but if *any man* draw back, my ſoul ſhall have no pleaſure in him.

38. It is by the firm belief of the promiſe of glory (purchaſed by Chriſt) that the juſt do overcome temptations, hold on in duty and comfortable hope, and are finally ſaved: But if any man forſake this faith, and its profeſſion, either through fraud, flattery, or fear of men, God will forſake him, and have no pleaſure in him.

NOTE, Dr. Hammond applieth it to [*forſaking public worſhip*] as the Gnoſtics did; which indeed backſliders uſe to do when ſuch aſſembling is perſecuted: And his note ſhould warn them to take heed of ſuch forſaking public worſhip, who live where men are tolerated to be atheiſts, and not to worſhip God at all, but not to be *Chriſtians*, and to aſſemble for God's worſhip, unleſs they will be ſtigmatized with the profeſſion or practice of ſome impoſed wickedneſs; though this atheiſm and perſecution pretend Chriſtian order.

39. But we are not of them who draw back unto perdition: but of them that believe, to the ſaving of the ſoul.

39. But I hope you will approve yourſelves faithful Chriſtians, and not of the looſe unſtedfaſt ſort, who by ſophiſtry or perſecution are drawn to revolt, and turn back to their own deſtruction; but of them who believe with ſincerity, firmneſs and conſtancy, to the ſaving of their ſouls.

CHAP. XI.

NOW faith is the ſubſtance of things hoped for, the evidence of things not ſeen.

1. And ſeeing it is by faith that you muſt obtain all this victory, and perſeverance and ſalvation, it greatly concerneth you to underſtand rightly what that faith is by which the juſt muſt live, and how it differeth from that living by ſight and ſenſe on worldly things, which is the caſe and life of the children of perdition. This faith is the ſubſiſtence, or firm and confident expectation from God of the things which we believing, hope for, and which maketh them by the ſecurity of his faithful promiſe, to be effectual motives to us, as if they were even preſent: And it is the convincing evidence, or demonſtration in the mind, of the unſeen things which God revealeth, by which they prevail with us againſt all the viſible vanities of this world. This realizing things future and unſeen as certain by God's promiſe, and overcoming temptations from things ſeen and preſent, is our ſaving faith.

2. For by it the elders obtained a good report.

2. It was by this effectual belief and truſt in God's promiſe for things unſeen, preferred before things ſeen and preſent, that the ancients are ſaid to be approved of God.

3. Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear.

3. How can we know but by believing God's revelation, that heaven and earth were compacted and formed by the word of God, ſo that all this great and well ordered frame which is ſeen, was made not of things which appear.

NOTE, This latter part is diverſly expounded. 1. Some, as Calvin, expound it thus, [*The things that are ſeen were made to be as a glaſs or image of the things that are unſeen.*] That they are ſo, is true; but few receive this as the ſenſe of theſe words.

2. Others expound it as equal to [*the ſeen worlds were made not of things ſeen, therefore of nothing, or no pre-exiſtent matter.*] This moſt proteſtants receive.

3. Others take *framing* or *compacting* to preſuppoſe exiſtent *matter* to be compact, and ſay, that was the chaos in which the form was unſeen.

4. Others, following the vulgar latin, *Eraſmus*, &c. tranſlate it, [*the things which are ſeen, were made of things unſeen:*] And on the text and ſuppoſition ſome build a frame of philoſophy, *viz.* that all things are made or flow from God; ſo as that the neareſt effects are the moſt pure and noble, and the remoteſt moſt groſs, and made by tranſmutation and condenſation, and ſo that earth is but incraſſate humor, and humor (or Water) incraſſate air, and air incraſſate fire, and fire incraſſate vegetative ſpirit, and that incraſſate intellectual ſpirit: And ſo that all viſible bodies are made of inviſible ſpirit debaſed, which again may be refined to inviſibility. But theſe are the frothy dreaming

dreaming preſumptions of unhumbled wits; and wiſe men will reſt in the meaſure of God's revelations.

4. By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs, that he was righteous, God teſtifying of his gifts: and by it he being dead, yet ſpeaketh.

4. By this faith it was that Abel offered to God a more excellent, and therefore more acceptable ſacrifice than Cain: by which he obtained God's judgment and record, that he was righteous (and ſo far was juſtified by it in God's account) God by ſome notable ſign ſhewing, that when he rejected Cain's offering, he accepted Abel's: And by this ſacrifice, and God's atteſtation, though his malignant brother murdered him, his acceptance, recorded by God in ſcripture, yet ſpeaketh his honour, and our imitation.

NOTE, 1. That Abel's faith producing his offering, was not any other, but that for which God judged him righteous.

2. That the brief hiſtory maketh it not fully clear, wherein the difference of their offerings lay, ſave that, 1. Abel's being of the firſtlings of living creatures, was in its nature more excellent than Cain's of vegetables. 2. And the nobler effect ſhewed a nobler cauſe, or faith.

But ſeeing, 1. That it is moſt probable that the duty of ſacrificing came from no original, but Adam's tradition of God's command. 2. And that the uſe of it under Moſes's law, expoundeth it after, we may conceive, 1. That it was to ſignify that man was to believe that death was deſerved by man's ſin: 2. That by death the mediator was to redeem him: 3. And that as the beaſt was offered to God, they offered their own lives to him, in hope of the immortality of the ſoul, and a better life, which death was the way to. And in this faith Abel excelled Cain.

5. By faith Enoch was tranſlated, that he ſhould not ſee death, and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.

5. It was by truſting God for a better, unſeen life, that Enoch was made fit for, and obtained to be tranſlated by God without dying, and ſo was no more ſeen on earth: For before it is recorded of him, that he pleaſed God, who thus rewarded him.

NOTE, 1. That though Enoch died not by any corruption of his body, no doubt but it had ſuch change at its entrance into heaven, as the bodies of the living ſaints ſhall have at Chriſt's ſecond coming (which proveth a tranſmutation of elements by ſcripture teſtimony) and as Chriſt's own body had, which made it ſuitable to the heavenly region: For fleſh and blood cannot enter into the kingdom of God, it is made a ſpiritual, incorruptible body, as ours ſhall be.

2. It is like that this intimateth, how God would have uſed man, if he had not by ſin contracted the guilt of threatened death.

3. But it is certain, that it is recorded to tell us whither it is that faith and holineſs do tend, and that there is a better life.

6. But without faith *it is* impoſſible to pleaſe *him*: for he that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.

6. Thoſe that pleaſe God muſt needs be happy; for that is happineſs itſelf. But it is impoſſible to have a heart or life that pleaſeth God, without a truſting belief of theſe two articles; 1. That God is the very and only God, infinite in all perfection; 2. And that he is, as our ruler and benefactor, the full rewarder of all them, that with ſincere diligence ſeek to pleaſe him, in the obedience of his governing will, or his law, revealed to them.

NOTE, He that thinks there is no God, can neither love, truſt, or obey him: And he that thinks he is impotent, ignorant, or bad, or any way imperfect, thinks that he is not God, and giveth him but the name of God, while he denieth and blaſphemeth him. And he that thinketh that he is not man's ruler morally by law, but only phyſically by motion, like lifeleſs engines, will never obey his laws; and therefore will live after his luſts, and be far worſe than ſavage brutes, as abuſing a nobler nature. And he that thinks that God will let men be loſers by their moſt coſtly and diligent obedience, takes him to be none of our governor, or to be unjuſt, and ſo not to be God indeed: Nay, if he believe not that his holineſs and goodneſs will be pleaſed with, and abundantly reward ſuch ſincere diligence. And he that believeth not a life of great reward after this, cannot well believe that God is ſuch a rewarder of them that diligently ſeek him, ſeeing what they ſuffer here.

Qu. But are theſe two articles enough to ſalvation?

Anſ. He that ſincerely and truſtingly believeth and practiſeth theſe, ſhall not periſh; but what more is neceſſary, God will make known to him: For of a truth (whoever deny it (God is no reſpecter of perſons, but in every nation, he that feareth God, and worketh righteouſneſs, is accepted

cepted of him. And if a ſoul that truly loveth God, and is accepted of him, ſhould be in hell, heaven itſelf ſhould be in hell.

7. By faith Noah being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe, by the which he condemned the world, and became heir of the righteouſneſs which is by faith.

7. NOTE, 1. God's revelation was Noah's warning. 2. The flood neither ſeen, nor likely in itſelf was the thing revealed and believed, with the way to eſcape. 3. True belief will be effectual in an obedient uſe of God's appointed means of ſalvation. 4. The belief of God's threatnings is a part of ſaving faith. 5. Faithful obedience to God condemneth the unbelieving, rebellious world. 6. All theſe acts of faith go to make us heirs of the righteouſneſs of faith, that is, to be ſaved, as thoſe that God accounteth acceptably righteous. 7. To be moved with the promiſed glory, and threatened miſery that is unſeen, is the life of faith.

8. By faith Abraham, when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed, and he went out, not knowing whither he went.

8. Why did Abraham go, when God called him into an unknown land, but that he practically truſted and believed God, that he would give it his ſeed for an inheritance?

9. By faith he ſojourned in the land of promiſe, as *in* a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe. 10. For he looked for a city which hath foundations, whoſe builder and maker is God.

9, 10. And why did he (and Iſaac and Jacob) ſojourn there in tents as ſtrangers? but becauſe he believed that God would give his poſterity cities there (ſuch as Jeruſalem) ſtrong and walled, inſtead of tents, and would give him, in the mean time, a place in the heavenly Jeruſalem, for his faith and obedience to God.

11. Through faith alſo Sarah herſelf received ſtrengh to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.

11. And Sarah, paſt age, brought forth Iſaac, becauſe ſhe truſted God's promiſe, againſt natural probability.

12. Therefore ſprang there even of one, and him as good as dead, *ſo many* as the ſtars of the ſky in multitude, and as the ſand which is by the ſea-ſhore, innumerable.

12. Thus the numerous ſeed of Iſrael ſprang from one, dead to generating, by believing God.

13. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of *them*, and embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth.

13. Both Abraham and his poſterity long lived as ſtrangers, before the promiſed land was given to their ſucceſſors, which they received not themſelves. And Abraham, who foreſaw Chriſt's day, and rejoiced, and his believing ſeed, died in that faith, which ſaw him afar off, (and the heavenly glory promiſed by him) and yet lived not to ſee the promiſed Meſſiah, but confeſſed that they were pilgrims on earth, though they believed and embraced the promiſes.

14. For they that ſay ſuch things, declare plainly that they ſeek a country.

14. And as their taking themſelves for ſtrangers in Canaan, ſhewed that they were not yet at home, and were but ſeekers of a country promiſed; ſo thoſe that were true believers, confeſſing that they were but ſtrangers and pilgrims on earth, declare that it was a better place than earth, that they ſought and hoped for.

15. And truly if they had been mindful of that *country*, from whence they came out, they might have had opportunity to have returned.

15. And it was not Chaldea, whence they came, which they ſought; for they might have returned to that.

16. But now they deſire a better *country*, that is, an heavenly: wherefore God is not aſhamed to be called their God: for he hath prepared for them a city.

16. But it was a better country which they deſired; and though the carnal ſeed looked but to Canaan, the true believers took Jeruſalem but as a type of the Jeruſalem

lem above, and chiefly deſired an heavenly country; and it was ſpecially in relation to heaven, that God condeſcended to be called *The God of Abraham, Iſaac, and Jacob; and the God of Iſrael*; for it is there where he will glorioufly own and govern them.

NOTE, 1. The force of Chriſt's argument againſt the Sadducees, from God's relation to Abraham, &c. is here expounded. 2. They err, that think believers of old expected not a heavenly felicity: Though Moſes's law, as it was political, to be the rule of magiſtrates judgment, reached not ſo high, yet as ſubordinate to the promiſe or covenant of grace, it did.

17. By faith Abraham, when he was tried, offered up Iſaac: and he that had received the promiſes, offered up his only begotten *ſon*. 18. Of whom it was ſaid, That in Iſaac ſhall thy ſeed be called.

17, 18. It was by believing and truſting the promiſe of God concerning his ſeed in Iſaac, that Abraham, when God thereby tried him, offered up even that ſon to death, to whom the promiſe of multiplication was made, and the nations to be bleſſed in his ſeed.

19. Accounting that God was able to raiſe *him* up, even from the dead: from whence alſo he received *him* in a figure.

19. For he believed that God's promiſe muſt be fulfilled, and could not be broken for want of power, no more than for want of wiſdom or goodneſs; and that he would rather raiſe him from the dead, than break his word: And indeed he received him again as it had been from the dead (in which he prefigured Chriſt's reſurrection and ours).

NOTE, The great difficulty of Abraham's caſe was, how he was bound to take that to be God's voice, which bid him murder the innocent, and ſo break God's law of nature: Muſt not we try the ſpirits by the ſtanding law of God in nature? *Anſ.* 1. God is the abſolute Lord of all lives, and can do no man wrong; And Abraham knew that he could make both Iſaac and himſelf amends; yea, that he could and would preſently raiſe him to life again. 2. And by full evidence and experimental proof, he knew that it was God that ſpake to him: But we are ſuppoſed to have more cauſe of doubting, where we muſt try the ſpirits. We muſt believe no pretended revelation againſt certain foreknown truth; nor yet diſbelieve God, upon a proud pretence that we know that to be truth, which indeed we know not.

20. By faith Iſaac bleſſed Jacob and Eſau concerning things to come.

20. It was by believing God's promiſe of things to come, yet unſeen, that Iſaac bleſſed Jacob and Eſau, foretelling what God would do with them.

21. By faith Jacob when he was a dying bleſſed both the ſons of Joſeph, and worſhipped, *leaning* upon the top of his ſtaff.

21. It was by believing unſeen future things, that Jacob, when he could ſcarce ſit up, and was ready to die, foretold what God would do with the poſterity of Joſeph's ſons.

NOTE, *Qu.* When Iſaac and Jacob both ignorantly preferred the younger before the elder; how could that be ſaid to be done by faith, which they underſtood not?

Anſ. 1. They believed the promiſed bleſſing to both. 2. And they believed the inward inſpiration of God, which told them, [This perſon on whom thou layeſt thy hands, ſhall have this particular bleſſing] though they knew not which of them it was by name: It was to a determinate individual.

22. By faith Joſeph when he died, made mention of the departing of the children of Iſrael and gave commandment concerning his bones.

22. How could Joſeph foretel the Iſraelites going out of Egypt, and give them order to carry his bones with them, but by believing unſeen, future things, on the credit of God's teſtimony, by inward prophetical inſpiration (which was his word to him.)

23. By faith Moſes, when he was born, was hid three months of his parents, becauſe they ſaw *he was* a proper child, and they were not afraid of the king's commandment.

23. It was by believing ſome intimation from God, partly inward, and partly in his perſonal appearance, what Moſes ſhould prove, as to unſeen future things, which encouraged his parents to hide him, notwithſtanding the murderous commandment of the king.

24. By faith Moſes, when he was come to years, refuſed to be called the ſon of Pharaoh's daughter. 25. Chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin

for

for a ſeaſon: 26. Eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt: for he had reſpect unto the recompence of the reward.

24, 25, 26. It was by truſting God's intimations of unſeen future things, that Moſes, being grown up, refuſed the wealth and honour of an adopted ſon of Pharaoh's daughter, preferring affliction among the people of God, before the ſhort enjoyment of ſinful pleaſures; yea, eſteeming ſuch reproach, as we Chriſtians now undergo for Chriſt, and as the believers of the future kingdom of Chriſt, then ſuffered, to be not only tolerable, but greater riches than all the treaſures of Egypt; becauſe he had a believing reſpect to the recompence of reward, to which ſuch ſufferings did conduce.

27. By faith he forſook Egypt, not fearing the wrath of the king; for he endured, as ſeeing him who is inviſible.

27. Why left he Egypt to go into a foreign land and wilderneſs, and after fearleſly faced a wrathful King, when he ſpake from God? but becauſe, as his eyes ſaw the flaming tokens of the preſence of God, ſo his faith was inſtead of a ſight of him that is inviſible: He believed in an unſeen God for unſeen future things.

28. Through faith he kept the paſſover, and the ſprinkling of blood, leſt he that deſtroyed the firſt-born ſhould touch them.

28. Why kept he the paſſover, and ſprinkled the door-poſts with blood, but becauſe he believed God for unſeen future things, even that the deſtroying angel ſhould ſpare ſuch houſes?

29. By faith they paſſed through the red ſea, as by dry land: which the Egyptians aſſaying to do were drowned.

29. How durſt they have ventured into, and through the red-ſea, but that they believed God, that he would there deliver them by that miracle? when the Egyptians were drowned, who went not in by faith, but by preſumption.

NOTE, It is a great controverſy among expoſitors, whether the Iſraelites paſſed quite through the ſea to the other ſide, or rather went in, and came out, as in a ſemicircular courſe on the ſame ſide; becauſe their journies are after ſaid to be on the ſame ſide where they entered, and ſo they think it was but to draw in the Egyptians.

30. By faith the walls of Jericho fell down, after they were compaſſed about ſeven days.

30. How came the people to go about Jericho ſeven days, and the walls to fall, but becauſe they believed and truſted the promiſes of almighty God?

31. By faith the harlot Rahab periſhed not with them that believed not, when ſhe had received the ſpies with peace.

31. How came Rahab (who was formerly a heathen harlot, and then kept an inn, or houſe of entertainment) to eſcape when Jericho was deſtroyed, but becauſe ſhe believed that the God of Iſrael was the true God, and would deliver them that truſt him?

32. And what ſhall I more ſay? for the time will fail me to tell of Gideon, and *of* Barak, and *of* Sampſon, and *of* Jephtha, *of* David alſo and Samuel, and *of* the prophets. 33. Who through faith ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of Lions.

32, 33. By believing and truſting God for unſeen futu e things, ſome conquered the nations of their enemies, (as Joſhua, the judges, David, &c.) the truly faithful lived righteouſly in a ſinful world, obtained what God had conditionally promiſed, and promiſes of yet further mercies, for their fidelity (as Abraham, Phineas, &c.) and God ſtopped the mouths of lions to deliver them (as he did by Daniel.)

34. Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens. 35. Women received their dead raiſed to life again: and others were tortured, not accepting deliverance, that they might obtain a better reſurrection.

34, 35. God made the fire harmleſs to them; (as Dan. 3.) Divers eſcaped the ſword of bloody perſecutors; (as David, &c.) recovered from ſickneſs; (as Job, Hezekiah, &c.) fought valiantly, truſting on God for victory, and ſo overcame: Had their dead raiſed; (as 1 Kings 17. 22. 2 Kings 4.) Others endured torment, and would not ſin to be delivered; believing and hoping for reſurrection to a better life; (as 2 Maccab. 19. 30. and 7. 9.)

36. And others had trial of cruel mockings and ſcourgings, yea moreover, of bonds and impriſonment. 37. They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword: they wandered about in ſheep-ſkins, and goat-ſkins, being deſtitute, afflicted, tormented:

36, 37. And by believing the promiſed, unſeen reward, others endured the trial of cruel mockings, and ſcornful reproach, and to be whipt as rogues, and bound and laid in gaols as malefactors; ſome were ſtoned, ſome ſawn aſunder, others tried by hot irons, and other fiery torments; ſome ſlain with the ſword, others, like contemned vagabonds, wandered in baſe clothing of ſheep-ſkins, and goat-ſkins, deſtitute of outward things, afflicted and tormented.

38. Of whom the world was not worthy: they wandered in deſarts, and in mountains, and in dens, and caves of the earth.

38. All theſe were accounted and uſed as bad men, unworthy to live, as others, peaceably in the world. But were they ſuch indeed? No; but ſuch, of whom the world was not worthy. And many of them retired from the converſe of the world, into dens, caves and mountains.

NOTE, Oh, the difference between God's judgment of a ſaint, and man's! The world is not worthy of thoſe ſcorned, perſecuted ſaints, whom their perſecutors call rogues, unworthy to live. They are not worthy of their company, example, counſel, or other benefits: For they know not what a ſaint is, nor the worth of a ſaint, nor how to uſe him; yea, they hate him, and drive ſuch away, as they do the offer, of Chriſt and his grace.

39. And theſe all, having obtained a good report through faith, received not the promiſe: 40. God having provided ſome better thing for us, that they without us ſhould not be made perfect.

39, 40. And all theſe true believers were juſtified by God's own teſtimony, left on record to their praiſe. But ſtill it was things *unſeen* and *future* which they believed, and for which they ſuffered all this martyrdom and pain: And though God gave them their reward in heaven, they lived not to ſee the incarnate Saviour, and the kingdom of the *Meſſiah*, the catholic church advanced by the pourings out of the ſpirit of Chriſt; which were the promiſed bleſſings, which God had told them, he would give in the fulneſs of time. For God had provided theſe greater bleſſings, of the kingdom of Chriſt in its more perfect ſtate, and the fulneſs of that ſpirit, for this age of the world in which we live, and would not let them, in thoſe former ages before our time, partake of this more perfect church-ſtate: Even as we now believe Chriſt's glorious coming, and wait, and ſuffer perſecution in hope; and yet muſt not live on earth to ſee it, as the laſt age will do; but muſt die firſt, and be raiſed to enjoy that ſight.

CHAP. XII.

WHEREFORE ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us.

1. Seeing then we that are now called out to trial, have before us the inſtances of all the faithful that have been before us, who have conquered all the impediments of their ſalvation, by the effectual belief of God's promiſe of unſeen things, let us quit ourſelves like men; and, as runners in a race, let us be ſo far from turning to the world, as to caſt off all worldly incumbrances which would hinder us, and to avoid all ſin, in which, without great care, we ſhall be entangled, and let us run with patience and perſeverance the race, in which, by God and our covenant, we are engaged; (for it is for our ſalvation.)

2. Looking unto Jeſus the author and finiſher of our faith, who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.

2. Let us fix our eyes on Jeſus, the author and leader of our Chriſtian faith and courſe, and the perfecter of it; who hath by his doctrine and example, propoſed it to us in that perfect form which he will own and crown; who himſelf was moved by the future propoſed joy, which was to be the reward of all his mediatorial works; for which he endured the pains of his croſs and ſufferings, and depiſed the ſhame and reproach that attended it, in compariſon of the deſired end, which he hath now attained; and is ſet down in triumph and glory, next the throne of God.

3. For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied, and faint in your minds.

3. If you will well ſtudy Chriſt, and conſider how, and why he endured ſuch oppoſition and contradiction of wicked men, who by ſin, falſly accuſed him of ſin, it will greatly ſtrengthen you againſt weary tiredneſs, or fainting cowardice.

4. Ye have not reſiſted unto blood, ſtriving againſt ſin.

4. It is but little which you have yet been put to. If you will be crowned, you muſt be prepared to lay down your lives, rather than wilfully to ſin.

5. And ye have forgotten the exhortation, which ſpeaketh unto you as unto children, My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.

5. Have ye forgotten the Lord's gentle words, as of a father to his children, *My ſon*, &c. Prov. 3 11.

6. For whom the Lord loveth, he chaſteneth, and ſcourgeth every ſon whom he receiveth. 7. If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not? 8. But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards and not ſons.

6, 7, 8. NOTE, 1. Chaſtiſement is one ſort of puniſhment, diſtinguiſhed from deſtructive puniſhment, in that it is not only for a warning to others, but alſo for the amendment of the offender. No man correcteth another, but for a fault, and that maketh it puniſhment. 2. It is not any derogation from the perfection of Chriſt's ſatisfaction, that we are puniſhed; for he never intended to make us lawleſs, or that our ſins ſhould not be puniſhed at all: His law of grace hath penalties annexed. A father hath fatherly juſtice and puniſhment for his children; and Chriſt is not a king, without ſuch juſtice. 3. Even the ſufferings of martyrs are of a mixed nature, partly for ſin, even Adam's and their own, (God not on earth taking off all the firſt curſe, but making a medicine of it for good) and partly for the trial and reward of faith. 4. Pardon of ſin is not perfect in this life; elſe, no chaſtiſing penalty would remain.

9. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence; ſhall we not much rather be in ſubjection unto the father of ſpirits, and live?

9. We reverently ſubmitted to the correction of our parents (whoſe authority was leſs, and they were liable to do it amiſs:) And ſhall we not much more ſubmit to God, who is the Infinite Spirit, and Father of Spirits, as well as of our fleſh (and is of infallible wiſdom, and never doth amiſs) and will fit our ſpirits by ſuffering, for a better life.

10. For they verily for a few days chaſtened us after their own pleaſure but he for our profit, that we might be partakers of his holineſs.

10. For they chaſtened us as fallible and paſſionate men, as they thought good, though ſometimes in cauſeleſs anger; but God doth all in wiſdom and mercy, for our good, to make us more holy, which is to be more happy, as moſt like himſelf.

11. Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs unto them which are exerciſed thereby.

11. Indeed, ſuffering, as ſuch, is grievous, as a hurt to nature (and a fruit of ſin to be chaſtiſed:) It is not to be expected that pain ſhould be pleaſant; but it is the fruit of it which is good, which is *peaceable righteouſneſs*, making us more righteous and holy, which is peace to the ſoul, as health is to the body. This is the fruit, when we have been tried and exerciſed by it.

12. Wherefore liſt up the hands that hang down, and the feeble knees: 13. And make ſtraight paths for your feet, leſt that which is lame be turned out of the way, but let it rather be healed.

12, 13. Therefore ſeeing nature is weak, and young unſettled Chriſtians are apt to diſcouragement and fear, and fainting, labour to ſtrengthen and encourage yourſelves and one another, and avoid tempting ſeducers, and keep under the helps, in public and private, which God hath appointed for you; and avoid all ſcandals which may turn the weak out of the way, who already go but lamely in it; but rather labour to heal ſuch weakneſs.

14. Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord.

14. Let peace with all men, as much as in you lieth, be (not only your deſire, but) your ſtudy, care, and diligent purſuit; and holineſs and purity of heart and life, without which, none are capable of the bleſſed

ſight of God's pleaſed face, either here by faith, or hereafter in glorious fruition, *Mat.* 5. 8.

15. Looking diligently, leſt any man fail of the grace of God, leſt any root of bitterneſs ſpringing up, trouble *you*, and thereby many be defiled.

15. Make it your diligent care that none of you fail of ſound believing, obeying and enjoying that grace which is offered you by Chriſt in the goſpel, and you have profeſſed to accept; leſt any ill and dangerous doctrine, or fleſhly luſt or practice, ſpring up among you, and caſt you into trouble and danger, and the churches be defiled by them, while the weak and unſtedfaſt are carried away, and catch the infection.

16. Leſt there *be* any fornicator, or prophane perſon, as Eſau, who for one morſel of meat ſold his birthright.

16. Leſt ſeducers and fleſhly luſt draw any to fornication; or any be ſo prophane, and ſet ſo light by Chriſt and grace, and glory, as to loſe them all for the baſe things of the world, and to preſer wealth and ſenſual delights before them: Like Eſau, that ſet ſo light by his birthright, as to ſell it for one diſh of meat.

NOTE; What a baſe price all ungodly men do ſet on Chriſt and their own ſalvation! What hath the fornicator, the drunkard, the glutton, the worldling, the ambitious, proud, and oppreſſors, for all, but the baſe portion of a beaſt?

17. For ye know how that afterward, when he would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it careſully with tears.

17. For the text tells you, that after, when he would fain have had the bleſſing of primogeniture which he ſold, and ſought it of Iſaac with tears, Iſaac rejected him, and would not retract what he had ſaid of Jacob.

NOTE, This intimateth a warning of the danger of the contempt of grace, leſt God withdraw the offers, or leave men to the power of temptation as deſerted. But, 1. It determineth not any thing about the damnation of Eſau. 2. Nor that he truly repented of his ſin againſt God (but only of his loſs of the privilege of the elder brother;) and yet could not be forgiven (but that this loſs could not be recalled.) 3. Nor that any one that truly repenteth, and is converted, ſhall not be forgiven: For the contrary is a great part of the doctrine of the goſpel.

18. For ye are not come into the mount that might be touched, and that burned with fire; nor unto blackneſs, and darkneſs, and tempeſt, 19. And the ſound of a trumpet, and the voice of words, which *voice* they that heard, intreated that the word ſhould not be ſpoken to them any more.

18, 19. For ye are not in the infant and wilderneſs ſtate of Iſrael, when they muſt hear from God out of a mountain on earth, which was touchable (but muſt not be touched) and which terrified them with flames of fire, and blackneſs, and darkneſs, and tempeſt, ſignifying the diſtance of unreconciled man from God: where they heard the ſound of a trumpet, and a terrible voice of words, which fear made them deſire that they might hear no more.

20, 21. For they could not endure that which was commanded: and if ſo much as a beaſt touch the mountain, it ſhall be ſtoned, or thruſt thorough with a dart. 21. And ſo terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake.

20, 21. This ſignified, how little they could bear the things commanded. And the diſtance and dreadfulneſs was ſuch, that a beaſt muſt die if it touched the mountain. And Moſes himſelf (as we may gather by conſequence and tradition) did fear and quake.

22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels: 23. To the general aſſembly, and church of the firſt-born, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect: 24. And to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel.

22, 23, 24. But the ſtate of relation to which ye are brought, as Chriſtians, is more ſpiritual and ſublime: You are come in faith, relation, hope and initial participation, to that ſtate of holy worſhip which mount Zion typified, and to that bleſſed church which is gathering on earth, and conſummate in heaven, which Jeruſalem typified, and may well be called the heavenly Jeruſalem, the bleſſed city of immor-

tal

tal ones, dwelling with the living God: And to myriads, or numberleſs multitudes of angels, inhabiting thoſe vaſt and glorious regions (where you ſhall ſee that the number of the glorified ſpirits were not few:) And to that advanced ſtate of the church, in its triumphant, joyful communion, which anſwereth a general aſſembly of the princes of the tribes of Iſrael, who had the honour of primogeniture; even thoſe who are the enrolled citizens of heaven; (here they have right, and there poſſeſſion). And more than all this, you are come as adopted ſons to God the judge of all; and to the ſpirits of the conſummate, or perfected, juſt men, with whom, as we are here united by one ſpirit and love into one body, ſo there we ſhall live in the perfection of this love, and union, and communion: And to our glorified Saviour, the mediator of the new covenant; by whom it was purchaſed, made, ſealed, and executed; and who, according to the tenor of it, mediateth for us with God, and from God to us; And as the way hereto, to the real purification by his ſprinkled blood, which the blood of the paſſover and ſacrifices typified; and which crieth not againſt us, as Abel's blood did, for revenge, but ſaveth us by ſatisfying vindictive juſtice. This is the ſociety and ſtate of the faithful.

25. See that ye refuſe not him that ſpeaketh: for if they eſcaped not, who refuſed him that ſpake on earth, much more ſhall not we *eſcape*, if we turn away from him that *ſpeaketh* from heaven.

25. Therefore your motive, both of fear and hope, being ſo exceeding great, with your greateſt care, ſee that no temptation draw you to refuſe him that is the great teacher and author of ſalvation; for if they eſcaped not who rejected Moſes, and the law delivered by him, who was but a man like us on earth, certainly we ſhall not eſcape, if we turn away from God, who ſent his Son from heaven, and thence alſo ſpeaketh to us by his ſpirit.

26. Whoſe voice then ſhook the earth, but now he hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo heaven. 27. And this *word*, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain

26, 27. Whoſe voice ſhook the earth, when he delivered the law. But now he hath promiſed, *once more* to *ſhake* even *heaven*, as well as earth. Which ſignifieth, that he will remove the things ſo ſhaken, as made to be tranſitory in their uſe; that the things, whoſe deſignment, uſe and nature, are perpetual, may remain without them: that is, that the law of Moſes ſhall be removed, to make way for grace; and the corrupted form of heaven and earth to make way for glory, even the new heaven and earth that muſt follow.

28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably with reverence and godly fear. 29. For our God is a conſuming fire.

28, 29. Seeing therefore that the goſpel is the doctrine and gift of an unmoveable kingdom of Chriſt in glory, which we receive in right when we are true believers, and in poſſeſſion at the laſt; and ſo we have the ſtrongeſt motives to holineſs and perſeverance; let us ſerve God with the greater diligence and reverence, that we may be meet for his acceptance, and with a godly fear of falling off, and of his diſpleaſure if we ſhould prove hypocrites or apoſtates. For the goſpel is not only a word of *promiſes*, but hath its threatnings and terrors, as well as the law, againſt all refuſing unbelievers, hypocrites, and apoſtates, to whom even our God, ſo rich in grace, will yet prove a conſuming fire.

CHAP. XIII.

LET brotherly love continue. 2. Be not forgetful to entertain ſtrangers, for thereby ſome have entertained angels unawares.

1, 2. And as to your particular duties, I ſubjoin theſe brief precepts of Chriſtian morality. 1. Be ſure to keep up that *ſpecial love* which Chriſtians owe to one another (notwithſtanding tolerable infirmities and differences) above the common love which they owe to all men: and avoid all that would deſtroy this love.

2. Shew this, among other means, by your hoſpitality, entertaining travellers that need entertainment: For ſo Abraham, Lot, and others, have entertained angels, thinking that they were men: (And Chriſt, at judgment, will ſay, *I was a ſtranger, and ye took me in.*)

NOTE, That in thoſe countries, inns were not ſo ready as with us; and Chriſtians were moſt poor men, not able to bear their own charges in their travel.

3. Remember them that are in bonds, as bound with them: *and*, them

them which ſuffer adverſity, as being yourſelves alſo in the body.

3. Seeing all the members of Chriſt's body muſt ſuffer if one ſuffer, think of thoſe that are priſoners, eſpecially for Chriſt or righteouſneſs, with ſuch compaſſion, as if their caſe were your own; and ſo in all other caſes of adverſity, remembering alſo, that you are yet in a body liable to as great affliction.

4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

4. Account and uſe marriage as God's inſtitution, honourably, and keep the marriage-bed undefiled: For fornicators and adulterers God hateth, and will judge.

5. Let your converſation be without covetouſneſs, and be content with ſuch things as ye have. For he hath ſaid, I will never leave thee, nor forſake thee.

5. Let your hearts be kept free from the love of money, and the ſinful deſires, cares, and fears and troubles which thence ariſe; and be content with God's allowance, be it leſs or more: for his promiſe to Joſhua is applicable to all the faithful; [*I will never fail thee, nor forſake thee.*]

6. So that we may boldly ſay, The Lord is my helper, and I will not fear what man ſhall do unto me.

6. And as to our dangers or ſufferings from men, on the ſame account we may ſay as David did, having the ſame relation to God, and the ſame promiſes, *The Lord is my helper, I will not fear man, &c.* (further, my ſin giveth me cauſe to fear, that God may uſe them as the chaſtiſing inſtruments of his diſpleaſure.

7. Remember them which have the rule over you, who have ſpoken unto you the word of God, whoſe faith follow, conſidering the end of their converſation. 8. Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

7, 8. Remember your biſhops, or guides (both the dead and living) who have ſpoken to you the word of God: Remember what doctrine they taught you, and how faithfully they preached, and owned it in ſuffering: and conſider what was the main end of all their doctrine and life; even Jeſus Chriſt, who is, and will be ſtill the ſame, and no new goſpel, or doctrine, which corrupters do cry up.

9. Be not carried about with divers and ſtrange doctrines: for it is a good thing that the heart be eſtabliſhed with grace, not with meats, which have not profited them that have been occupied therein.

9. Be not carried about (as children in a ſtrong wind, *Epheſ.* 4. 14.) with various doctrines, or ſuch as are new and ſtrange to the church of God: for Chriſt and his goſpel being but one and the ſame ſtill, your duty and intereſt lieth in eſtabliſhing your hearts in the doctrine and covenant of grace through Chriſt, which is your ſtrength, and the bread of life; and not to Judaize and turn back to the ſhadowy, aboliſhed ceremonies, in ſacrifices and difference of meats, which did not truly purify, ſave and profit thoſe that uſed them.

10. We have an altar, whereof they have no right to eat which ſerve the tabernacle.

10. We are not without a more holy and profitable ſacrifice and ſacred food than theirs, even Chriſt, (who is *The Lamb of God that taketh away the ſins of the world*) whoſe ſaving ſacrifice we feed on by faith, and commemorate in our communion, whoſe broken body, and his ſhed blood, they did not partake of, who offered beaſts in ſacrifice, in the ſervice of the tabernacle, as we now do; but were employed about the ſhadows of it: And thoſe that ſtick ſtill in theſe abrogated rites, have no right to our altar.

11. For the bodies of thoſe beaſts, whoſe blood is brought into the ſanctuary by the high prieſt for ſin, are burnt without the camp. 12. Wherefore Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the gate.

11, 12. For as the beaſts ſlain for atonement, whoſe blood was brought into the ſanctuary, was not to be eaten by the prieſt, but burnt without the bounds of the camp of Iſrael: So Chriſt, when he was to be offered, to ſanctify the people with his blood, went without the gates of Jeruſalem to ſuffer, ſignifying that (as they rejected him, as unworthy to live with them, ſo) he departed from them, and their political and legal ſtate.

13. Let us go forth therefore unto him without the camp, bearing his reproach. 14. For here have we no continuing city, but we ſeek one to come.

13, 14. So let us go out to him, from the

the Jewiſh ſtate, and ceremonial law (and alſo from the heathen world) and ſubmit to the reproach of the croſs, which muſt be expected: We muſt forſake both the Jewiſh policy, and the world, or elſe we cannot follow Chriſt; for the Chriſtian church is not fixed, as the Jewiſh was to Jeruſalem, to one city; nor have we any fixed ſtate on earth, in which we may glory, as our home or abiding place; but by faith in God's promiſes, through Chriſt, we hope and ſeek for one to come, even the new and heavenly Jeruſalem.

15. By him therefore let us offer the ſacrifice of praiſe to God continually, that is the fruit of *our* lips, giving thanks to his name.

15. Therefore, inſtead of Jewiſh ſacrifices, let us by Chriſt, our great interceding high prieſt, offer daily to God the ſacrifice of praiſe from a believing, thankful heart, and give thanks to him for Chriſt and all his gifts; and this hearty, ſincere fruit of our lips will be more acceptable than the fruits of the earth, or any bloody ſacrifice of beaſts.

16. But to do good, and to communicate forget not, for with ſuch ſacrifices God is well pleaſed.

16. But there is another ſort of ſacrifice very pleaſing to God alſo, which you muſt not forget, even beneficence and bounty; doing all the good you can, and communicating to the relief of thoſe that need.

NOTE, The name of *ſacrifice* and *altar*, as well as *prieſts*, uſed, as here, by alluſion, or ſimilitude to thoſe of old, may lawfully be uſed, as here they are, and were by the primitive Chriſtians, even as the *Lord's-day* was called the *Chriſtian-ſabbath*. It is no diſhonour to Chriſt, to ſay that we may offer ſacrifices acceptable unto God, ſo it be but in ſubordination to his ſacrifice, as our goſpel-worthineſs is but ſubordinate to his meritorious righteouſneſs.

17. Obey them that have the rule over you, and ſubmit yourſelves, for they watch for your ſouls, as they that muſt give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

17. God that hath made the biſhops or paſtors to be your guiding rulers in church-affairs, obligeth you to obey them, and to ſubmit yourſelves to their government, and not to live as unruly, or in confuſion: for the charge of watching for your ſouls is committed to them, ſo far as belongeth to their office, by teaching publicly and privately, and perſonally watching over the ſtate and converſation of every ſingle perſon to their power, and inſtructing, exhorting, reproving, comforting; intruſted with the adminiſtration of the ſeals of God's covenant, and with your public church-communion, by judging of mens capacity, and receiving or excluding, binding or looſing, by the power of the keys. And of all this they muſt give account to God; which, as it will be terrible to them if they be unfaithful, ſo it will be to you, if their faithfulneſs be without ſucceſs; which elſe will be to the joy of them and you. And they have not any conſtraining power of the ſword, and can govern and profit you only as voluntary, by your own conſent; and therefore, as you love your comfort, and regard them, and their labours and comfort, obey them, by obeying God's word, which they preach.

NOTE, 1. That thoſe biſhops which God commandeth men to obey, are thoſe that watch for the ſouls of all the flocks, as men that muſt give account of all; and not thoſe that have many hundred, or ſcore of churches, without any other biſhop, ſave one, and never ſee, or know, or once hear the names of one of many hundred, called their flock; much leſs ever taught them, or gave them the ſacrament.

2. That God having truſted the paſtors, by office, with church-government by the keys, it is very falſe that the people ſhould govern it by vote: Though it is true, that being governed but as volunteers by the paſtors, their conſent is needful to their ſubjection, and to their profit and ſalvation.

18. Pray for us: for we truſt we have a good conſcience in all things, willing to live honeſtly.

18. Our work and charge being ſo great, and of ſuch importance to yourſelves, while ſome revile and perſecute us, and ſome turn from us, and diſobey our doctrine, do you pray for us, that God will guide, ſtrengthen, ſupport, and proſper us: For our conſcience is our witneſs, that we are faithful in our miniſtry and our lives.

19. But I beſeech you the rather to do this, that I may be reſtored to you the ſooner.

19. And put up this one requeſt alſo for me, that I may the ſooner be reſtored to the comfort of your ſervice.

20. Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, 21. Make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight, through

through Jesus Christ, to whom be glory for ever and ever. Amen.

20, 21. My chief benediction and prayer for you is, that God, who will be called, The God of Peace, as being the giver, the lover, and the objective end of love and peace, who raised our Lord and Saviour from death, whose resurrection is the great encouragement of our hope, even him who is the chief pastor of all his holy flock, by the purchase of the blood of the everlasting covenant; compact, frame, and fit you, by holiness and union, for every good work, to do his will, and work in you (by his spirit, as he commandeth you in his word) that which is well pleasing in his sight: (To please him being the ultimate end of the whole creation, and as here begun, the way thereto). To whom be glory in this perfect fulfilling of his will, for ever and ever. Amen.

22. And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words. 23. Know ye that our brother Timothy is set at liberty, with whom if he come shortly, I will see you. 24. Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25. Grace be with you all. Amen.

22, 23, &c. NOTE, 1. So bad is man, even Christians, through the relicts of their corruption, that when the most important, comfortable doctrine is delivered to them, for their own good, and that with the most convincing evidence, there is need of earnest intreaty and exhortation that they would bear it, and not fall out with it, neglect it, or reject it.

2. For people to know and regard their faithful pastors, or church-guides, or rulers, is of so great importance to their salvation, and the church's union, strength, and safety, against ignorance, unbelief, error, and unruliness, that they are three times reminded of it in this one chapter.

THE

THE GENERAL (OR CATHOLIC) EPISTLE

OF

ST. JAMES

(THE APOSTLE, SAY MOST COPIES).

Whether the writer was one of the Twelve, called the ſon of Alpheus; or rather, the ſon of Cleophas, couſin-german to Jeſus, and called his brother, is uncertain.

The drift of the epiſtle is; 1. *To eſtabliſh the Chriſtian Jews in a well-ordered, religious courſe of life, and fortify them againſt tribulations.* 2. *To ſhame a ſort of ſectaries, who miſunderſtood, and abuſed the doctrine of juſtification by faith, and turned religion into opinion; and yet were not only magiſterial boaſters of their great knowledge, but did it by a cenſorious, contentious contempt of others, and making oſtentation of their ſuppoſed wiſdom, as heretics uſe to do, by a proud and wrangling ſelf-exalting way.* 3. *To reprove the over-valuing of the rich, and their contempt of the poor, and the guilt of ſenſuality, worldlineſs, and pride, that had corrupted ſome among them.*

CHAP. I.

JAMES a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting.

1. Note, 1. Ten of the tribes, ever ſince the reign of king Hoſhea, were ſcattered by captivity, and the reſt were in great numbers diſperſed through much of the Roman empire; partly, by the many inſurrections and wars which had brought them to ruin by conquerors; and partly, by the ſmallneſs and poverty of their country; ſo that at firſt the apoſtles, when they travelled into heathen countries, began their preaching, and church-gathering, with the Jews ſynagogues, which they found there.

2. My brethren, count it all joy when ye fall into divers temptations. 3. Knowing *this*, that the trying of your faith worketh patience.

2, 3. Note, 1. He ſpeaketh not of direct temptations to ſin, as caſt into us by the devil, or carnal allurements, and fleſhly appetite and luſts; but of *trial* by *ſuffering* for Chriſt and righteouſneſs, chiefly; and partly next for ſuch correcting trials from God, as tend to our amendment.

2. It is not the ſuffering that is matter of joy, in itſelf, but the good effects of a *proved faith*, and *increaſed patience*. Trials, becauſe they tend to this, ſhould be received with joy; but when they cauſe this, much more.

4. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

4 Note, 1. The care of a tried, ſuffering Chriſtian, ſhould be to look to his faith and patience (as the goldſmith doth to his gold in the fire) and to ſee that they be duly and fully exerciſed, and have their perfect work.

2. A full or perfect exercise and use of patience in great trials, sheweth a strong, intire Christian, and hath great joy; when a lame use of patience mixed with much impatience, sheweth a lame Christian, and giveth but little joy.

3. To despair, or fret, or swell, with bitter, revengeful thoughts, against our persecutors or enemies, is contrary to sound Christianity.

5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.

5. Wisdom is necessary both for the guidance of you in all your difficulties and duties, and in the management of all your religious affairs: And all parties pretend to the greatest wisdom, to draw people to be their disciples. But if you would be truly wise, seek it not by running unto heretics, but by sincere prayer unto God, who is the bounteous giver of it, and doth not, as heretics, reproach you with your weakness, but mercifully vouchsafeth to teach the humble.

Note, 1. Prayer is a great and necessary means to get true wisdom. But as for outward things, so for wisdom, we must not only pray, but labour, and use God's other helps. *Study* without *prayer*, maketh but ungodly talkers, whose dreaming knowledge will but condemn them: And *prayer* without *study*, and learning of the wise, is but a self-deceiving idle tempting of God.

6. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed.

7. For let not that man think that he shall receive any thing of the Lord.

6, 7. But see that your belief of God's power and goodness, and the truth of his promises to faithful supplicants, be firm and sound; for if you doubt and waver in this, you will be but tossed about like a wave of the sea: When you cannot trust God, every temptation and difficulty will overthrow both your hope, and your innocency: And such have no promise that God will hear them; it is but presumption to expect it.

Note, That the faith here mentioned is not an assurance of our own sincerity, and that God will give us what we ask, as being surely fit to receive it: But it is a resolute cleaving to the Christian verity, and a sound belief that God is most able, and faithful in performing all his promises, and will give all the good which we ask, and are meet to receive. Distrusting ourselves is not distrusting God.

8. A double-minded man *is* unstable in all his ways.

8. A man whose mind and heart hangs doubtful and unresolved between God and the world, Christ and infidelity, heaven and earth, holiness and sin, is fickle, and still untrusty.

9, 10. Let the brother of low degree rejoice in that he is exalted; But the rich, in that he is made low:

9, 10. You must not judge of your felicity by your outward things, but take that for best which God, as a Father, provideth for you. If he advance you, gladly and thankfully acknowledge it; if he take you down, and deprive you of riches, be not only patient, but thankful that God will choose for you, according to his wisdom, who knoweth better what you are fit for, and what is fit for you, than you can know.

10, 11. Because as the flower of the grass he shall pass away. For the sun is no *sooner* risen with a burning heat, *but* it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

10, 11. For riches are too inconsiderable things to make any great, just alteration in our minds: They are transitory, and so is man, like the flower, whose sweetness you may use for a moment, but it fadeth presently before the heat of the scorching sun.

12. Blessed *is* the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

12. It is the tried Christian that is the blessed man, who after suffering and temptation, holds fast his integrity. God will give him that crown of life, which he hath promised to all that sincerely love him.

13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

13. But as to the seducing sort of temptation, which is not to try our constancy, but to draw men to sin and ruin; let no man charge that on God as his doing; for as God cannot be tempted to sin, nor possibly love it, so he tempteth no man to it (much less forceth them to it, or unresistibly, by determining premotion, makes them sin.)

14. But every man is tempted when

when he is drawn away of his own luſt, and enticed. 15. Then when luſt hath conceived, it bringeth forth ſin: and ſin, when it is finiſhed, bringeth forth death.

14, 15. But the courſe of temptation, ſin and death, is this: Firſt, fleſhly appetite, luſt and phantaſy, by ſtrongly inclining men to their carnal objects and intereſts, prevail with their judgments, either to take part with theſe luſts, or not to oppoſe them; and ſo, by theſe luſts, Satan, the greater tempter, doth his work, which he could not do without them. And when theſe luſts, or carnal affections, have bribed the underſtanding to be erroneous or remiſs, and have drawn the will to a ſinful yielding or conſent, this ſin conceived by luſt in the heart, doth bring forth the fruits of a ſinful practice in the life, and then God's juſtice puniſheth it with death, when it hath reſiſted and driven away his offered grace.

16, 17. Do not err, my beloved brethren. Every good gift, and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableneſs, neither ſhadow of turning.

16, 17. Be not deceived about the cauſes of good and evil; ſin and death are from ourſelves; but every good and perfecting gift is of God's free grace and donation, even from above, from the Father of Lights, who (as the ſun is the ſame in its nature and action, though earth and clouds oft interpoſing, make it ſeem to us as varying by its riſing and ſetting, and turning away its light into ſhadows, when the change is not in it, ſo) God is unchangeable, and our changes and ſhadows are not from any mutability, or ſhadowy alteration in him, but from ourſelves.

18 Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.

18. It was of his own good will and grace that he hath regenerated us by the true word of the goſpel (and not of any deſert of ours) and hath made us as the firſt-fruits ſanctified to him (ſo that all good is of God, and all evil of ourſelves and the devil.)

19. Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath.

19. Therefore watch over yourſelves, if you would be ſafe; and particularly obſerve theſe three rules: 1. Be ſwift to hear as humble learners, while proud men are forward to be teachers, before they were ever profitable learners. 2. Be ſlow to ſpeak, and not as proud men, full of words, becauſe of ſelf-conceit, readier to teach than to learn, telling what they think they know, while the humble are learning to know more; and when in multitude of words there is ſeldom innocency; but the raſh and talkative ſay that which muſt be repented of. 3. Be ſlow to wrath.

20. For the wrath of man worketh not the righteouſneſs of God.

20. For a wrathful mind is very unfit for that righteouſneſs which God requireth in and of us: It puts the mind out of a compoſed, holy frame, and unfits it for communion with God: It blindeth and perverteth the judgment, and deſtroyeth holy love and peace. A wrathful man ſcarce loveth his neighbour as himſelf, nor doth as he would be done by.

21. Wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls.

21. Alſo caſt away all filthineſs out of your thoughts, affections, ſpeech and practice, and all excrementitious naughtineſs, (or that ſuperfluity, which is but proviſion for the fleſh, to ſatisfy its luſt;) and with humble, tractable meekneſs, receive God's word, not only opinionatively, but as the graff is taken into the tree, or your food, when it is digeſted into blood and fleſh, thus made an innaturalized word; and ſo received and digeſted, it will ſave your ſouls.

22. But be ye doers of the word, and not hearers only, deceiving your ownſelves.

22. But to think that bare hearing the word will ſave you, is but ſelf-deceit: There muſt be inward practice by meditation, and outward practice in true obedience.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs: 24. For he beholdeth himſelf and goeth his way, and ſtraightway forgetteth what manner of man he was.

23, 24. An unprofitable cuſtom of bare hearing, and not doing, is but like a man's looking his face in a glaſs, whoſo goeth away, and minds it no more, or forgets it, which neither feedeth nor clotheth him, nor cureth his diſeaſes; ſuch are theſe cuſtomary, dull ſpeculators.

25. But whoſo looketh into the

perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

25. But he that well considereth the covenant of grace, or the gospel, which is Christ's law of liberty, or liberation, giving us deliverance from the Jewish law, and from sin, and guilt, and wrath, and death, and dwelleth in the study of it, till it turn to spiritual life digested and ingrafted in him, and is not a forgetful hearer, but a doer of that which is required to salvation, even sound faith, repentance, sincere obedience, and patience, this man shall be blessed in so doing.

NOTE, 1. They grosly deny Christ to be king, which say that he hath no law. 2. His gospel covenant hath *precepts*, *rewarding promises*, and *penal threats*, and therefore is a proper law. 3. It giveth pardon on condition of faith and repentance (to be performed by divine grace) and salvation on condition of added obedience and perseverance, and so is a law of liberty. Christ is the author of eternal salvation to all them that obey him. 4. This doing his commands, which is made his imposed condition, is the necessary entitling qualification for blessedness, Rev. 22, 14. *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in by the gates into the city.*

26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

26. If any man among you seem to others, or himself, to be religious, (and perhaps of a higher form than others) and yet bridleth not his tongue from backbiting, slandering, or reproaching his brethren, to render them contemptible and unlovely, and from speaking ill of men without either truth, or a just call; this man's sinful practice doth shew that his religion is but ineffectual and vain, and doth but serve to deceive his own heart: For that which doth not save men from sin, will not save them from justice.

27. Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

27. There is great contending among Christians, whose way of religious worship is the purest, and best pleasing to God. That is the pure and undefiled religion in God's sight, who is our Father, which is effectual to sound practical charity, and to a pure, unspotted, holy life; even with true love and liberality, to relieve those that are in distress, and to keep heart and life clean from the love of the world, and the temptations of wicked, worldly men, (as seeking in hope for a better world.)

CHAP. II.

MY brethren, have not the faith of our Lord Jesus Christ *the Lord* of glory with respect of persons.

1. And you that profess to believe the glory of our Lord Jesus Christ, which the poorest Christians shall partake of, equally with the rich, and to which all worldly glory is but vanity, must not now make a great difference in the church between rich men and the poor, by a worldly respect of persons for their riches.

2. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment. 3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there or sit here under my footstool: 4. Are ye not then partial in yourselves, and are become judges of evil thoughts?

2, 3, 4. If in your church assemblies you inordinately shew respect to men for gay cloathing, as rich, and set light by men, that by their garb seem poor, do you not shew a carnal partiality, by overvaluing wealth, and a judgment misguided by evil estimation?

NOTE, 1. That this speaketh not against honouring *magistrates*, but *riches*. 2. Nor against a prudent respect to the rich, so far as by their wealth they may be engaged to do more good than others. 3. And I think those mistake, that rather expound this of meetings of bishops for judicature (as Dr. Hammond) than other church assemblies: For, 1. If they mean any forcing judicatures, Christians had none such, there being then no Christian magistrates that had the power of the sword. 2. And if bishops had been like our diocesans, and so distant, they could not have travelled so far as such must do to keep up ordinary judicatures, without a total deserting their chief work for their flocks. 3. And as they truly were (congregational bishops) over no more than one of our parishes, their distance between city and city was too great for this, without

without the like omiſſions. 4. Chriſtians having then no judicial power but as arbitrators, the contenders choſe what arbitrators they thought beſt. 5. Their public church government was exerciſed in the ſame aſſemblies which met for worſhip, which therefore are more like here to be mentioned with reſpect to their moſt uſual buſineſs, and not the rarer. 6. It is the whole church, and not the biſhops only, that is here admoniſhed. 7. It is too hard a cenſure for ſuch men to uſe, as are pleading for too much honour to biſhops, to ſuppoſe them ſo early guilty of ſo much partiality and carnal reſpect to fine clothes and riches, and ſo much injuſtice in judging as this doctor's expoſition doth ſuppoſe: It is more like to be the vulgar's fault.

5. Hearken, my beloved brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promiſed to them that love him?

5. Conſider how God himſelf confuteth your overvaluing rich men, and vilifying the poor: Is it not moſtly of the poor that your churches conſiſt? Is it not them that God hath choſen, poor in the world, but rich in faith, to be here made heirs, and hereafter poſſeſſors of that kingdom of glory, which he hath promiſed to them that truly love him.

6, 7. But ye have deſpiſed the poor. Do not rich men oppreſs you, and draw you before the judgment ſeats? Do not they blaſpheme that worthy name, by the which ye are called?

6, 7. Yet you deſpiſe the poor, whom God himſelf chooſeth and honoureth: And doth not your own experience and ſuffering condemn you? Who is it but rich men that oppreſs you by tyranny, and draw you, like malefactors, before their courts of judicature? Do they not blaſpheme the name of Chriſt, and reproach your religion?

1. If ye fulfil the royal law, according to the ſcripture: Thou ſhalt love thy neighbour as thyſelf, ye do well.

8. I perſuade you not to hate men for their riches, but not to think that theſe allow you ſo partial a differencing: If you obey God's great command, as the ſcripture teacheth you; to love all ſorts of your neighbours as yourſelves, according to the various degrees of their trueſt amiableneſs (be they rich or poor) you then do well.

9. But if ye have reſpect unto perſons, ye commit ſin, *and* are convinced of the law as tranſgreſſors.

9. But if you thus inordinately reſpect men differently for their wealth, not only the goſpel of love, but the law of Moſes, convinceth you as ſinners. Exod. 23. 3. Lev. 30. 15. Deut. 1. 16, 17.

10. For whoſoever ſhall keep the whole law, and yet offend in *one point*, he is guilty of all. 11. For he that ſaid, Do not commit adultery; ſaid alſo, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law.

10. 11. And that law condemneth all that continue not in all things therein written, to do them; and we are bound by God's law in force to univerſal obedience. If you keep all other commands, and preſumptuouſly break one, you are contemners of the law, and ſo interpretatively break all.

12. So ſpeak ye, and ſo do as they that ſhall be judged by the law of liberty.

12. And though you are delivered from Moſes's law, and the covenant of works, remember that Chriſt is your King and Lawgiver, and you are not lawleſs; therefore ſo ſpeak, and ſo do, as they that are under his law of liberty and grace, and ſhall be judged by it, by juſtification or condemnation.

13. For he *ſhall have* judgment without mercy, that hath ſhewed no mercy; and mercy rejoiceth againſt judgment.

13. For though this be a law of mercy, it will condemn the unmerciful without mercy: It hath its conditions of life or death, though none but what conſiſt with grace: But the merciful ſhall find mercy at judgment: And God's mercy in Chriſt as the cauſe, and their mercy to men for his ſake, as the condition, will prevail againſt condemning judgment.

14. What *doth* it profit, my brethren, though a man ſay he hath faith, and have not works? can faith ſave him?

14. Is not a mere wordy profeſſion an unprofitable thing to yourſelves, as well as to others? Will profeſſing Chriſtianity, and ſaying *you believe*, profit you to ſalvation, if you obey not Chriſt, and live not according to the goſpel.

15, 16. If a brother or ſiſter be naked

naked and deſtitute of daily food, and one of you ſay unto them, Depart in peace, be you warmed and filled: notwithſtanding ye give them not thoſe things which are needful to the body: what *doth* it profit?

15, 16. Will good words clothe the naked, or feed the hungry? Is it not like a mocking of them?

17. Even ſo faith, if it hath not works, is dead, being alone.

17. Even ſo your notional knowledge and belief, and the bare profeſſion of faith, if it produce not the fruits of obedience, love and mercy, is but an ineffectual, dead thing in itſelf, ſhewing a dead ſoul, and is dead as to your juſtification and ſalvation.

18. Yea, a man may ſay, Thou haſt faith, and I have works; ſhew me thy faith without thy works, and I will ſhew thee my faith by my works.

18. Any one may ſay to this man, if thy religion be ſound, it will have life and power, and be known by its fruits: Canſt thou ſhew and juſtify thy religion or belief, without any good works or fruits, as I can do mine by them?

19. Thou believeſt that there is one God, thou doeſt well: the devils alſo believe, and tremble.

19. It is part of thy religion to believe that there is one God: This is well done; it is a moſt fundamental truth, but it ſaveth not the devils that believe it and tremble.

20. But wilt thou know, O vain man, that faith without works is dead? 21. Was not Abraham our father juſtified by works, when he had offered Iſaac his ſon upon the altar?

20, 21. But art not thou a vain man, that knoweſt not that faith is but a dead opinion, ineffectual to juſtify and ſave, if it be ineffectual to works? Doſt thou not diſcern how plainly the ſcripture confuteth thee? Was it not *doing* in faith, or a faith that cauſed working obedience, by which Abraham was juſtified, who was the father of the faithful? when he offered his ſon Iſaac, and God ſaid, Gen. 22. 16. *Becauſe thou haſt done this thing, and haſt not withheld thy ſon, thy only ſon, in bleſſing I will bleſs thee, &c.*

22. Seeſt thou how faith wrought with his works, and by works was faith made perfect?

22. You may ſee that his faith made him obey God's command, and the obedient working of it, did conſtitute it a ſound, effectual faith, without which it could not juſtify him.

23. And the ſcripture was fulfilled which ſaith, Abraham believed God, and it was imputed unto him for righteouſneſs: and he was called the friend of God.

23. And this is the true ſenſe of the ſcripture, which ſaith, *Abraham believed*, &c. that is, he ſo far believed and truſted God, as to offer up his ſon; and this truſt working by ſuch obedience, or this practical effectual truſt, was ſo accepted by God, that though he was not perfect without ſin, God accounted him a righteous man, that was meet for the free ſalvation of his grace, and to be called *The friend of God.*

24. Ye ſee then how that by works a man is juſtified, and not by faith only.

24. You ſee then that by ſuch neceſſary doing God's will, which is the product of an effectual faith, and ſheweth it to be lively and ſincere, and not a dead opinion, a man is accounted juſt by God, according to the covenant of grace through Chriſt, and not only by bare believing, or not by believing only without obeying.

25. Likewiſe alſo, was not Rahab the harlot juſtified by works, when ſhe had received the meſſengers, and had ſent them out another way?

25. And was it not by doing by faith, or a faith cauſing obedience, that Rahab was juſtified?

26. For as the body without the ſpirit is dead, ſo faith without works is dead alſo.

26. For as it is a dead ſpiritleſs body that cannot ſtir, ſo it is a dead, notional, ineffecting belief, that commandeth not a man's life and action: It is dead in itſelf, and dead as to mens juſtification and ſalvation.

ANNOTATIONS.

NOTHING but mens miſunderſtanding the plain driſt and ſenſe of Paul's epiſtles, could make ſo many take it for a matter of great difficulty to reconcile Paul and James, where there is no conſiderable ſhew of contradiction. I have ſhewn the ſcope and ſenſe of Paul before the epiſtle to the Romans, 1. That his arguing is to prove that it is not the law

law of Moſes that can juſtify any man as a mere doer of it; nor any works at all in commutative juſtice, making the reward to be of debt for the value of the works, and not of free grace; but that juſtification muſt needs be of God's free gift, and therefore by the merits of our Redeemer; and therefore that a *fiducial accepting practical belief* of God's free gift, covenant, or promiſe, of grace and glory, for, in, and with Chriſt, is the condition on our part (to be performed by his grace) which is our moral qualification, or receptive diſpoſition, on which God by his covenant giveth us right to the foreſaid free gifts (Chriſt's grace and glory). This faith Paul never deſcribed by ſome one ſingle phyſical act of the ſoul, but as a moral act of the man; as we uſe the word in human converſe: As if one ſay, if you will truſt me as your phyſician, I will cure you; if you take me for your tutor, I will teach you. Here to *truſt* or *take* him, ſignifieth a *conſenting truſt*, to be medicined and to be taught by ſuch a one. If one ſay to a condemned beggar, truſt me, and I will give thee a lordſhip in a foreign land; it ſignifieth a truſt conſenting practically to go with him, and truſt his convoy, and forſake his own country. And James never queſtioned this doctrine; but ſome vain men (as James calls them) miſunderſtand this, and ſpin out a web of their own vanity, and feign it to be Paul's doctrine. 1. They ſay that Paul by faith meaneth not faith, by which we are ſaid to be juſtified, but only Chriſt who doubtleſs is a chief object of that faith). 2. That God the Father, or the Holy Ghoſt, are none of the object of faith, as it is juſtifying. 3 That it is not Chriſt himſelf, as prophet or king, but only as prieſt, that is this object. 4. That it is not all Chriſt's prieſthood, but only ſacrifice and righteouſneſs, that is this object, and not his heavenly interceſſion. 5. That it is not Chriſt's ſacrifice and righteouſneſs as merely meritorious of our pardon and life, but as it was paid and performed by Chriſt as our ſurety in our legal reputative perſon, and ſo is imputed to us as our own, becauſe done by another in our name and ſtead, as one paying a debt by another that was bound for him. 6. That ſo far as faith is here meant, it is but one ſingle phyſical act of faith in ſpecies: And there they are utterly diſagreed. 1. Whether it be an act of the underſtanding, or will, or both? 2. Whether one act can be the belief of many objects, viz. of Chriſt's ſacrifice, obedience, promiſe, pardon, heaven? &c. 7. Yet many ſay that it is but one individual act that we are juſtified by (which no mortal man can know, the individuation of the ſoul's acts being obſcure, and the objects being always many conjunct) and they ſay that it is only our firſt act of faith, and that all following acts of the ſame ſpecies, finding us juſtified, cannot juſtify us any more than works. 8. They ſay that faith juſtifieth only as an inſtrumental cauſe, and not as a moral qualifying receptive condition, or diſpoſition. 9. They ſay that believing in the Father and the Holy Ghoſt, and hoping for heaven, and praying for mercy, and repenting of ſin, and loving God and our Saviour, and his word and ſaints, and thankfulneſs for grace, and obedience to Chriſt, and patience, and forſaking all for him, are the works which Paul meaneth to exclude from juſtification, and ſo is faith in Chriſt's righteouſneſs as an act, but not as an inſtrument. 10. They are utterly diſagreed whether faith juſtify by appropriating only Chriſt's active righteouſneſs, or alſo his paſſive, or alſo his divine righteouſneſs and perfection. 11. They ſay that by [imputing faith for righteouſneſs] is meant, that not our faith, but Chriſt's righteouſneſs, is imputed in itſelf (and not in its effects only) to be our own, becauſe we performed it by him. 12. They ſay, that is the very law of innocency and works that juſtifieth us, as having perfectly fulfilled it in and by Chriſt. 13. They (moſt) hold that in Chriſt we have both perfectly kept the law, from birth till death, by imputed obedience, and yet ſatisfied for not keeping it by his ſufferings, as if perfect obedience imputed, could conſiſt with ſin. 14. They ſay that God's corrections are no puniſhments, becauſe elſe Chriſt's ſuffering was inſufficient, and God ſhould puniſh one ſin twice. 15. And that our pardon and juſtification is perfect as ſoon as we believe. 16. And that no more is needful to our continued juſtification, than to its beginning. 17. And that yet more is needful to our ſalvation than to our final juſtification. Many ſuch human inventions man's brain hath ſpun out, and made a doctrine of their own, and called it Paul's.

And James, having to do with carnal goſpellers, that thought to be ſaved for being of a right opinion, and calling this faith, doth, 1. Tell them, that this is not that true Chriſtian faith which hath the promiſe of juſtification and ſalvation, but that that is a powerful, practical belief, and truſt. 2. Therefore their doing that which faith conſents and engageth them to do, muſt juſtify that faith to be ſound, which muſt juſtify them as the condition of life. 3. And that therefore this *efficiency* or *doing* of this *practical faith*, is part of the condition of their juſtifications, and it juſtifieth the *man himſelf*, 1. As it juſtifieth his faith, and ſo juſtifieth him to be a ſound believer, and not an infidel or hypocrite. 2. In that the effectual, operative nature, and conſent to obey, is eſſential to that faith itſelf. 3. In that as a faith accepting Chriſt, and conſenting to obey him as

the

the author of eternal ſalvation, is the condition of our firſt entering into a ſtate of life and juſtification, ſo our performance of that conſent by ſincere obedience and perſeverance, is the condition of our juſtification, as continued and conſumate at judgment, and ſo of our final ſalvation. 4. In that ſincere holineſs and obedience is the very matter that muſt juſtify men, againſt the *virtual* or *actual* accuſation of Satan, that they were not *holy* and *obedient*, but ungodly or hypocrites: As *faith* itſelf is the matter of our juſtification againſt the accuſation, that we were not believers. Now James ſpeaketh of no other faith than Paul doth: But, 1. He ſpeaketh of another thing under the name of [*works.*] 2. And he ſpeaketh of a *working nature* in faith for our juſtification begun, and of the deeds *themſelves*, as needful to its continuance. And, in a word, he ſpeaketh of ſuch juſtification by no ſort of works. 1. In oppoſition to Chriſt or free grace; or 2. In co-ordination with him; 3. But in mere inſtituted ſubordination to him. And no Chriſtian muſt aſcribe to any faith, works, or act of man, the leaſt part of the office of Chriſt.

CHAP. III.

MY brethren, be not many maſters, knowing that we ſhall receive the greater condemnation.

1. And as I thus admoniſh you againſt the error of hypocrites, who take their dead opinions and profeſſions for a juſtifying faith; ſo muſt I do againſt another vice, which that ſort of hypocrites are guilty of: Their pride and ſelf-conceit maketh them think that their knowledge is much higher than other Chriſtians; and that they are the fitteſt men to be teaching maſters, and reprovers; and ſo they are all more forward to teach, and magiſterially cenſure others, and uſe their tongue to contemn others as ſhort of them in knowledge, and to boaſt of themſelves; and all their talk runs in a teaching, and not a learning way. But I warn you to avoid this proud and maſterly ſpirit; for it will make your ſin the greater, and without excuſe, and increaſe your condemnation.

2. For in many things we offend all. If any man offend not in word, the ſame *is* a perfect man, and able alſo to bridle the whole body.

2. Your zeal goeth out by cenſuring others, as great ſinners in compariſon of you (perhaps for not obſerving your ceremonies and traditions; and not taking you for their teaching maſters;) But fear ſin in yourſelves; yea, leſt your cenſorious, reproachful, unbridled tongues, ſhould prove worſe than that which you cenſure others for. He that hath moſt power to rule his tongue, and ſinneth not in words, is like to be the moſt perfect Chriſtian, and can rule his actions by the ſame obedience and wiſdom which doth rule his tongue.

3. Behold, we put bitts in the horſes mouths, that they may obey us; and we turn about their whole body.

3. As we rule the whole bodies of horſes by a bridle in the mouth; ſo, could you bridle your mouths, it would both ſignify a power to rule your lives, and much promote this.

4. Behold alſo the ſhips, which though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall helm, whitherſoever the governor liſteth.

4. So the pilot by ſo ſmall a thing as the helm, ruleth great ſhips, that are under the force of winds.

5. Even ſo the tongue is a little member, and boaſteth great things:

5. And man's tongue is but a ſmall part of the body, though it boaſt great things; and the government of that little member, is a great part of the government of the man.

5, 6. Behold how great a matter a little fire kindleth: And the tongue is a fire, a world of iniquity: ſo is the tongue amongſt our members, that it defileth the whole body, and ſetteth on fire the courſe of nature, and it is ſet on fire of hell.

5, 6. The tongue in the body, and the world, is like fire among much combuſtible matter. As a little fire kindleth much; ſo this little member doth both kindle defiling paſſions and guilt in our own bodies, and alſo kindle hatred, rage and ſtrife in the world, and ſet on fire the ſocieties and affairs of mankind in the world, being itſelf ſet on fire by the devil, and uſed by helliſh temptations to helliſh deſigns in diabolical employment.

7. For every kind of beaſts and of birds, and of ſerpents, and things in the ſea, is tamed, and hath been tamed of mankind: 8. But the tongue can no man tame.

7, 8. For all ſorts of animals have been maſtered by man: But the tongue of another who can maſter? [when we have ſo much ado to ſubdue our own.]

8, 9. *It is* an unruly evil, full of deadly

deadly poiſon. Therewith bleſs we God, even the Father; and therewith curſe we men, which are made after the ſimilitude of God. 10. Out of the ſame mouth proceedeth bleſſing and curſing:

8, 9. It is to us, and in the world, an unruly evil (till grace ſhall tame it) and infecteth ourſelves and the ſocieties where we live, with the mortal poiſon of many great ſins. The ſame hypocrites, who praiſe God, and worſhip him with it, do reproach their brethren with it; not only men that have ſome of God's image in their natural faculties, but thoſe that are God's true ſervants, better than themſelves, who are renewed to God's image in holineſs by grace.

10, 11. My brethren, theſe things ought not ſo to be. Doth a fountain ſend forth at the ſome place ſweet *water* and bitter? 12. Can a fig-tree, my brethren, bear olive-berries? either a vine figs? ſo can no fountain both yield ſalt water and freſh.

10, 11, 12. Do you not perceive that your ill reproachful tongues, which villify, ſpeak evil of, and condemn good Chriſtians, for not being of your minds, do confute themſelves, when the ſame tongues profeſs to honour God, and boaſt of wiſdom and religion in yourſelves: If you were as wiſe and godly, as you profeſs, your tongues would not, by ſpeaking ill of your brethren, ſhew the contrary. No fountain ſends forth ſweet water and bitter, freſh and ſalt; no fig-tree brings forth olives: The tree is known by its fruit.

13. Who is a wiſe man and endued with knowledge amongſt you? let him ſhew out of a good converſation his works with meekneſs of wiſdom.

13. Are any among you, indeed, as much wiſer, and knowing and excelling others, as you would be thought when you cenſure or deſpiſe them: Shew it, if you would have any wiſe man believe you, not by proud boaſting or talking againſt others, but by the true fruits of the ſpirit, even a better converſation than theirs in all your dealings, and by more good works, with that humble meekneſs which ſignifieth true wiſdom.

14. But if ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth. 15. This wiſdom deſcendeth not from above, but *is* earthly, ſenſual, deviliſh.

14, 15. But if you have a bitter zeal and envy, and uncharitable heart-riſing and ſtriſe againſt your brethren, pretending truth, orthodoxneſs, or religion, for your ſwelling envy and emulation, and talking and preaching down love and peace, to make thoſe that differ from your ſide, to ſeem hateful, or contemptuous, in compariſon of you, your profeſſion of greater knowledge and religiouſneſs is but proud boaſting, and lying againſt the truth: This wiſdom, and this preaching and courſe, is not of God, not ſuch as he will own. It is from an earthly and ſenſual principle, your own praiſe or profit, or magiſterial will, or ſome carnal intereſt is at the root; if you could know yourſelves, you might ſee this: Yea, it is ſo far from excelling others, that it is a deviliſh wiſdom, a deviliſh zeal, and deviliſh preaching and diſputing, which you glory in.

16. For where envying and ſtrife *is*, there *is* confuſion, and every evil work.

16. For where envious zeal and ſtriſe prevail, there is ſtill faction and unquietneſs, (or ſedition, tumults, and unſettledneſs ſtill for change;) and this cheriſheth all ſorts of evil works, which men will think to be all good or lawful, to ſerve their contentious zeal, and to further their charges and carnal ends.

17. But the wiſdom that is from above is firſt pure, then peaceable, gentle, *and* eaſy to be intreated, full of mercy and good fruits, without partiality, and without hypocriſy. 18. And the fruit of righteouſneſs is ſown in peace of them that make peace.

17, 18. But if you would know among the ſeveral pretenders, whoſe knowledge, and religiouſneſs, and zeal, is from above, the fruit of the ſpirit, which God will own, theſe are the ſure marks of it. 1. It is firſt for true purity of heart and life: It will not chooſe ſin, on any pretence, ſo far as men can know it. If any be for wilful, deliberate conformity to ſin, or for a looſe and ſenſual life, or againſt ſerious godlineſs, and a holy, heavenly, ſober and juſt life, this is not from the ſpirit of God. 2. It is next to this, addicted to peace, and will ſeek it by all lawful means. 3. It is addicted to put the beſt ſenſe of another man's caſe, and to a gentle, and not a rigid, cenſorious judgment. 4. Eaſily yielding to good perſuaſions, and not ſtiff in ill opini-

ons or ways. 5. Full of mercy to others, and of all good works or fruits to his power, as being devoted to do good. 6. Without cenſorious partiality, as ſectaries, that can ſee nothing but what ſeemeth to make for their own party and opinions, (or, without a wavering unreſolvedneſs in the Chriſtian religion.) 7. Without hypocriſy, or falſe pretendings. And though the erroneous and contentious in both extremes, do uſe to vilify or abhor peace-makers, who ſerve God according to this ſupernal wiſdom, yet theſe men, who labour to make peace, are ſowing, in this work of peace, the fruit of true righteouſneſs, as guiltleſs of the crimes of the extreme contenders, and of the tumults cauſed by them: And when the harveſt of God's judgment cometh, they ſhall reap this fruit to themſelves: And if the countries, where they live, are worthy of ſuch fruit, they muſt reap it from this ſeed of peace-making labours.

CHAP. IV.

FROM whence come wars and fightings among you? *come they* not hence *even* of your luſts, that war in your members?

1. The Jews are in frequent ſeditions and fightings among themſelves, in which many erroneous Chriſtian join with the unbelievers, in a blind zeal for their law and nation. And do you think it is from true zeal that their wars ariſe? No, it is from their own ſenſual, worldly luſts, that firſt war in themſelves, and then diſturb the common peace.

2. Ye luſt, and have not: ye kill, and deſire to have, and cannot obtain: ye fight and war, yet ye have not, becauſe ye aſk not.

2. You covet, and fight, and kill, in your miſtaken deſires of your law and liberties; and you do but loſe your blood and labour, by going your own ſinful way, and not ſeeking to God for counſel, conduct, and ſucceſs, who muſt give all good, and that in his own way.

3. Ye aſk, and receive not; becauſe ye aſk amiſs, that you may conſume it upon your luſts.

3. Yea, you will be religious in your ſin, and make your prayers to God for deliverance from the Roman power, and for your country's liberty. But they are carnal prayers; and God rejecteth them; for it is but that you may live in great plenty, power and pleaſure, enjoying ſenſual proſperity, that you pray to God for your deliverance.

4. Ye adulterers, and adultereſſes, know ye not that the friendſhip of the world is enmity againſt God? whoſoever therefore will be a friend of the world, is the enemy of God.

4. You that by your perfidiouſneſs to God, are like perfidious adulterers, loving the world beſt, whilſt God is in your mouths, know ye not that this love of the world, as his competitor, is enmity to God; and that he is God's enemy that ſo loveth it predominantly?

5. Do you think that the ſcripture ſaith in vain, The ſpirit that dwelleth in us luſteth to envy?

5. Is it not true, which the ſcripture ſaith of the evil inclination of man's heart, as luſting after worldly pomp and pleaſure, and to envy and ſtrife, that they may obtain it?

6. But he giveth more grace: wherefore he ſaith, God reſiſteth the proud, but giveth grace unto the humble.

6. But God's grace is of a contrary tendency, and would teach you better things; but he giveth it to the humble, and not to the proud; for he is againſt ſuch, as it is ſaid, &c.

7. Submit yourſelves therefore to God: reſiſt the devil, and he will flee from you.

7. If ye would be delivered and live in ſafety, ſubmit yourſelves to God's government and will, and go the way which he preſcribeth: Conquer Satan, and you need not fear his forces; and do but reſolutely reſiſt him, and you conquer him.

8. Draw nigh to God, and he will draw nigh to you: cleanſe *your* hands, ye ſinners, and purify *your* hearts ye double-minded. 9. Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and *your* joy to heavineſs. 10. Humble yourſelves in the ſight of the Lord, and he ſhall lift you up.

8, 9, 10. Draw nigh to that God againſt whom you have rebelled, and he will draw nigh to you for your deliverance, and will not forſake you. Cleanſe your hands by reformation from your ſins, and your hearts from your halting between God and the world: Bewail your former ſin, by ſelf-afflicting, mourning and weeping. Turn your ſenſual pleaſures into godly ſorrow, and your carnal mirth into penitent tears: Humble yourſelves before that God whom you have offended,

and

and then he will lift you up, and ſave you better than your ſeditions.

11. Speak not evil one of another (brethren.) He that ſpeaketh evil of *his* brother, and judgeth *his* brother, ſpeaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

11. And give over your reproach and cenſoriouſneſs againſt the gentile Chriſtians, that do not obſerve your ceremonial law, by which you encourage their perſecutors; for both the *law* of Chriſt, and the *law* of Moſes, which you profeſs to own, do bid you love your neighbour as yourſelf, and forbid ſuch uncharitable cenſures; ſo that by condemning your brethren, you condemn the law: And this is not to keep either Moſes's law, or Chriſt's, but to ſet yourſelves above both, by making yourſelves reproving judges of them.

12. There is one law-giver, who is able to ſave, and to deſtroy: who art thou that judgeſt another?

12. Chriſt, and none elſe (ſaith Dr. H.) hath authority to give laws to us: There is but one law-giver, who hath the abſolute and final power of life and death eternal, ſalvation and damnation. Who art thou that dareſt arrogate this judgment? Or what power haſt thou to judge or anathematize another, any further than truly to tell men whom Chriſt will judge and caſt away?

13. Go to now, ye that ſay, To-day or to-morrow we will go into ſuch a city, and continue there a year, and buy and ſell, and get gain: 14. Whereas ye know not what *ſhall be* on the morrow: for what is your life? it is even a vapour that appeareth for a little time, and then vaniſheth away.

13, 14. You are too much ſet on worldly proſperity; and you plot for gain, as if you were ſecured of long abode on earth; and you lay your deſigns with preſumptuous confidence, where and how long you will dwell, trade and gain, whereas your life on earth is a mere uncertain fugitive vapour, quickly gone.

15. For that ye *ought* to ſay, If the Lord will we ſhall live, and do this, or that. 16 But now ye rejoice in your boaſtings: all ſuch rejoicing is evil.

15, 16. Whereas ye ſhould remember the uncertainty and ſhortneſs of your lives, and deſign and do all in ſubmiſſive dependance on the will of God: But you fetch your comfort from worldly things by your own vain preſumption of long life, and hope of worldly proſperity: All ſuch preſumptuous carnal comforts are evil.

17. Therefore to him that knoweth to do good, and doth it not, to him it is ſin.

17. And the brevity of man's life, and the vanity of worldly gain, are things ſo notorious and undeniable to all men, eſpecially to Chriſtians, that to let theſe vanities looſen you from Chriſt and your obedience, is utterly inexcuſable.

CHAP. V.

GO to now ye rich men, weep and howl for your miſeries that ſhall come upon you.

1. But as do thoſe that will yet cleave to the world, and take no warning, let me tell you to your ſorrow, that dreadful miſeries are coming upon you, the foreſight of which ſhould make you weep and howl, inſtead of your deceitful joy.

2. Your riches are corrupted, and your garments are moth-eaten. 3. Your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire: ye have heaped treaſure together for the laſt days.

2, 3. What are theſe vanities which you have ſo inordinately affected? Your beloved riches are not only corruptible, but corrupted by you, to your own ſin and hurt: Your rich clothing is a moth-eaten vanity: The gold and ſilver, which you have treaſured up, is cankered and ruſty, and the guilt ſignified by that ruſt, ſhall condemn you, and corrode your conſciences as fire. At great coſt and labour you have treaſured up riches, but it is in effect, to be a prey to your enemies in the day of your deſtruction, and a witneſs in God's day of the judgment againſt yourſelves to your own confuſion.

4. Behold the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of ſabbaoth (or hoſts.)

4. You Jews are addicted to covetouſneſs, and by that to injury and oppreſſion; and you deny poor labourers their wages,

and defraud them; and God heareth their cries, and will revenge them on you.

5. Ye have lived in pleaſure on the earth, and been wanton: ye have nouriſhed your hearts as in a day of ſlaughter.

5. Your riches have been proviſion for your ſenſuality: You have by them made proviſion for the luſts of the fleſh, and lived in pleaſure, revelling, and luxury, and laſciviouſneſs, and have fed and cheriſhed the fleſh, and its delights, as in a continual feaſt.

6. Ye have condemned and killed the juſt, and he doth not reſiſt you.

6. Your riches have lift you up into power, which you have abuſed to condemn and kill innocent men, who have not reſiſted you, but endured all.

NOTE, 1. Some think that the Jewiſh Chriſtians are here mean, to whom James wrote; but ſure they were not ſo degenerate. 2. Some think it was the Gnoſtic heretics. 3. I think it much more probable; that by an apoſtrophe he ſpeaks to the rich infidels, to introduce his exhortation to the Chriſtians to patience.

7. Be patient therefore, brethren, unto the coming of the Lord: behold the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8. Be ye alſo patient, eſtabliſh your hearts: for the coming of the Lord draweth nigh.

7, 8. But as for you, perſecuted Chriſtians, bear all this patiently, without diſcouragement, tiredneſs, or wavering in your faith: For the time is ſhort, and the coming of Chriſt for your deliverance is not far off: If in your huſbandry or tillage you look not to reap as ſoon as you have ſowed, but wait for the harveſt and fruit, and for the ſhowers that muſt ripen it; ſhould you not more patiently wait for greater things, when the time will quickly come?

9. Grudge not one againſt another, brethren, leſt ye be condemned; behold, the judge ſtandeth before the door.

9. Make not too great a matter of your wrongs, nor quarrel among yourſelves, (as the Jewiſh zealots, mentioned by Joſephus, did) leſt while you condemn one another, all condemn themſelves; and biting and devouring one another, you be devoured one of another: Stay but a little, and the judge, who is at hand, will avenge you of your enemies, and end all your quarrels, which ignorance and pride have made, and kept up among yourſelves.

10. Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience.

10. You juſtly honour the prophets, who have ſpoken, as ſent from God: Remember how they were uſed, and how they ſuffered, and let them be your example, and imitate them in patience.

11. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

11. It is part of our faith, to believe that they are happy who patiently ſuffer for righteouſneſs ſake: You have heard Job's patience, and of the end which God intended and accompliſhed, which tells us, that God is full of pity and mercy to us, when he afflicteth us.

12. But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea: and *your* nay, nay: leſt ye fall into condemnation.

12. And I muſt eſpecially exhort you to avoid cuſtomary, needleſs ſwearing by heaven or earth, or any oath; but let *yea* and *nay* ſerve you, and be true of your word, that you be not drawn into a juſt ſuſpicion of falſehood, (or condemned for prophaning the name of God.)

NOTE, That this is ſo far from forbidding neceſſary oaths, for ending ſtrife, that it is but to confirm them, by preſerving the due reverence of them.

2. The true nature of an oath is by our ſpeech [*to pawn the reputation of ſome certain or great thing, for the averring of a doubted leſſer thing*;] and not only (as is commonly held) an appeal to God, or other judge. As to ſwear [*by the fire, by the temple, by my faith or truth, by the life of Pharaoh, by the heavens*, &c.] is as much as to ſay [*If this be not true*, then the fire burneth not, the temple is not holy, I am a liar, Pharaoh is no king, as ſure as heaven is heaven, &c.] ſo [*the Lord liveth*] is [*This is as true as that God liveth.*]

13. Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms.

13. In

13. In your affliction, have preſent recourſe to God by prayer (in faith and hope) and when you are chearful and merry, turn it to God's praiſe and thankſgiving for his mercies, in ſinging holy ſongs to God.

NOTE, That it is not only David's pſalms that they are tied to, but ſuch as are by men fitted to their proper caſes; which confuteth them that condemn all human forms of compoſed words in God's ſervice.

14. Is any ſick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. 15. And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.

14, 15. When any of you is ſick, let him ſend for the biſhops or paſtors of the church, and let them pray over him, anointing him, with oil in the name of the Lord, as a ſign and means which he hath appointed for miraculous cures: And if it be the prayer of faith, and he be a perſon capable and fit for that deliverance, it ſhall recover him from his ſickneſs, and God ſhall raiſe him; and if his ſickneſs be a corrective puniſhment for any ſin that he hath committed, God will forgive him, and take off that penalty, if he repent.

NOTE, 1. That this implieth, that each church hath divers elders: And whereas Dr. H. thinks it meaneth one ſingle Biſhop, who, the ancients ſay, *viſited all the ſick*, you may ſee then how great their dioceſſes were. Should all the ſick men in London, or in many countries, ſend for the biſhop, he would come but to a few of them, at leaſt forty or eighty miles off: But it will be ſaid, He will do it for others: And why not give orders and ſacraments by others, (as laymen now uſe the keys?) And if the work be proper to biſhops, thoſe others then are made biſhops; if not, others may do it.

2. Anointing (being healthful to dry bodies in thoſe hot countries) was uſed by Chriſt's appointment for miraculous cures, and never made a duty or ſacrament to continue when miracles ceaſe.

3. Sickneſſes are uſually corrective puniſhments for ſin; and to forgive the ſin as to that penalty, is to remit the puniſhment, and heal the ſick.

4. The promiſe of pardon and recovery pre-ſuppoſeth the perſon penitent, and fit for that deliverance.

16. Confeſs *your* faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.

16. Therefore penitently confeſs your faults to one another (eſpecially to the elders that viſit you) and pray one for another; for this is the likely way of your recovery: The effectual, fervent, inſtant prayer of a righteous man is of great force or prevalence.

NOTE, 1. An impenitent man is unfit for pardon, and therefore, for deliverance from puniſhment: and he that doth not penitently confeſs and bewail his ſin, cannot be judged a true penitent; and therefore cannot be prayed for with that faith and hope as we may do for the penitent. 2. This is not to be a cuſtomary thing, or only to a prieſt, but it is a duty both in ſickneſs and health, wherever the expreſſion of repentance to others is a duty. By which, alas, we know how rare true repentance is, when even profeſſors of zeal in religion are ſharp in cenſuring and blaming others; and except a very few humble ſouls, if they be never ſo juſtly blamed or reproved, do ſwell againſt the reprover with pride and indignation, as if he were their enemy: And they that ſeparate from the churches for want of diſcipline, are earneſt for it for others, but cannot bear it on themſelves; nor ſo much as endure a confutation of their errors, but take him to ſpeak againſt godlineſs, who ſpeaketh againſt their miſtakes and faults; and too many (like the profane) will turn again and all to rend him.

17. Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain: and it rained not on the earth by the ſpace of three years and ſix months. 18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

17, 18. Think not that prayer is a vain or ineffectual thing, though we be frail and faulty men: Elias was but a man, liable both to ſufferings, and to a troubled mind in them; as we are; yet on his earneſt prayer, it rained not on an idolatrous perſecuting country for three years and a half; and at his prayer, it rained again, and the land was fruitful.

19, 20. Brethren if any of you do err from the truth, and one convert him; Let him know, that he which converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.

19, 20. I beſeech you, brethren, be neither

ther negligent or diſpairing to the cure of men in error, nor yet impatient with thoſe that would detect your errors, and convince you and bring you to repentance (as proud impenitent perſons are: But know that (as all men alas are too prone to error) if any man err from the truth (through ignorance or a corrupted will) and one convert him, he that converteth a ſinner from his error in mind or life, doth not only do that which tendeth to ſave his life from God's puniſhing ſtroke, but alſo ſhall ſave his ſoul from everlaſting death, and procure the pardon of his manifold ſin, not only ſo far that the church, but God himſelf, ſhall receive him into a reconciled ſtate.

NOTE 1. That error and ſin are the way to death and miſery. 2. Converting the erroneous ſinner, is the way to ſave him. 3. One man may be ſaid to ſave another, (much more a man himſelf) by converting him, without derogating from Chriſt's ſalvation, but in ſubordination to it. 4. Therefore all Chriſtians, but eſpecially miniſters, ſhould be diligent and ſkilful to convert erroneous ſinners, and the erroneous patient and thankful for their help.

NOTE, If it be the Gnoſticks, as Dr. H. ſaith, that James here and Paul in his epiſtles ſo greatly warn the Chriſtians againſt, alas, too great a part of the church governors, biſhops and their clergy, abroad on earth, ſeem turned very like *theſe by him deſcribed Gnoſtics*. 1. In being for *worldly intereſt*, *wealth* and *pleaſure*. 2. In being for *ceremonies*. 3. In joining with the *ungodly enemies of piety*. 4. In being *latitudinarians*, or *licentious* againſt ſtrictneſs and tenderneſs of conſcience, and *adiaphoriſts* in things not adiaphorous. 5. In being perſecutors. And if baſe underling Gnoſticks or Nicolaitans, could ſo trouble the churches then, what a caſe muſt thoſe countries be in, where they are got into the epiſcopal chair, and claim the keys of the kingdom of heaven, to execute their pride and luſts over princes and people of all ſorts, ſure Borborites or Gnoſticks are not the leſs ſuch, nor the leſs dangerous, for being called biſhops, and having power, wealth, and intereſt.

THE

THE FIRST EPISTLE GENERAL
OF
ST. PETER.

CHAP. I.

PETER an apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bythinia, 2. Elect according to the foreknowledge of God the Father, through ſanctification of the ſpirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt: grace unto you and peace be multiplied.

1. Peter an apoſtle (not called the univerſal biſhop or head, or governor of the church) to the diſperſed Jews throughout Pontus, &c. choſen by grace out of that unbelieving forlorn nation, according to God's foreknowledge and unſearchable counſel, to ſanctification by the Holy Ghoſt, and to obedience, and to a ſtate of reconciliation and juſtification, by the merit of the blood of Chriſt applied; grace and peace multiplied to you, is my prayer and benediction.

3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead,

3. Bleſſed be God the Father of our Lord Jeſus Chriſt, who out of his abundant mercy, for the manifeſtation and glory of it, hath regenerated us to a living hope, even a hope of glorious life, procured, notified, and ſecured to us, by the reſurrection of Chriſt from the dead.

4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for you: 5. Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time.

4, 5. Not to ſuch a corruptible, defiled, fading inheritance, as earth is to its lovers, but to an inheritance incorruptible, undefiled and holy, never fading, reſerved by the divine love and decree, and by the poſſeſſion, interceſſion and promiſe of Chriſt, for you who are true believers, and are kept by the power of God through that faith, which he hath given you, and you keep and exerciſe to ſalvation, which ere long will be glorioufly revealed to your ſight and poſſeſſion, the laſt time being not far off.

NOTE, It is revealed already in the goſpel, and will be fully revealed to ſaparated ſouls: But the full glorious revelation is when the whole church is conſummated.

6. Wherein ye greatly rejoice, though now for a ſeaſon (If need be) ye are in heavineſs through manifold temptations:

6. In the belief and hope of this glorious inheritance, you now live in great joy, though for a little time, when God ſeeth it needful for your good, he let out upon you thoſe trying ſufferings which are heavy and grievous to the fleſh.

7. That the trial of your faith, being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour and glory at the appearing of Jeſus Chriſt.

7. For as your faith is more a precious thing than gold, and refined gold is the moſt precious gold; ſo tried faith, is the moſt precious faith, and the trial of it a greater work than the trying and refining of gold by the fire; that ſo it may be found at the coming

coming of Chriſt, a qualification meet for your own praiſe, honour and glory, and in you alſo unto Chriſt's

8. Whom having not ſeen, ye love, in whom though now ye ſee *him* not, yet believing, ye rejoice with joy unſpeakable, and full of glory.

8. Whom though you never ſaw in the fleſh, as we did that followed him, yet you truly love and honour: and though now you ſee him not in his glory, nor his coming, yet your effectual faith doth ſo far ſerve inſtead of ſeeing him, that you rejoice by it with unſpeakable triumphant joy, in hope of that which you ſhall ſee.

9. Receiving the end of your faith, even the ſalvation of your ſouls.

9. And ſhall ſhortly receive that great ſalvation, for which you have believed.

10. Of which ſalvation the prophets have enquired, and ſearched diligently, who propheſied of the grace *that ſhould come* unto you. 11. Searching what, or what manner of time the ſpirit of Chriſt which was in them did ſignify, when it teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow.

10. 11. Of this great ſalvation and kingdom of Chriſt incarnate, which is dated from his reſurrection, and perfected at his next coming, many prophets foretold in their manner and degree; and they enquired, and diligently ſearched, more explicitly to have known it, and the time when it ſhould be, when the ſpirit in them foretold that the Meſſiah muſt ſuffer, and in general, that glorious things ſhould follow.

12. Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you by them that have preached the goſpel unto you, with the Holy Ghoſt ſent down from heaven, which things the angel, deſire to look into.

12. And it was revealed to them, that it was not to come to paſs in their days, and that it was not they, but we that ſhould ſee the Meſſiah, and his ſpecial kingdom, and the things which ſince his reſurrection, are now preached to you by us his miniſters, with the ſeal of the Holy Spirit ſent down in a ſpecial abundance from heaven, to be the witneſs of Chriſt, and the ſanctifier of ſouls; a myſtery ſo great, and of ſo excellent importance, that the angels think it worthy their ſearch.

13. Wherefore gird up the loins of your mind, be ſober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jeſus Chriſt.

13. Wherefore, as runners gird their clothes to them, that they trouble them not; do you fortify your minds with holy reſolution, and ſoberly watch, and keep up your hope until the end; for that glorious effect of redemption and grace, which you ſhall ſee and enjoy at the day of Chriſt's glorious appearing, which will anſwer all your hopes.

14. As obedient children, not faſhioning yourſelves according to the former luſts, in your ignorance.

14. And as obedient children of God, to whom you are reconciled, no more living as you did in the time of your ignorance, in fleſhly luſts, and worldly vice.

15. But as he which hath called you is holy, ſo be ye holy in all manner of converſation; 16. Becauſe it is written, Be ye holy, for I am holy.

15, 16. And, as children muſt be like their father, and they muſt pleaſe God, who will be ſaved by him; therefore, as he that hath called you is a holy God and Saviour, be ye a holy people; for ſo God requireth; *Be ye holy, for I am holy.*

17. And if ye call on the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning here in fear.

17. And if you call God your father, and call on him, who, without reſpect of perſons, for any worldly difference, judgeth all men according to their works, let the thoughts of his holineſs and future judgment, cauſe you to paſs the time that you as ſojourners, wait for Chriſt's coming, in holy, cautelous, obedient fear.

18. Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation *received* by tradition from your fathers; 19. But with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot.

18, 19. For the preciouſneſs of the price which redeemed us, tells us the great worth

of

of our ſalvation from ſin and miſery, which was not with ſilver and gold, or any corruptible price, but it was with the precious blood of Chriſt, the ſpotleſs Lamb of God, that ye were redeemed from the vain ceremonies and traditions which you were bred up in, and from your ſinful converſation.

20. Who verily was foreordained before the foundation of the world, but was manifeſt in theſe laſt times for you: 21. Who by him do believe in God that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.

20, 21. Whom God had fore-ordained to this bleſſed office before the foundation of the world; but (though oft propheſied of) was not incarnate and manifeſt in the fleſh, till theſe laſt times, even for you that live ſince his coming, who are not by him drawn, as we are falſly accuſed, from the true and only God, but by him are taught the true knowledge of God, and to believe that God to be God indeed, wiſe, good, and almighty, who raiſed Chriſt from the dead, and gave him glory; and ſo that your faith and hope might be ultimately in God alone, by Chriſt's mediation.

22. Seeing ye have purified your ſouls in obeying the truth through the ſpirit, unto unfeigned love of the brethren: ſee that ye love one another with a pure heart fervently.

22. And as you have purified your ſouls from former error and ſin, by obeying the goſpel, by the work of God's ſpirit, unto unfeigned love of Chriſtian brethren, be ſure to keep up that love, and with a pure heart, and deep affection, to love each other.

23. Being born again, not of corruptible ſeed, but of incorruptible, by the word of God, which liveth and abideth for ever.

23. Seeing you are not only brethren by corruptible generation and relation, but of incorruptible ſeed, by the word of God, who liveth and abideth for ever, and ſo muſt your incorruptible love to each other, which is part of your incorruptible nature.

24. For all fleſh is as graſs, and all the glory of man as the flower of graſs: the graſs withereth, and the flower thereof falleth away: 25. But the word of the Lord endureth for ever. And this is the word which by the goſpel is preached unto you.

24, 25. For all fleſh, and all its glory, is a fading, dying thing, like the graſs and flower: But God's word is everlaſting truth, as Chriſt the author is, and is our guide to an everlaſting life: And this true word is it which we preach to you by the goſpel, and beſpeaketh endleſs conſtancy in your holy love and obedience.

CHAP. II.

WHEREFORE laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil ſpeakings, 2. As new born babes deſire the ſincere milk of the word, that ye may grow thereby:

1, 2. Lay aſide therefore, and renounce all naughtineſs, and all deceit, and hypocriſy, or counterfeiting, and all envy, and all ſpeaking evil of others. And as new-born babes, deſire, and ſeek, and drink in the rational milk, (or intellectual) without fraud and mixture) that you may grow up to ſalvation by it; which the mixture of hereſy, or hypocriſy, would vitiate, and invectives againſt others would but turn it againſt yourſelves.

3. If ſo be ye have taſted that the Lord is gracious: 4. To whom coming, *as* unto a living ſtone, diſallowed indeed of men, but choſen of God and precious. 5. Ye alſo, as lively ſtones, are built up a ſpiritual houſe, and holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

3, 4, 5. And if you are Chriſtians indeed, and have had a ſpiritual reliſh of the love of God in Chriſt, you muſt ſuppoſe his church to be like an houſe, in which every ſtone is a living man, and Chriſt is the chief foundation-ſtone, as the Lord of Life, on whom all the building is erected; rejected indeed by the Jewiſh and heathen rulers, but choſen of God to this bleſſed office, and more precious than any pearl; and ſo coming to him the foundation as ſo many living ſtones yourſelves, you being cemented to him, and to one another, are made one ſpiritual houſe of God; yea, as a temple, in which you are all prieſts, to offer daily ſacrifice to God; which he will accept through the interceſſion of the great High Prieſt Jeſus Chriſt: For your prayer and praiſe may be thus accepted: (Think thus of God's houſe, and you may be for ſweeping and repairing it, but you will never be for dividing, diſmembering or ſeparating from it.)

6. Wherefore alſo it is contained in the ſcripture, Behold, I lay in

Sion a chief corner-ſtone, elect, precious; and he that believeth on him ſhall not be confounded.

6. This the ſcripture foretold, ſaying, *I lay in Sion, &c.* That is, I ſet over the church a Saviour, and a King, on whom the church ſhall be founded: And none ſhall be put to ſhame, by the fruſtration of their faith, hope, and obedience, who put their truſt in him.

7. Unto you therefore which believe he is precious; but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner, 8. And a ſtone of ſtumbling, and a rock of offence, *even to them* which ſtumble at the word, being diſobedient, whereunto alſo they were appointed.

7, 8. To you who believe, as he is eſteemed precious, ſo will he be in the riches of his grace to you: But to them that obey not the goſpel, but are unbelieving rejectors of him, he whom the builders, the Jewiſh rulers, did refuſe, is made the foundation of the church, and they ſhall feel his kingly power; He is that ſtone on which they ſtumble and fall, and that rock on which the adverſaries daſh themſelves in pieces, even they that unbelievingly reject, and quarrel againſt the goſpel, and diſobey it: To which deſtruction (not to their ſin) the righteous God appointed them.

9. But ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people, that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light:

9. But as the Iſraelites were, by their proper covenant of peculiarity, ſeparated to God from the reſt of the world, and called a choſen generation, a royal prieſthood, an holy nation, a peculiar people, eſpecially as typifying the Chriſtian church; ſo are you more eminently a choſen ſeed of Chriſt by his ſpirit, a dignified kingdom of prieſts, who are all deſigned to reign with Chriſt: and all may have acceſs to God, a *nation* or ſort of men ſanctified by dedication to God; though all the world be his, you are his peculiarly, and have the covenant and privileges of peculiarity, having greater mercies than the reſt of the world, that as prieſts, you may ſtand daily before God, and celebrate his praiſes, who hath called you out of the darkneſs of ignorance, and unbelief, and wickedneſs, into that marvellous light, by which you know him the Father of lights.

10. Which in time paſt were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

10. Who were under the Roman captivity, and ſcattered over the earth, and alienated from God by unbelief, but now are made Chriſt's free-men, and fellow-citizens with the ſaints, and have obtained that mercy, which unbelievers do reject.

11. Dearly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul.

11. But you are yet ſtrangers and ſojourners in the countries where you are ſcattered, and indeed on earth; therefore I earneſtly beſeech you to abſtain from that fleſhly pleaſure and life, which are uſually the fruit of wealth and proſperity in the world, and are waring enemies, againſt the holy inclinations, motions and works, of the holy ſpirit.

12. Having your converſation honeſt among the gentiles, that whereas they ſpeak againſt you as evil-doers, they may by *your* good works which they ſhall behold, glorify God in the day of viſitation.

12. And let your converſation, among the heathens, be ſo juſt, and decent, and exemplary, that they that now ſpeak againſt you, as if you were a ſort of bad, deluded, contemptible men, through prejudice and malicious fame, may by your excelling all others in good works, rejoice, and give glory to God, when he ſhall viſit you with deliverance from your oppreſſors, and ſhall exalt you.

13. Submit yourſelves to every ordinance of man for the Lord's ſake, whether it be to the king, as ſupreme. 14. Or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well.

13, 14. Be ſubject to every civil, human ruler, though heathen, whether it be to Cæſar as ſupreme, or thoſe ſubordinate rulers, who are ſent by him for that which is truly the office of magiſtrates, to which God impowereth them, which is, to be puniſhers of evil doers, and praiſers or encouragers of them that do well.

15. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men.

15. Your

15. Your peace and ſafety is not to be looked for by reſiſting and conquering the powers that are over you, but by due ſubjection and patience while you obey God, to ſilence thoſe ignorant, fooliſh men, who falſly reproach you as a turbulent and unruly ſort of people, for differing from them in religion, and obeying God before men.

16. As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.

16. You are indeed Chriſt's free-men, delivered from true ſervitude to ſin and Satan; but you are God's ſervants, and muſt obey him, in uſing your Chriſtian liberty to his glory, in your appointed way of duty; and not as a covering for any evil.

17. Honour all men. Love the brotherhood. Fear God. Honour the king.

17. In ſhort, Give all men their due reſpect: Love all Chriſtians, eſpecially Chriſtian ſocieties or churches, with a ſpecial love: Fear God above all, with reverent obedience; and under him give that eminent obedient honour to kings and rulers, which is their due.

18. Servants be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward.

18. Chriſtian ſervants muſt be ſubject to their maſters, whether Chriſtian or heathen, with due reſpect and reverence, even to thoſe that are froward, and wratchful, and abuſe them, and not only to the good and gentle.

NOTE, That this binds not free ſervants to continue with ſuch maſters, when they may have better; but only ſlaves, that may not change, and alſo voluntary ſervants, till their time of ſervitude be at an end.

19. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. 20. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when you do well and ſuffer for it, ye take it patiently, this is acceptable with God.

19. For this God accepteth as a rewardable act of obedience, when in conſcience of God's commanding patience, you endure wrongful ſuffering. 20. Can you think it a rewardable thing, as of any ſpecial worth, to take it patiently when you are beaten for your faults? &c.

NOTE, What then ſhall we think of thoſe ſervants, even the religious ſort, that can neither bear ſtrokes nor words when they deſerve them, but will repine, and ſwell with paſſion, if they be but reproved for their faults, yea, for their ſins againſt God, and will not humbly confeſs them?

21. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps.

21. For your very calling of Chriſtianity bindeth you to this obedient patience, in imitation of Chriſt, who in his ſuffering for us, became our example, whom we muſt follow.

22. Who did no ſin, neither was guile found in his mouth. 23. Who when he was reviled, reviled not again, when he ſuffered, he threatened not, but committeth himſelf to him that judgeth righteouſly.

22, 23. Who never did ill, in word or deed; and yet being ſcorned and reviled, he returned not to them the like, nor gave them one ill word for another; nor threatened revenge when he ſuffered by them, but prayed for the pardonable, and committed all to God the righteous Judge.

24. Who his ownſelf bare our ſins in his ow body on the tree, that we, being dead to ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed.

24. And never think much to imitate the patience of your Lord, conſidering what he did therein for us: For it was the puniſhment of our ſins, which, as a ſacrifice, he bore in his ſuffering body upon the croſs, that he being dead *to ſin*, as he died *for ſin*, might live to righteouſneſs, as he revived and roſe: And he that healed you by his own ſtripes, will not let you be finally loſers by any ſtripes which you endure in obedience to him.

25. For ye were as ſheep going aſtray, but are now returned unto the ſhepherd and biſhop of your ſouls.

25 For in your ſtate of ignorance and unbelief, you were like wandering, loſt ſheep, but now you are converted, and come home to the true Shepherd and Biſhop of your ſouls, who keepeth you, and will feed and ſave you.

CHAP. III.

LIKEWISE, ye wives, be in ſubjection to your own huſbands, that if any obey not the

word, they alſo may without the word be won by the converſation of the wives.

1. And though wives be not ſervants, yet a loving ſubjection and obedience to their huſbands is their duty; ſo that if their huſbands be unbelievers, and are not converted by miniſters preaching, yet the converſation of their wives may be ſuch as may convince them of the goodneſs of religion, and may win them to a liking of the word, till by it they are fully converted.

NOTE, This winning converſation of wives, is, their excelling all other ſorts of women in love, prudence, meekneſs, patience, humility, diligence in educating children, in holineſs, &c.

2. While they behold your chaſte converſation *coupled* with fear.

2. While they ſee your pure and chaſte converſation, joined with the true fear of God (or reverence to them.)

3. Whoſe adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, and of putting on of apparel:

3. And do not inordinately mind that ſort of adorning, which conſiſteth in following the faſhions of proud, vain or laſcivious perſons, ſuch as plaiting or knotting the hair, and wearing ornaments of gold, to make you ſeem rich, or extraordinarily comely; and coſtlineſs, neatneſs or curioſity of apparel.

NOTE, That the thing forbidden, is the ſignifying a vain, proud, procacious, tempting mind, and the imitation of ſuch vain perſons: And that the rule to be obſerved in apparel by the rich, is to chooſe, 1. That which is beſt for bodily health, as warm and ſuitable. 2. Leaſt hindering, and moſt uſeful for labour and buſineſs. 3. Decent, without curioſity, or too much coſtlineſs. 4. Not ſcandalous, either imitating thoſe above our rank, or humorouſly and ſordidly ſingular, but imitating thoſe above our rank. 5. But the command of a huſband, though he ſhould be miſtaken, may oblige a wife or child to ſomewhat differing from their own inclination or judgment. 6. And young perſons deſiring marriage, may go further in adorning than graver women, ſo they deceive none thereby.

4. But *let it be* the hidden man of the heart, in that which is not corruptible *even the ornament* of a meek and quiet ſpirit, which is in the ſight of God of great price.

4. But labour to excel in that which is the trueſt and moſt precious ornament, which is the new creature, of a right frame of heart, which is not like beauty, or apparel, or gold, a corruptible thing; and eſpecially an humble, meek and quiet ſpirit, void of pride, and paſſion, and of an unquiet mind, that troubleth itſelf, and thoſe that are about ſuch; that is hardly pleaſed, nor can live pleaſingly to others, but keep themſelves, and their families, in diſcontent, and uncomfortableneſs, God is the judge of our amiableneſs, whom you muſt ſpecially pleaſe: and he highly valueth this meek and quiet ſpirit.

5. For after this manner in the old time, the holy women alſo who truſted in God adorned themſelves, being in ſubjection unto their own huſbands.

5. This was the chief adorning of thoſe holy women, whoſe praiſes you read of in the ſcripture, who truſted in God, being in reverent and loving ſubjection to their huſbands.

6. Even as Sarah obeyed Abraham, calling him Lord, whoſe daughters ye are as long as ye do well, and are not afraid with any amazement.

6. And thus Sarah, the believing wife of Abraham, the father of the faithful, obeyed and reverenced her huſband, and ſpake of him as her ſuperior; and you will be the daughters and ſucceſſors of her faith and bleſſing, as long as you do well, and are obedient to God and your huſbands, and give not way to thoſe vexatious, cauſeleſs fears, which your ſex is much liable to, and which ſignify too little truſt in God, eſpecially when they would fright you from *your duty*.

7. Likewiſe ye huſbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindered.

7. And you huſbands muſt dwell with them, as beſeemeth thoſe that ſhould teach and guide them, and therefore ſhould excel them in knowledge, and help to edify them; and becauſe their parts are ſuppoſed to be lower than yours, do not contemn them for it, but contribute your authority and wiſdom to maintain their honour, and keep them from being contemned by children or ſervants; as being ſo nearly united, that you ſhould live together as joint heirs of all the mercies of God, for this life, and a better; that ſo, in this concord, you may daily pray together, as with one mind and mouth, and that diſcord and diſcontent unfit you not for ſuch united prayers.

8. Finally

8. Finally, *be ye* all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous: 9. Not rendering evil for evil, or railing for railing: but contrariwiſe bleſſing, knowing that ye are thereunto called, that ye ſhould inherit a bleſſing.

8. Yea, let all Chriſtians be of one mind, and live in concord, not exagitating, but compaſſionating, each others infirmities and ſufferings, loving as chriſtian brethren ought; pitiful to thoſe that need you, and humble and courteous to all; not hurting thoſe that hurt you, nor railing at thoſe that rail at you, as if you might lawfully revenge evil with evil; but contrarily, bleſs thoſe, and give them good words who give you evil ones: For Chriſt by his word, example and mercies, hath called and obliged you to this, that you may be bleſt of God.

10. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips, that they ſpeak no guile. 11. Let him eſchew evil and do good, let him ſeek peace, and enſue it.

10. 11. For as it is ſaid, pſal. 34. *He that will love life*, &c. ſeeing you love life, and would live in peace and quietneſs, the likelieſt means to attain this is, 1. To keep your tongues from ſpeaking evil of any man, and from all other evil: 2. And from falſhood, deceit and diſſimulation, (for it is mens own unbridled tongues which bring moſt of their troubles on them, and falſe words that hide faults, at laſt detected, expoſe men more.) 3. Avoid all real evil, and then your righteouſneſs will appear through the vail of malicious ſlanders, and falſhood will be detected, and not long hide your innocency. 4. And do all the good you can to all men, as well as your immediate duty to God: And nature having a love to ſuch as do us good, and a reverence of God, ſuch good works, and well doing, will powerfully juſtify you in the conſciences of moſt men. 5. And ſtand not contentiouſly on your right, but whatever men are or do, ſeek peace with all; and be not ſoon weary, but follow after it ſtill in hope.

12. For the eyes of the Lord are over the righteous, and his ears *are* open unto their prayers: but the face of the Lord is againſt them that do evil.

12. And this is not mere policy to pleaſe men, but whatever they be, it is God that your lives and peace depend on; and he that commandeth this, is pleaſed with it; and his eyes watch over you for good, to ſave you from unreaſonable men, and he heareth their prayers in all diſtreſs: while evil ſpeakers and doers, God himſelf is more againſt, than men.

13. And who is he that will harm you if ye be followers of that which is good.

13. If your zeal in religion be a zeal of *good works*, to ſet yourſelves earneſtly, as to obey God, ſo to do good to all men; he muſt be a very impious and diabolical man, that will for this ſet againſt you: It is the likelieſt way to your quietneſs.

14. But and if ye ſuffer for righteouſneſs ſake, happy *are ye*, and be not afraid of their terror, neither be troubled.

14. But I confeſs ſuch blinded, unreaſonable, malignant ſlaves and executioners, Satan hath, that will perſecute you, even for righteouſneſs ſake: But this is the way to, and prognoſtic of your reward and happineſs: And therefore let not mens threats, rage, or cruelty, terrify or trouble you, ſeeing you ſhall be unſpeakably gainers by it.

15. But ſanctify the Lord God in your hearts, and *be* ready always to give an anſwer to every man that aſketh you a reaſon of the hope that is in you, with meekneſs and fear:

15. But let God always be in your hearts with the higheſt reſpect, obedience and honour, and be ſtill furniſhed with thoſe reaſons of your faith and hope, that you may be ready to profeſs them, and to give a good account of them to any that demandeth it; and this with meekneſs and due reverence to ſuperiors, and not with paſſionate upbraiding them, or with diſdain.

16. Having a good conſcience, that whereas they ſpeak evil of you, as of evil-doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt.

16. Keeping your conſciences clear from guilt, that they may juſtify you when men accuſe you; and whereas men ſlander you as bad men, and ſeditious and unpeaceable, your good converſation, according to Chriſt's law and example, may ſhame their falſe accuſations, (a better defence than bare words, and diſputing with them.)

17. For it is better, if the will of God be ſo, that ye ſuffer for well-doing than for evil-doing.

17. For

17. For if God will have you ſuffer, it is far better that it be for well-doing, than for ill-doing: Better for you, though worſe for your perſecutors: For now the body only ſuffereth, while the ſoul is free, which elſe would ſuffer far worſe than perſecution.

18. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt: (that he might bring us to God)

18. For Chriſt himſelf had greater ſufferings in the body than we; but he ſuffered not in the conſcience of any guilt of his own, but was juſt, and ſuffered for the unjuſt, to reconcile and bring us to God.

18, 19, 20. Being put to death in the fleſh, but quickened by the ſpirit: By which alſo he went and preached unto the ſpirits in priſon: Which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight ſouls, were ſaved by water.

18, 19, 20. Being put to death indeed as to the fleſh, but made alive as to the ſpirit, (or by the ſpirit;) in which (or *by which*) he went and preached to the ſpirits in priſon, which heretofore, in the days of Noah, were refractory, and hardened in ſin and diſobedience, while the long-ſuffering of God endured them, and waited for their repentance, while the ark was making and preparing, and Noah preaching to them; yet ſo impenitent were they to the laſt, that only eight were ſaved by the ark.

NOTE, It is no wonder that expoſitors of this text differ: Some think that by [*the ſpirit*] ſhould rather be [*in the ſpirit*] or [*as to it*] put in direct diſtinction from the body, and that it is an argument for the immortality of the ſoul, by [*quickened*] being meant only that his *ſoul* was alive, while his body was dead; and that in that ſoul he went then and preached to impriſoned ſinners, that were drowned in the flood; ſay ſome, to ſhew them his triumph, and what ſalvation they loſt; and ſay they, This is it that is called his deſcending to hell; ſay others, to offer them mercy once again; ſay others, to bring ſome penitents from their long impriſonment: But others think, that [*by ſpirit*] is meant the power of God, or the divine nature of Chriſt, or the Holy Ghoſt, (not Chriſt's ſoul again entering into his body) and that the preaching meant, was by Chriſt's ſpirit in Noah before the flood, and not after his death. To name other expoſitions, or the reaſons given for each, would but perplex the reader, unleſs I were able ſo clearly to aſſert one of the expoſitions, as to confute all the reſt. They that think Chriſt's ſoul and godhead preached to ſpirits while his body lay in the grave, ſuppoſe that thoſe ſpirits knew it whom it concerned: But if it had been neceſſary for us to know not only Chriſt's preaching to ourſelves, but to them, he would ſurely have more clearly told it us.

21. The like figure whereunto, even baptiſm, doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt:

21. And that ſalvation from the deluge by the ark, prefigured our ſalvation in the church from God's wrath by baptiſm, and that through the power of Chriſt's reſurrection, to which we begin our conformity, when we are raiſed to holineſs by his ſpirit, as we riſe out of the water in baptiſm: But by *baptiſm* I mean not that the outward act of waſhing the body ſerveth to this ſalvation; nor muſt you think that God layeth it on any outward ceremony, ſave as it is the exerciſe of our obedience and faith: But it is the faithful anſwer to God of a reſolved ſoul in the covenant of baptiſm, who when aſked, doth profeſs and promiſe to believe in, and give up itſelf, to God the Father, Son and Holy Ghoſt, and to *renounce* the world, the fleſh and the devil, baptiſm is but the celebration of this ſaving covenant; and it is covenanting ſincerely that is the condition of ſalvation, and waſhing is but the ſign.

22. Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers, being made ſubject unto him.

22. And well may I ſay, that Chriſt's reſurrection ſaveth ſincere baptized covenanters, as God by the ark did Noah, &c. when Chriſt thus riſen, is gone into heaven, advanced to the higheſt authority and honour, all angels, and all authorities and powers in heaven or earth, being made ſubject, as his enemies to their woe, and his ſervants to their joy, ſhall ſhortly find; ſo that he is fully able to give and do for us whatever he hath promiſed, and we need.

CHAP. IV.

FORASMUCH then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he that hath ſuffered in the fleſh, hath ceaſed from ſin;

ſin: 2. That he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God.

1, 2. Let then the ſufferings of Chriſt have their due effect on you, in conforming you to his death, that you may, as crucified or dead men, give over ſinning, being as dead to fleſhly luſts; that ye no longer live the reſt of *your* time in the fleſh, according to the luſts of yourſelves, or any tempting men, but wholly live to the will of God, as your rule and end.

3. For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries:

3. Alas, we did too long live according to heathen ſenſuality (and that time cannot be called back) even in laſciviouſneſs and luſts, (either in fornication or immodeſties that tend thereto) and in exceſs of wine or ſtrong drinks, in revellings, and banquetings or unneceſſary feaſtings, to gratify fleſhly appetite and luſts, and in the bacchanals and jovialties of their idolatry.

4 Wherein they think it ſtrange that you run not with them to the ſame exceſs of riot, ſpeaking evil of you.

4 And though it is monſtrous and againſt humanity, that reaſonable men ſhould thus live like brutes, yet they ſtand and wonder at you, as if you were the monſters, or ſtrange people, becauſe you will not be as bad and mad as they, and run with them brutiſhly againſt God, and faith, and reaſon, into this ſenſual exceſs of ſports, luſt and riot.

5. Who ſhall give account to him that is ready to judge the quick and the dead.

5. But the time is near when, for all this, they muſt come to judgment, and a ſad account they muſt ſhortly give to the righteous judge of the world.

6. For, for this cauſe was the goſpel preached alſo to them that are dead, that they might be judged according to men in the fleſh, but live according to God in the ſpirit.

6. But wonder not at their obloquy, nor imitate them; but look to the example of the martyrs, and thoſe that are dead in Chriſt, who received and obeyed the goſpel preached to them, that while they were judged and perſecuted in the fleſh according to the rage of men, they might live in the ſpirit unto God, and obtain his glory through all ſuch ſuffering.

7. But the end of all things is at hand: be ye therefore ſober, and watch unto prayer.

7. But the time of their fooliſh rage, and of your patient ſuffering, will be but ſhort: The end of all earthly things is near; therefore let ſobernes be to you inſtead of luſts, and revelling, and fleſhly pleaſure; and by watching and prayer, ſeek and wait for grace and glory.

8. And above all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins.

8. And above all things, be ſure that you have, and carefully preſerve and exerciſe (not only peace and mutual forbearance, but) a ſpecial love, yea fervent love to one another, even to all Chriſtians, and eſpecially in your ſocieties and relations: For as love covereth, and not aggravateth faults towards one another; ſo God who hath ſaid [*Bleſſed are the merciful, for they ſhall obtain mercy*; and *if ye forgive, you ſhall be forgiven*] will cover and forgive the many ſins of ſincere, loving Chriſtians.

NOTE, 1. The two extremes that in all ages have torn the church, ſhould have regarded theſe words of Peter.

1. The papal church-tearers, that perſecute all that conſent not to their canons, forms, and ſhadows, ſhould have remembered [*above all things*] (even above your pretended plea for obedience to you, and decency and order) *have fervent love*: 2. And the paſſive ſeparatiſts, that can find *faults* enough in the orders, and forms, and ceremonies, of churches, to ſeparate from the communion of almoſt all on earth, ſhould have more deeply received ſuch texts as this [*above all your ſuperſtitious pretences to more purity of churches, and better diſcipline, have fervent charity.*] 3. It is but partiality and jealouſy of the cauſe of juſtification againſt the papiſts, which maketh ſome excellent expoſitors diſtort this text, ſo as to exclude from its ſenſe God's covering of our ſins; becauſe they conſider not aright. 1. That pardon, as continued, and as renewed for daily renewed ſins, hath more for the condition of it required in us, than the firſt pardon and begun juſtification hath: The firſt act of ſound faith ſerveth for the beginning, but the continuance of it, with its neceſſary fruits, is neceſſary to the continuance and renewing of pardon. 2. That the *faith* which is required to juſtification and pardon

don, is giving up ourſelves to God the Father, Son, and Holy Ghoſt, in the baptiſmal covenant: That is, our Chriſtianity, which is not put in oppoſition to that love or repentance, which is ſtill implied as part of the ſame covenant conſent, or its neceſſary fruit, but to the works of the law of Moſes, or of works, or any that are ſet in competition with Chriſt, and free grace.

If prejudice hindered not men, the reading of the angel's words to Cornelius, and of Chriſt's [*forgive, and you ſhall be forgiven*] and the parable of the pardoned debtor caſt into priſon for not pardoning his fellow-ſervant, with Jam. 2. and Matt. 25. would end all this controverſy.

9. Uſe hoſpitality one to another without grudging. 10. As every man hath recieved the gift, *even ſo* miniſter the ſame one to another, as good ſtewards of the manifold grace of God.

9, 10. As God hath given more or leſs of riches or any of his gifts to any one, let him proportionably uſe them by free communication to them that need, remembering that all you have is freely given you of God, and that you are but his ſtewards, and receive it not for proviſion for your pride, or fleſhly luſts, but for your Maſter's uſe, of which you muſt give an account.

11. If any man ſpeak, *let him ſpeak* as the oracles of God: if any man miniſter, *let him do it* as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

11. Let your diſcourſe be holy, grave, and true, eſpecially when you ſpeak of divine things: Let your contribution and bounty to all good uſes, be proportioned to the eſtate and ability which God giveth you, that God may be glorified in all you do, by the exerciſe of your faith in Chriſt, &c.

12. Beloved, think it not ſtrange concerning the fiery trial, which is to try you, as though ſome ſtrange thing happened unto you.

12. NOTE, 1. Perſecutions are for the trial of our ſincerity and ſtrength; and therefore our uſe of them is, to come out approved and refined. 2. No Chriſtians ſhould count them ſtrange, becauſe Chriſt taught us to expect them, and calls us to count our coſt, and forſake all. And counting them ſtrange, ſheweth that we came not to Chriſt on his terms of taking up the croſs, and ſelf-denial, as we ought.

13. But rejoice, in as much as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

13. But inſtead of dejection, let it be your joy, that you are now partakers of Chriſt's ſufferings, that you are conformed therein to him, and ſuffer for him, that ſo you may have aſſurance that you ſhall be glorified with him; and meet him with exceeding joy at his great appearing.

14. If ye be reproached for the Name of Chriſt, happy *are ye*, for the ſpirit of glory, and of God, reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.

14. Your patient ſuffering reproach for Chriſt, is a part and prognoſtic of your happineſs: And ſhould they that believe this, be impatient of their own good? For the ſpirit of God, which is your glory, and glorifieth him, and proveth his love to you, is it that fortifieth you: And as he is diſhonoured by their reproaches, for which they will ſuffer; ſo he is glorified by your fortitude and fidelity, for which you ſhall be fully rewarded.

15. But let none of you ſuffer as a murderer, or as a thief, or as an evil doer, or as a buſy-body in other mens matters.

15. But ſin is worſe, and more ſhameful than ſuffering; and therefore be ſure that you avoid guilt, and that none of you ſuffer, 1. As a murderer, or hurter of others; 2. Or as a thief or defrauder of any; 3. Or for any evil deed; 4. Nor for playing the biſhop in other mens charges, or meddling in other mens matters without a juſt call.

16. Yet if *any man ſuffer* as a Chriſtian, let him not be aſhamed, but let him glorify God on this behalf.

16. But if any ſuffer patiently for Chriſt, or for well doing, take it not for a ſhame, but for an honour, and ſo behave yourſelves in it, as to honour God who honoureth you.

17. For the time *is come*, that judgment muſt begin at the houſe of God: and if it firſt begin at us, what ſhall the end be of them that obey not the goſpel of God?

17. As it is ſaid, Ezek. 43. 4, 5. So now God,

God, being entering on a courſe of judgment, will begin with the correction and trying of children, in which the infidels will by execution increaſe their guilt: And our ſufferings now are a dreadful prognoſtic of theirs that follow in the end.

NOTE, How little cauſe wicked men have to be glad of the churches ſufferings, when it prognoſticateth a far more heavy judgment on themſelves!

18. And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

18. And if the righteous be ſaved (though certainly, yet) by ſo much labour, coſt and ſuffering in this life, O how will ungodly ſinners ſtand in judgment before a juſt condemning judge?

19. Wherefore let them that ſuffer according to the will of God, commit the keeping of their ſouls *to him* in well doing, as unto a faithful Creator.

19. Therefore let us ſee that, if we ſuffer, it be for matter and manner according to God's will, and let our duty and well-doing be our care; and ſo let us wholly commit our ſouls to the keeping and love of our faithful Creator, and quietly truſt him to preſerve and ſave them.

CHAP. V.

THE elders which are among you I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed. 2. Feed the flock of God which is among you, taking the overſight *thereof*, not by conſtraint, but willingly: not by filthy lucre, but of a ready mind.

1, 2. The elder and wiſer ſort being uſually made paſtors of the churches, I, who am an elder in age and apoſtleſhip, and a witneſs of Chriſt's ſufferings, and, on the mount, had a glimpſe of the glory which ſhall be fully revealed and communicated, and have my right to it, and part in its forecaſt, do exhort and beſeech them faithfully to over-ſee, and feed, and take care of, all the flock which is among you; taking the over-ſight, or epiſcopacy, of it, not as a burthen unwillingly, but willingly; not for filthy lucre, becauſe the paſtors have double honour and maintenance, but out of love to Chriſt and the church, with a ready chearfulneſs to undergo all the trouble and danger of it.

NOTE 1. The office of true biſhops is to [*feed and guide the flock that is among them.*] What are they then, that have the name and title of being ſole biſhops over a thouſand, or many hundred or ſcore of flocks, which are ſo far from being *among them*, or being fed by them, that the hundredth perſon never heard them teach, or ſaw their faces?

2. Though moſt expoſitors conſtrue and apply the Greek words, not by *conſtraint*, but *willingly*, to the biſhop's willingneſs of his work, yet Dr. Hammond applieth it to the biſhop's manner of guiding the flock, as not *conſtraining* them by *force*, nor *uſing violence in an active ſenſe*. And whether theſe words prove it or not, other ſcriptures, and the nature of the caſe, prove that biſhops have no power of corporal force, but of ruling by God's word, and that none but volunteers are capable of church privileges and communion, and paſtoral conduct.

3. They that ſeek and take a biſhopric for filthy lucre of the benefice, wealth and worldly honour, are intruders that come not in Chriſt's way: And they that alſo caſt out the uſe of the keys from the particular churches among them, and inſtead of it, rule ſecularly, by deſtructive force, and prophane the power of the keys, by committing them to uncapable laymen, to be uſed, *ſuo modo*, contrary to their nature and end, yea, againſt men for obeying God; do take God's name and their ſacred titles in vain, for which God will not hold them guiltleſs.

3. Neither as being lords over *God*'s heritage: but being enſamples to the flock.

3. Nor, as if they were lords of the church, to domineer over the people of God, and rule them by the ſword or outward force, or command them by laws or impoſitions of their own, beſides the *ordering* of Chriſt's own ordinances in ſubſervient circumſtances, for the churches edification, nor to extort from them a large maintenance: But as becoming enſamples to the flock, of all the humility, ſelf-denial, love and patience, and all other virtues, which they preach.

NOTE, How can men be ſuch viſible examples to many hundred flocks that never knew them?

4. And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

4. And though you have no reward from men, when Chriſt the redeemer, and owner, and chief ruler, lover and defender of his church, ſhall come to judgment, you ſhall receive from him your full reward, even a never-fading crown of glory.

5. Likewiſe ye younger, ſubmit yourſelves unto the elder: yea, all *of you* be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble.

5. And as juniors are uſually fitteſt to be ſubject, you that are young, and inferiors, ſubmit yourſelves to the teaching and guidance of the elder, eſpecially the paſtors: Yea, let all Chriſtians be as teachable, and willing to learn, and to pleaſe the righteous wills of one another, as if they were your rulers, and you their ſubjects; not inſiſting too much on your ſelf-will, and ſelf-intereſt, or liberty. And let humility, which will cauſe this condeſcenſion and complaiſance, be to you as your very cloathing and ornaments, inſtead of proud oſtentation in garb and carriage: for God ſets himſelf againſt proud men, to bring them down; but the humble he doth countenance and exalt.

6. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time: 7. Caſting all your care upon him, for he careth for you.

6, 7. Seeing then that God's judgments are abroad in the earth, and it is the Almighty God in whoſe hand we and all things are, humble yourſelves under his hand, that he may exalt you in his appointed time: And wholly truſt him with all your concerns, and caſt away all diſtruſtful care, for his love and providence will be your full ſecurity.

8. Be ſober, be vigilant; becauſe your adverſary the devil; as a roaring lion, walketh about, ſeeking whom he may devour.

8. Be ſober, and not entangled with baits of fleſhly pleaſure; and be not careleſs, but as always watching: for the devil, who pleadeth againſt you as your accuſer, is unwearied in ravenous, murderous rage, ſeeking night and day to deceive you with his temptations, and deſtroy you.

9. Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world.

9. Be ſtedfaſt therefore in the faith, from which, Satan, by temptations would diſcourage you; and reſiſt his ill ſuggeſtions, occaſioned by your ſufferings, remembering that it is not your caſe alone, but others alſo ſuffer with you: Yea, all that will live godly in Chriſt, ſhall ſuffer perſecution.

10. But the God of all grace, who hath called us into his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while make you perfect, ſtabliſh, ſtrengthen, ſettle you. 11. To him be glory and dominion for ever and ever. Amen.

10, 11. But the God of all grace, who hath already effectually called us into that ſtate of grace, in which we have right and comfortable hope of attaining his eternal glory by the redemption and interceſſion of Chriſt Jeſus, after you have ſuffered the ſhort time of his appointment, compaginate and perfect you, and your ſeveral churches, and ſtabliſh, ſtrengthen and ſettle you more firmly by the ſhaking of theſe trials, bleſſed by his grace. And the glory and dominion which are his, be acknowledged in his praiſe for ever. Amen.

12. By Sylvanus, a faithful brother unto you, (as I ſuppoſe) I have written briefly, exhorting and teſtifying, that this is the true grace of God wherein ye ſtand.

12. By Sylvanus, a truſty brother to you, as I reckon, I have written with ſufficient brevity; the ſcope of all being to exhort you to ſtand faſt, and to teſtify to you, that this Chriſtian faith which we have preached, and you profeſs, is that true ſtate or kingdom of grace, foretold by the prophets, and expected by your forefathers, and that there is no other Saviour or way of life; and therefore let no deceivers, or perſecutors, ſhake you.

13. The *church that is* at Babylon, elected together with *you*, ſaluteth you, and *ſo doth* Marcus my ſon.

13. NOTE, Some by Babylon, underſtand Rome: But being forced ſenſes are not to be received without cogent reaſons, I rather take it plainly for Babylon in Aſſyria, or that in Egypt.

14. Greet ye one another with a kiſs of charity: peace *be* with you all that are in Chriſt Jeſus. Amen.

14. Let the conſtancy of your mutual Chriſtian love be, on all meet occaſions, expreſſed, by friendly kiſſing of men with men, and women with women (being now the ordinary expreſſion of it.) Holy peace (the ſummary of proſperity) be with you all, that are the true members of Chriſt, the great peace-maker. Amen.

NOTE, 1. That the thing made a common Chriſtian duty, is not kiſſing, which is a mutable ſignification; but it is *indeared*

love

love expreſſed. 2. But kiſſing being then the common ſignification of love, was a duty, where that ſignifying uſe, by cuſtom, was continued as needful. 3. That it is doubtleſs, that all ſignificant actions, even in worſhip, which are mentioned in ſcripture, are not of ſtanding duty; nor ſuch forbidden, that are not there mentioned or commanded in particular. For when God commandeth in general the expreſſions of *love, humility, reverence, conſent, &c.* he leaveth it to the cuſtom of the countries, or natural aptitude of the action, or the conſent of many, or the conduct of rulers, by what fit action theſe things ſhall be expreſſed: As *love*, by this kiſs, or by embracing, or ſhaking hands; and *humility*, by putting off the hat, bowing, kneeling, &c. or *reverence*, by the ſame actions (even in worſhip) kneeling, bowing, ſtanding, proſtration, being uncovered, &c. *Conſent*, by holding up the hand, ſtanding up, writing, &c. But this is no warrant for them who will invent many practices, or things, which have no ſuch ſignifying aptitude, and put on them a ſignification of their own deviſing, and command this to be uſed as a badge and ſymbol of Chriſtianity, and fœderal ſign with God and man, like Chriſt's own ſacraments, at leaſt in a great part, and then to make theſe the teſt and condition of Chriſtian communion, ejecting and ſilencing all Chriſt's miniſters, and cutting off all Chriſtians from church communion, who dare not uſe them, leſt thereby they break the law of God.

THE SECOND EPISTLE GENERAL OF ST. PETER.

CHAP. I.

SIMON PETER, a ſervant and an apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, through the righteouſneſs of God, and our Saviour Jeſus Chriſt. 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jeſus our Lord,

1, 2. Simon Peter, &c. to all Chriſtians who have obtained the ſame precious faith with us, which is founded in the precious price of our redemption, and advanceth us to the dignity of being ſons of God, through the righteouſneſs of God, which is manifeſted in his way of juſtifying us by the merits of Chriſt's perfect righteouſneſs. Grace and peace, which are the greateſt bleſſings that man is capable of on earth, be multiplied to you, which muſt be only through the knowledge of God, and of Jeſus our Lord.

3. According as his divine power hath given unto us all things that *pertain* unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue.

3. As his divine power hath, in and by Chriſt, provided and given us all things neceſſary to life, preſent and everlaſting, and to godlineſs, which is the right uſe of this life, and the way to a better: and this through the knowledge of Chriſt, who hath called us to future glory, and preſent virtue.

NOTE, Some read it [by *glory and virtue*] and expound it [by the voice from heaven that called Chriſt, the *Beloved Son*, and the *virtue* or *power* of ſignal *miracles*.]

4. Whereby are given unto us exceeding great and precious promiſes; that by theſe you might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt.

4. By which calling are given to us exceeding great and precious promiſes, even God's covenant of grace, ſure and ſealed, that by theſe, as his deed of gift, or inſtrument, conveying to us our right to Chriſt, and grace, and glory, we may be made partakers as it is in Chriſt, but alſo inherently of the divine nature, not only relatively, as it is the renovation of our own ſouls, to a holy inclination godward, by the ſpirit of adoption, like the love and likeneſs of a Child to the father; being advanced hereby above the ſenſual corrupt nature, and eſcaping the pollutions of fleſhly luſts, which the world is defiled with, and would defile us by.

NOTE, Though a *nature* ſtrictly ſignify ſome eſſential part, or inſeparable inclination, it here ſignifieth a holy inclining habit, called, *a nature*, by reſemblance; it being not the effect of a mere art or opinion, but a fixed complacency, love and bent of the ſoul towards God, and holineſs, and heaven.

5. And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; 6. And to knowledge, temperance; and to temperance, patience; and to patience godlineſs; 7. And to godlineſs, brotherly kindneſs: and to brotherly kindneſs, charity.

5, 6, 7. And having the divine nature, let diligent exerciſe reduce it to particular holy habits. As you are believers, let your faith ſhew itſelf in holy ſtrength and fortitude in all that is your duty; and to that add a daily increaſe of knowledge in godly things, and a careful

a careful mortifying all fleſhly luſts, and abſtaining from all forbidden ſenſuality; and to that add, patience of mind under all wrongs, croſſes and afflictions; and to that add, a zealous, holy, heavenly obſervance of all the duties of the firſt table, or of religion, public and private; and to that add, a ſpecial love to all Chriſtian bretheren and friends: And let all grow up to that higheſt love to God, and to all men, as he is intereſted in them, with an addictedneſs to do them all the good you can, which is the top of all our graces.

8. For if theſe things be in you, and abound, they make *you that ye ſhall* neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.

8. If you have theſe bleſſed graces of ſanctification, you will be clearly differenced from formal hypocrites, whoſe faith and religion is but a barren, unfruitful ſpeculation; an art, and not the divine nature.

9. But he that lacketh theſe things is blind, and cannot ſee afar off, and hath forgotten that he was purged from his old ſin.

9. But he that boaſteth of his faith, without theſe virtues, is like a purblind man, that can ſee nothing, but what is juſt near to him. Could they, with a lively faith, foreſee the things to come, it would waken their ſluggiſh ſouls to all this: And could they rightly look back to their baptiſm, they would remember that they there virtually vowed all this, and were ſacramentally waſhed from their old ſins.

10. Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall.

10. Therefore ſee that ye uſe your utmoſt diligence in the things aforeſaid, that your calling and election may thereby be made *firm*, ſtabliſhed and ſure: For if you do theſe things, you ſhall not miſcarry, nor come ſhort of ſalvation.

NOTE, It is a frivolous contention that is raiſed about this text; ſome diſputing that it is only meant of *ſure notification* to our conſciences; and ſome, that it is to make us *meet objects* of God's *decretive election*, and to make an effectual calling turn to more effectual. By *election* is oft meant God's actual taking us out of the world, into the church; and is the ſame with calling. The Greek here ſignifieth, to *make firm*, and not only to *make known*. God's promiſe is our title to ſalvation: This promiſe maketh faith the condition of our firſt right; but the fruits of faith, the condition of our continued and final right to ſalvation. Therefore, as there is ſomewhat on our part neceſſary to our firſt juſtification, beſides God's part; ſo there is ſomething more on our part neceſſary to our right to ſalvation, if we ſurvive our initiation which Chriſt deſcribeth, Mat. 25.) And the doing of this, making us capable receivers of God's free gift, may as properly be ſaid to *make it ſure*, as our *faith to juſtify us*: that is, it maketh up our title to life, which elſe would be defective; and ſo maketh our calling and actual election to be confirmed, and ſufficient on their part, and not fruſtrate as to their end: And then, being made *firm* and *valid* in itſelf, it follows that our title may the eaſier be known to us.

11. For ſo an entrance ſhall be miniſtered unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

11. And your baptiſmal faith and covenant proving not ineffectual, theſe performances being the condition of your actual ſalvation, your covenant title will be complete, and you ſhall have ſure entrance, and full poſſeſſion of the kingdom of glory.

12. Wherefore I will not be negligent to put you always in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth.

12. And holy diligence and improvement being ſo neceſſary to you, I muſt not be negligent to put you in remembrance, and ſtir you up to it, though you know it already, and believe it.

NOTE, We have great need to be diligently ſtirred up to the remembrance and practice of that which we know already, as well as to know more.

13. Yea, I think it meet, as long as I am in this tabernacle, to ſtir you up, by putting you in remembrance: 14. Knowing that ſhortly I muſt put off *this* my tabernacle, even as our Lord Jeſus Chriſt ſhewed me.

13, 14. NOTE, 1. The body is but the ſoul's tabernacle. 2. Miniſters muſt never give over preſſing known truths while they live. 3. The knowledge of approaching death muſt quicken us to diligence.

15. Moreover, I will endeavour, that you may be able, after my deceaſe, to have theſe things always in remembrance.

15. NOTE, That we muſt not be careful only for our own life-time, but for a ſucceſſion and continuance of truth and godlineſs,

neſs, when we are dead; leſt it die with us. Therefore we write.

16. For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty.

16. For our doctrine of the glorious coming and kingdom of Chriſt, is not a cunningly deviſed fable; For we were eye-witneſſes of a glimpſe of that glory in his transfiguration, which he foretold us of as a reſemblance of his laſt coming, and his kingdom.

17. For he received from God the Father honour, and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Son in whom I am well-pleaſed.

17. For he then received in his human nature a communicated ſplendor, and celeſtial honour and glory, when God from the heavenly magnificient glory, ſaid, *This is my, &c.*

NOTE, 1. It is the higheſt honour and perfection of a creature, to be *loved* and *pleaſing* to God. 2. God's teſtimony of his Son from heaven is our great obligation to faith and obedience to him.

18. And this voice which came from heaven we heard, when we were with him in the holy mount.

18. This voice three of us heard, when we were with him in that mount, which was ſanctified by this glorious appearance, and may well be called, The Holy Mount.

19. We have alſo a more ſure word of prophecy, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts:

19. And we have alſo in the Old Teſtament a firm prophetic word, many prophets foretelling the kingdom of Chriſt: And ye do well to ſearch and take notice of theſe, as to a light that was ſet up by God, for the uſe of thoſe darker ages, to lead them to the knowledge of Chriſt, and ſo is very uſeful ſtill, till the clearer preaching of that goſpel come, and the ſpirit of Chriſt, as his agent and witneſs, poſſeſs your hearts.

NOTE, The word [*more ſure*] ſignifieth not more ſure than the goſpel, but [*very ſure.*] Or more ſure to the Jews, than Peter's bare word of the transfiguration, and voice, on the mount.

20. Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation. 21. For the prophecy came not in old time by the will of man: but holy men of God ſpake *as they were* moved by the Holy Ghoſt.

20, 21. But this you muſt firſt know, that no prophecy of ſcripture is to be expounded as ſpeaking only of thoſe perſons, whom the ſpeaker firſt meant, whether himſelf or others, nor according to the ſpeaker's proper private thought: For the prophecy came not in old time, by the ſpeaker's own wiſdom, knowledge, invention, or will; but holy men of God, were moved by God's ſpirit to ſpeak thoſe words, which ſignified more than they deſigned, or always meant and underſtood themſelves.

NOTE, It ſeemeth ſtrange to me that [*proper* or *private interpretation*] (according to the Greek words) ſhould be commonly by excellent expoſitors miſinterpreted, as if it ſpake of [*proper* or *private expoſitors*] and ſo ſet men on diſputing who muſt be the public expoſitor; when the words plainly ſpeak of [*proper* or *private ſenſe*, or *objective expoſition.*] As when David oft ſpeaketh words which are immediately true of *himſelf*, or of Solomon, you muſt not expound them as meant *properly* of them who were *private perſons*, and but *types*: For it was the Holy Ghoſt ſpeaking in them, whoſe ſenſe muſt be known, who meant Chriſt the public perſon as typified by the private, of whom they were firſt verified: And whether David (as in Pſa. 2. and 22. and ſuch other) meant more than himſelf, and his kingdom, or not, the Holy Ghoſt meant more. If Grotius were in the right, that Iſay meant but Jeremy or Joſiah, in Iſa. 53. it is certain that they were but typical, and the Holy Ghoſt meant Chriſt. So that the plain ſenſe is, that ſcripture-prophecy, receiving its full ſenſe from the ſpirit, and not from the ſpeaker, muſt not in our expoſition be *appropriated narrowly* to thoſe *private men*, by whom, or of whom, they were proximately meant by the ſpeaker.

CHAP. II.

BUT there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

1. But one of your great trials will be, as theirs of old, by falſe prophets, ſo by falſe teachers,

teachers, who will riſe up among yourſelves, and will by ſecret ſeducing perſons, with whom by familiarity they have advantage, bring in ſects, holding damnable errors, even by plain conſequence denying Chriſt that bought them, while they deny what is eſſential to his perſon and offices (or teaching that he may be denied with the tongue in dangers for ſelf-preſervation, becauſe God will have mercy and not ſacrifice, as long as the heart doth not deny him.

NOTE, 1. That all Chriſtians have need to be fortified againſt falſe teachers, as well as againſt perſecuting enemies.

2. Chriſt is called *The Lord that bought them*, not becauſe they falſly profeſſed that he bought them, as ſome ſay, but becauſe he purchaſed and made to them a deed of gift of Chriſt, pardon and life, to be theirs, on condition of believing acceptance. And becauſe they ſhould not periſh for want of a ſufficient ſacrifice for ſin.

2. And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of.

2. And many that profeſſed Chriſtianity, ſhall be ſeduced by them, and follow their pernicious ways, by reaſon of whom malignant enemies will take occaſion to ſpeak evil of Chriſtianity, and make a reproach of truth and godlineſs, as if we were all like this ſcandalous ſect.

3. And through covetouſneſs ſhall they with feigned words make merchandize of you; whoſe judgment now of a long time lingereth not, and their damnation ſlumbereth not.

3. NOTE, 1. That it is worldly covetous men, who are moſt to be ſuſpected to be traitors to the church, as Judas was againſt Chriſt for [*for what will ye give me?*] 2. All their ſeducing confident harangues, to this end, are but falſe and feigned words. 3. Their buſineſs is to ſell ſouls to the devil for their own worldly *benefice*, *gain*, or *honour*, as Judas did his Maſter. 4. God is haſtening to Judge ſuch men with ſpeed, as he did Judas, when his gain was too hot to hold, and he hanged himſelf for betraying the innocent.

4. For if God ſpared not the angels that ſinned, but caſt *them* down to hell, and delivered *them* into chains of darkneſs, to be reſerved unto judgment: 5. And ſpared not the old world, but ſaved Noah the eighth *perſon*, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly:

4, 5. NOTE, 1. Theſe angels were not in a fixed immutable ſtate, but mutable by free will. 2. Their own ſin was the cauſe of their miſery. 3. For it they were caſt down to hell, that is a ſtate of miſery, reſerved for more; though they are ſaid to be the powers of the air, and to rule in the children of diſobedience. 4 There they have their prince and kingdom. 5. Pride and malice againſt God and man, and wickedneſs is their quality, warring againſt Chriſt and his kingdom. 6. Tempting men to ſin is their employment. 7. Their way againſt the church is by LYING, MALICE, and MURDER, in which wicked men are their ſlaves and inſtruments. 8. So far as men yield to ſin by their temptations, they fall into the fuller power of them, both for further temptations and execution, by God's permiſſion.

6. And turning the cities of Sodom and Gomorrah into aſhes, condemned *them* with an overthrow, making *them* an enſample unto thoſe that after ſhould live ungodly.

6. And with fire from heaven deſtroying Sodom and Gomorrah, and the adjacent villages, both men and houſes, that the hiſtory of them, and the ſtinking lake that now poſſeſſeth the place, might be a warning to the ungodly.

7. And he delivered juſt Lot, vexed with the filthy converſation of the wicked: 8. (For that righteous man dwelling among them, in ſeeing and hearing, vexed his righteous ſoul from day to day with *their* unlawful deeds:)

7, 8. NOTE, 1. Lot is called *juſt*, from the tenor of his life, though after he fell into very great ſin.

2. Juſt men are grieved at the overſpreading wickedneſs of the times and places where they live, eſpecially their filthineſs and their rage againſt the juſt. 3. God will deliver the juſt from the wicked, and from his judgments on them.

9. The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed:

9. We may well truſt, that God, who as he is juſt, and a hater of ſin and a lover of righteouſneſs, ſo knoweth how to deliver the

the godly out of temptations, ſo far as that they ſhould not be conquered by them, though they be tried, and to reſerve the wicked and oppreſſing enemies to a full vindictive puniſhment at the day of judgment, though they proſper and triumph now.

10. But chiefly them that walk after the fleſh, in the luſt of uncleanneſs, and deſpiſe government: Preſumptuous *are they*, ſelf-willed, they are not afraid to ſpeak evil of dignities.

10. Note, Dr. Hammond, who ſuppoſeth this ſpoken of the Gnoſtics, would ſure think it a heinous aggravation, if governors themſelves ſhould prove Borborites or Gnoſtics, and walk after the fleſh, in the luſt of uncleanneſs, and ſuppreſs piety by power. To uſe dignities for ſin, is worſe than to deſpiſe them or ſpeak evil of them for being evil, though this alſo is bad, and muſt be avoided. 2. The Dr. thinks that the dignities here meant are apoſtles; I rather think it is civil rulers.

11. Whereas angels, which are greater in power and might, bring not railing accuſation againſt them before the Lord.

11. Whereas the bleſſed angels, which have more power than men, when they plead againſt devils themſelves, do it not by railing accuſation (as the inſtance in Zechary ſhews).

12. But theſe, as natural brute beaſts, made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, *and* ſhall utterly periſh in their own corruption.

12. But theſe are like wild brute beaſts, whom all men ſeek to deſtroy for their hurtfulneſs, and do ſpeak evil in proud ignorance of doctrines, practices, and perſons, which they underſtand not, do ſtir up men againſt themſelves, and ſhall be deſtroyed in their ſin.

13. *And* ſhall receive the reward of unrighteouſneſs, *as* they that count it pleaſure to riot in the day-time: ſpots *they are* and blemiſhes, ſporting themſelves with their own deceivings, while they feaſt with you; 14. Having eyes full of adultery, and that cannot ceaſe from ſin, beguiling unſtable ſouls: an heart they have exerciſed with covetous practices; curſed children:

13, 14. They ſhall be doubly puniſhed for living in unrighteouſneſs, and ſenſual riot, in the light of the goſpel and profeſſion of Chriſtianity. You admit ſuch to feaſt with you, even as if they were of your ſocieties, at love-feaſts and ſacraments; but they are diſgraceful ſpots and blemiſhes in your aſſemblies, and and diſhonour to the Chriſtian name: Their unclean hearts have ungoverned eyes, fed with enticing objects of luſt, and let in the impreſſions of filthy pleaſure into their imaginations, deceiving themſelves, and ſporting away their own ſouls, while they allure and deceive others. Their imaginations and minds are ſo habited to ſuch filthy vice, that they cannot ceaſe from it, being unſtable, and by the power of ſenſuality cannot obey their own convictions; and where luſt reigneth, covetouſneſs ruleth to maintain it: They are ſuch as God's word doth pronounce accurſed, whatever they profeſs.

15. Which have forſaken the right way, and are gone aſtray, following the way of Balaam, *the ſon* of Boſor, who loved the wages of unrighteouſneſs. 16. But was rebuked for his iniquity: the dumb aſs ſpeaking with man's voice, forbade the madneſs of the prophet.

15, 16. Covetouſneſs hath drawn them from the right way of truth and godlineſs, and they ſtray in the way of Balaam the ſon of Boſor, whom the hire that bribed him to do evil, was prevalent with to attempt it: But he that by reaſon of the love of money and honour, could not ſee the evil of his own way, was rebuked by a dumb aſs, whom God made ſpeak, to evince and forbid the madneſs of ſuch a prophet.

17. Theſe are wells without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſs is reſerved for ever.

17. Theſe are like wells that have no water, having a barren profeſſion, that will not ſave them: Clouds that ſeem to be for fruitful rains, but are only for tempeſtuous whirlwinds or hurricanes, dark in themſelves, both now and for ever, as well as troubleſome and hurtful to others.

18. For when they ſpeak great ſwelling *words* of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from who live in error.

18. For

18. For when they boaſt of their extraordinary knowledge (of angels, and other unknown things, as the heretics deſcribed by Ireneus, Epiphanius, &c. then did) and withal, make fleſhly licentiouſneſs to be Chriſtian liberty, their vain boaſting words, are but to ſerve their fleſhly luſt, alluring by baſe laſciviouſneſs, ſome who were quite come off from heatheniſh and Jewiſh errors.

19. While they promiſe them liberty, they themſelves are the ſervants of corruption; for of whom a man is overcome, of the ſame is he brought in bondage.

19. They tell the ſimple, that fleſh-pleaſing and luſt is part of their Chriſtian liberty, and that we are ignorant that know not ſuch things; when under all theſe promiſes of liberty, they are the ſlaves of luſt themſelves, being conquered by them, and in bondage to them.

20. For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein and overcome; the latter end is worſe with them than the beginning.

20. For if after they have been convinced of the heathen abominations and filty practices, and have renounced them in baptiſm, and forſaken them, and joined in the communion of ſaints by the acknowledgment of Chriſt, and the Chriſtian verity, they ſhall again return to the practiſing of the ſame ſins, on pretence of knowledge and Chriſtian liberty, and ſo be overcome, their end will be more ſinful and miſerable, than was their heathen ſtate of ignorant pollution.

21. For it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment delivered unto them.

21. For their ſin and miſery had been leſs, if they had never known the way of righteouſneſs, revealed by the goſpel of Chriſt, than after they have known it, to forſake the owning or practice of the commands of holy and righteous living, which they received.

NOTE, Sins againſt preſent or former knowledge in great inſtances, have dangerous aggravations, as coming from contempt of God, or odious depravation of judgment after.

22. But it is happened unto them according to the true proverb, The dog is turned to his own vomit, again, and the ſow that was waſhed, to her wallowing in the mire.

22. But it is with them according to the proverb, *The dog, &c.* Their natures were not renewed by the Holy Ghoſt, and made holy or divine; they were dogs, though they had diſgorged their vomit; and ſwine, though they were waſhed: No wonder then if temptation draw them to return to their vomit, and to the mire of filthy ſin again.

NOTE, What ſort of men theſe here deſcribed were, is not agreed on by all expoſitors: But thus much ſeemeth clear, 1. That they were profeſſed Chriſtians. 2. That they lived in ſenſuality and fornication. 3. That they taught that theſe were lawful, and the uſe of them was Chriſtian liberty. 4. That to make this good, they joined with ſect-maſters, that boaſted of more knowledge than the apoſtles and their followers had, (as moſt heretics do.) 5. That yet they did not wholly ſeparate from the Chriſtian churches, nor the churches caſt out them (as they ought.) For they are ſaid *to feaſt with them, to be ſpots and blemiſhes to them.* And Rev. 2 and 3. ſhews, that too many churches had ſuch among them, and did tolerate them; and that whole ſocieties were in danger of being corrupted by them, and the churches threatened to be puniſhed for having ſuch members. 6. Whatever name ſome put on them, it is plain they were thoſe that are called Nicolaitans in Rev. 2 and 3. Qu. *What if biſhops, prieſts, and people, ſhould become ſuch debauched, covetous ſenſualiſts, and alſo ſet againſt ſerious godlineſs, and ſeek the reproach of it as hypocriſy and fanaticiſm, and the ſilencing and excommunicating of the moſt godly miniſters and people, and ſo become a Gnoſtic or Nicolaitan church? Anſ.* Forſake their local communion, if you can have better; and if you cannot, do not *approve or commit any of their ſin*, nor own any uncapable of the miniſtry by hereſy, or open enmity to godlineſs, but either worſhip God only in private, or proteſt againſt their ſin, when you join with them only in good.

CHAP. III.

THIS ſecond epiſtle (beloved) I now write unto you, in both which I ſtir up your pure minds by way of remembrance: 2. That ye may be mindful of the words which were ſpoken before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour.

1, 2. This ſecond Epiſtle, with the former,

mer, I write to you, as to thoſe that are pure from the evils which I deſcribe, but have need to be remembered of what you have learned from the prophets, and been commanded by us the apoſtles of Chriſt.

3. Knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts, 4. And ſaying, Where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue as *they were* from the beginning of the creation.

3, 4. And here I firſt remember you, that, as you have been foretold in the laſt days before Chriſt's coming there ſhall ariſe unbelievers, that ſhall make a mock at the promiſe of his coming, and thereby harden themſelves in a fleſhly wicked life, ſaying, How long ſhall we ſtay ere we ſee Chriſt come? What is become of the promiſe of it, which you ſo long awed men with? It is long ſince the fathers, who you ſay, *Believed in him*, were dead; and none of them are riſen again, nor yet ſee Chriſt come; the world continueth as it did from the creation.

5. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water and in the water. 6. Whereby the world that then was, being overflowed with water, periſhed. 7. But the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment, and perdition of ungodly men.

5, 6, 7. For it muſt belong to themſelves, if men, profeſſing Chriſtians knowledge, do not know what a change was once made ſince the creation; that God's word made the heavens and the earth, and that this earth being partly in the water, and partly out of it, ſeparated from ſeas and clouds; by this water, the world of men that lived in the days of Noah, were drowned. But by the ſame will and word of God, the heavens and the earth that are now, are kept from being drowned, being reſerved to another ſort of ruin, even by fire, when the time is come, in which God will publicly judge and deſtroy ungodly men.

NOTE, It is ſtrange how any expoſitor can think that this text ſpeaketh only of the deſtruction of Jeruſalem and the Gnoſtics, when, 1. It is reſeſembled to the drowning of all the world; 2. And it ſpeaketh of the *heavens and the earth that are now*, which are more than Jeruſalem; 3. And it referreth to the promiſe to Noah to drown the world no more; 4. And ſaith, it is reſerved to fire; 5. And that at the day of judgment and perdition of the ungodly, and not of the Jews only.

8. But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thouſand years, and a thouſand years as one day.

8. But you muſt not ignorantly meaſure God's time by the meaſure of us men: For one day is with the eternal God as a thouſand years, and a thouſand years as one day: Time is ſoon gone with us, but to eternity it is as nothing.

9. The Lord is not ſlack concerning his promiſe, (as ſome men count ſlackneſs) but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.

9. The delay is not becauſe God is ſlack as to the performing of his promiſes, (as ſlackneſs ſignifieth ſome culpable omiſſion among men:) But it is becauſe he is long-ſuffering to us men, not delighting in, or willing any man's deſtruction as ſuch, but that all ſhould come to repentance.

NOTE, 1. God's will, as totally diſtinct from all effects, is only his eſſence, and is immutable, and is not denominated his, *willing this or that*; 2. But his *will*, which is but the *effects* of his eſſential will, is manifold, and doth begin, and end, and change. And, 3. His will, as it is but the *relation* of his eſſential will to theſe effects, and an *extrinſic denomination* from them, is alſo manifold and mutable: And it is in theſe to laſt ſenſes that Peter ſaith, that *God is not willing that any ſhould periſh, but all come to repentance*; that is, God hath provided a ſufficient ſacrifice for their ſin in Chriſt; he reprieveth them from deſerved damnation, and patiently endureth them; he offereth pardon and ſalvation to all that will *accept* it, who hear his offer; he giveth all the world undeſerved mercy, and obligeth them to repent in hope of more, and bindeth all the world to certain duties as means of their *recovery* and *ſalvation*, and uſeth none according to the mere terms of the law of innocency [*obey perfectly or die.*] His daily mercies lead to repentance and hope: He commandeth his miniſters to beſeech them to be reconciled and ſaved: He bringeth life to their own wills, and giveth them abundant reaſons and motives to accept it, &c. 1. That he doth this *de facto*, no Chriſtian can deny. 2. Therefore, he is ſaid to *will their repentance*

pentance and ſalvation, 1. As theſe effects of his will are called his will; 2. Or as his *will* is named only as related to theſe effects. Thus much well conſidered may end this controverſy.

10 But the day of the Lord will come as a thief in the night, in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up.

10. But as men ſleep, not knowing when a thief will come in the night; ſo ſhall Chriſt's coming ſurprize men unexpected; in which the havens, ſo far as they belong to man, and partake of any of the curſe for our ſins, ſhall paſs away with a great and dreadful noiſe like a ſtorm; and the elements ſhall be diſſolved with fervent heat; and all this earth, and all men's works thereon, ſhall be conſumed by this fire.

NOTE, It is marvellous prepoſſeſſion that could make any learned man think, that all theſe words ſignify nothing but the deſtruction of Jeruſalem.

6. Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in *all* holy converſation and godlineſs,

11. NOTE, The true belief of the day of Chriſt's coming to judgment, and the diſſolution of all this lower world by fire, ſhould convince all Chriſtians, that a holy converſation and godlineſs ſhould be endeavoured with all poſſible care and diligence. And thoſe men that think they can be truly godly and holy over much, do not believe ſeriouſly ſuch a change and day.

12. Looking for, and haſting unto the coming of the day of God, wherein the heavens being on fire, ſhall be diſſolved, and the elements ſhall melt with fervent heat.

12. Looking for, and earneſtly deſiring the coming of this day of God, when the lower heavens and earth ſhall thus be diſſolved, and the elements melt with the fervent fiery heat. (The joyful day of our perfect deliverance and ſalvation.)

13. Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs.

13. But we, according to his promiſe, look that God ſhould by *theſe diſſolving flames* refine heaven and earth, and having conſumed with them all ſin, and the wicked hence, ſhould make (as he formed this out of the chaos) a new heaven, and a new earth, an habitation for righteous perſons, where ſin ſhall prevail no more.

NOTE, 1. He that maketh this new heaven and earth to ſucceed the deſtruction of Jeruſalem, ſurely forgot, 1. That the heathens for near three hundred years after perſecuted the Chriſtians far more bloodily than the few poor Jews did, or could; and that church-hiſtory ſaith very little of the Jews perſecution in compariſon of the heathens, or of any martyrs that died by them. And ſure, if it was the time of the ten heathen perſecutions that was the new heaven and earth, it is ſtrange. 2. And if it were at three hundred years after Chriſt, that the new heavens and earth come, it ſeems, far ſhort of this here promiſed. What was in the days of Conſtantine, Martian, and Theodoſius, they in Peter's days muſt never ſee. But the day of Chriſt they were all to ſee.

14. Wherefore (beloved) ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs,

14. NOTE, 1. It is not before death that Peter would have them look for this change, whatever it was: He lived not himſelf to ſee Jeruſalem deſtroyed, and he and Paul died by the heathen power, though the Jews accuſed them, and Jews were more hated than they.

2. Whether the new heaven and earth be, as many of the old fathers thought, a reſtitution of all things to the ſtate they were in before the fall, for which the whole creation groaneth and travelleth in pain to be delivered; and that either for a thouſand years, or for perpetuity; and who ſhall dwell in the new earth, and whether heaven and it ſhall be made ſo like, as that the ſame men ſhall inhabit both? &c. Theſe are doubts, which I think, it muſt be the day of performance that muſt reſolve. As alſo, whether accordingly there were other heavens and earth deſtroyed for ſin before the creation of this. But Chriſtians care ſhould be to be diligent to be found in a ſtate of ſafety and peace, and without ſpot and blameleſs, and leave unknown things to God; and then whatever this bleſſed change be, we ſhall have our part in it.

15. And account *that* the long-ſuffering of our Lord *is* ſalvation, even as our beloved brother Paul alſo, according to the wiſdom given unto him, hath written unto you.

15. And think not that God neglecteth you by delays, but that he ſuffereth the wicked world ſo long, that he may gather

all his choſen to ſalvation that are yet to be born and called, as Paul hath ſhewed, Rom. 9.

16. As alſo in *all* his epiſtles, ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as *they do* alſo the other ſcriptures, unto their own deſtruction.

16. NOTE, 1. They that refer [*in which*] to [*theſe things*] and not to [*his epiſtles*] pervert the text; for it puts [*in which*] as contradiſtinct to [*other ſcriptures*] and not to [*other things.*] And it is many other things much more than *theſe*, that were wreſted to deſtruction. And Peter himſelf even here ſpeaketh as hard things of this as ever Paul did. 2. It pleaſeth God to put *hard thing:* in the ſcripture for our exerciſe. 3. Yet it is mens *ignorant inſtability* that wreſteth ſuch to their deſtruction; for there is as much very plain, as may bring men to ſalvation. And if, as to the difficult parts, they will, 1. But ſearch as humble learners. 2. And not take on them to know before they do, but confeſs their ignorance, it may ſtand both with ſalvation, and the churches peace. 3. And if they muſt by men be inclined to either ſide, let them ſay plainly, I hold not this by divine faith, as part of my religion, but as an *opinion* on the truſt of man.

17. Ye therefore, beloved, ſeeing ye know *theſe things* before, beware leſt ye alſo being led away with the error of the wicked, fall from your own ſtedfaſtneſs.

17. The ſcope of what I have ſaid is to warn you, that having timely notice of all theſe things, ye moſt diligently take heed, leſt any of theſe ſenſual profeſſors, or heretical backſliders, or ſcoffers, deceive you, in wavering and unbelief, or hereſy, or ſenſuality, to fall from your ſpiritual ſtedfaſtneſs in faith, and hope, and holy living.

18. But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: to him *be* glory both now and for ever. Amen.

18. But contrariwiſe, labour diligently to grow in all grace (in faith, love, holineſs, patience, hope, &c.) and in the knowledge of our Lord and Saviour Jeſus Chriſt (his perſon, office, undertaking, performance, humiliation, reſurrection, doctrine, example, ſpirit, interceſſion, glory, kingdom, and judgment:) That as glory belongeth to him, you may glorify him now, and in the ſight of his glory, for ever. Amen.

THE

THE FIRST EPISTLE GENERAL

OF

JOHN THE APOSTLE.

CHAP. I.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life.

1. Whereas there are of late many hereſies ſprung up about the perſon, doctrine, and works of Chriſt, I ſhall declare to you that which was from the beginning (his godhead, or ſay others, that of him which was decreed from eternity; or as others, that which is true of him from his beginning or incarnation) and [that ſame Chriſt whom we have heard, and ſeen with our eyes, and looked on, and our hands have handled, even the human body of Chriſt the Word of Life.] Or, as others, [that goſpel which we have heard, that perſon, and thoſe works, which we have ſeen, and him whom we have handled, as theſe concern the goſpel of life.]

2. (For the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and was manifeſted unto us.)

2. For Chriſt, who is life in himſelf, and the fountain of life to us, was manifeſted in fleſh, and we have ſeen him, and bear witneſs, and preach to you the Eternal Divine Life and Nature of Chriſt, which was eternally one with the Father, and was manifeſt to us.

3. That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt:

3. I ſay, we declare to you that of Chriſt, which we ourſelves have ſeen and heard, that ſo what we had by ſeeing and hearing, you may have from our teſtimony, who have ſeen and heard Chriſt himſelf; and ſo you may by our communication partake of the ſame faith and grace, as we ourſelves do, and may continue in our communion; and that is no other than to have the ſame Father and Saviour from, and with whom it is that we have communication and communion, and not to turn from them.

4. And theſe things write we unto you, that your joy may be full.

4. And the end of my writing this to you, is the completing of your own joy and ſalvation.

5. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all.

5. The firſt and great part of Chriſt's doctrine, and our meſſage, is to teach us to know God himſelf; and firſt, that he is *light*, and in him is no darkneſs at all.

NOTE, 1. The apoſtle telling us what God is, ſpeaketh in the abſtract, to let us know that it is his *eſſence*, and not a mere accident that he meaneth. And as God's image in man's ſoul hath three eſſentiating faculties, *vitality*, *underſtanding*, and *will*, which are eminently *ſelf-motions*, *light*, and *heat*, or reſembled by theſe; ſo God is here called LIFE, verſe 1. LIGHT, verſe 5. and LOVE, chap. 4. verſe 8.

2. When God is called LIGHT, it is ſpoken but metaphorically, and ſignifieth his KNOWLEDGE or WISDOM, as it is his eſſence, and as *communicative*, giving the light of knowledge to all that have it, and wiſely ruling them by his laws: And alſo the GLORY of this, and all his perfections, as reſulgent to the creature: For *glory* and *light* are oft the ſame in ſenſe. 3. When

When it is ſaid, *There is no darkneſs in him*, it meaneth, *No ignorance*, nor *privation*, nor *uncomfortableneſs*, as darkneſs is.

6. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: 7. But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

6, 7. If we ſay that we live in communion with God, and yet are in the darkneſs of unbelief, ignorance, error, and wickedneſs, we do but lie: But if we walk in the light of holy knowledge, faith, and purity, we have mutual communion with God, and with his Son Jeſus Chriſt, whoſe blood doth cleanſe us from all ſin.

NOTE, Qu. *Is it not fanaticiſm to talk of* fellowſhip *with God, or* communion *either? Anſ.* Fellowſhip is too harſh an Engliſh word: But *communion* is the thing meant, conſiſting in *receptive participation from God, and accepted returns to God.* And this is no fancy, but the only rectitude and felicity of our ſouls: If you conceive not how, think how the *eye hath communion with the ſun:* Really, 1. By receiving its luminous beams, or emitted light, by the receptive aptitude of the viſive faculty and organs. 2. By ſuch an emiſſion, or active congreſs, by which the light and ſun are ſeen.

8. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us.

8. If we ſay, that we need not Chriſt thus to cleanſe us from *guilt* and *corruption*, as having no ſin; this is but ſelf-deceiving falſehood.

9. If we confeſs our ſins, he is faithful, and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

9. But if we with true repentance confeſs our ſins (always to God, and humbly to man, when either reparation of any one's wrong, or ſatisfaction to the church offended, or the curing of ſcandal, and honour of religion, or the eaſe or information of our own conſciences require it) God that hath promiſed it, is faithful and juſt to forgive us our ſin, and to cleanſe us from its guilt and power.

10. If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

10. But if we will either pretend to ſinleſs perfection, or elſe break God's command, and ſay, that it is no ſin, but a duty, or an indifferent thing, and ſo juſtify ourſelves or our ſins; this is to give the lie to God's word, which therefore doth not rule ſuch men.

CHAP. II.

MY little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous. 2. And he is the propitiation for our ſins: and not for our only, but alſo for the ſins of the whole world.

1, 2. I write to you as to babes, who need help and confirmation, in your temptations by ſeducers, that you may not be drawn by them to take ſenſuality, or ſuch like evils, to be lawful, nor to live wilfully or impenitently in any ſin: But if any man, contrary to the bent and tenor of his heart and life, be guilty of any ſin of infirmity, let him not deſpair, but fly to our advocate with the Father Jeſus Chriſt, whoſe perfect righteouſneſs merited our pardon: For he is the propitiation for our ſins by virtue of his ſacrifice, now interceding for us in heaven: And he is a propitiation *ſufficient* for the ſins of the whole world (ſo far as that none of them ſhall be damned for want of a ſufficient ſacrifice, but only for want of accepting his grace) and actually effecting the pardon of all in the world, who believingly truſt and accept him and his grace.

3. And hereby we do know that we know him, if we keep his commandments.

3. And becauſe uneffectual faith is but ſelf-deceit, and he pardoneth ſin to none but to the ſincerely penitent and obedient; it is by this that we muſt be known to be found believers, if we ſincerely keep his commandments.

4. He that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

4. He that profeſſeth the knowledge and faith of Chriſt, and calls himſelf a Chriſtian, and yet doth not ſincerely keep his commandments, is an hypocrite and liar, and is not what he profeſſeth to be.

5. But whoſo keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. 6. He that ſaith, he abideth in him, ought himſelf alſo ſo to walk, even as he walked.

5, 6. But as true *faith* worketh by *love*, ſo doth *love* by *obedience*; and it is they that keep

keep his word, in whom the love of God doth ſhew its ſoundneſs and perfection. We cannot bear fruit, unleſs we are *in him* as the branches in the vine: And it is by this fruit that we muſt know that we are in him. He that profeſſeth to be a Chriſtian, and in Chriſt, muſt walk as Chriſt did (in holineſs, love, obedience and patience.)

7. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

7. It is not novelty that I bring you, as ſeducers do; but that ſame old commandment which Chriſt and his apoſtles preached when they firſt brought the goſpel to the world: I call it *old*, becauſe it is the word which you heard from the beginning of Chriſtianity.

8. Again a new commandment I write unto you, which thing is true in him, and in you, becauſe the darkneſs is paſt, and the true light now ſhineth.

8. Yet it may be called *a new commandment* which I write, as it is the doctrine of divine love newly and more reſplendently ſhining forth in the work of our redemption by Chriſt; and there is true and juſt reaſon to call it new, both in Chriſt and in you: In Chriſt, becauſe he is the newly incarnate, crucified, glorified demonſtration of God's love to man, and the eminent meſſenger of it, accordingly obliging to a new and extraordinary love to God, and one another: And *in you*, becauſe, as you are renewed by, and to this ſpecial love; ſo as new men you live therein: For the darkneſs of a life of malice and ungodlineſs is paſt, and the true light now ſhining is ever accompanied, when it is effectual, with the heats of love and obedience.

9. He that ſaith he is in the light and hateth his brother, is in darkneſs, even until now.

9. The true *light* of knowledge and faith is ſo inſeparable from the *heats* of love, that whoever pretendeth to that true Chriſtian *light*, is deceived, and hath it not indeed, if he hate, or do not truly love his brother.

NOTE, We muſt love all in the various kinds and meaſures, as God appeareth in them; that is, 1. All men as men above brutes; 2. All profeſſed Chriſtians (not nullifying that profeſſion) as ſuch. 3. All Chriſtians of eminent wiſdom, and goodneſs, and uſefulneſs, as ſuch. 4. All rulers and teachers, as ſuch. 5. All kindred, friends, and neighbours, as ſuch. But, 1. We muſt hate all the evil that is in any of them. 2. Not equally, but as it is in various degrees in them. 3. And no hatred to the ſin, and to the man as a ſinner, muſt caſt out our love to him, ſo far as he is lovely. 4. But rulers may be obliged to put to death ſome ſinners; but that muſt be more for love to juſtice and the common-wealth, than hatred to the man; though yet, as he is bad, ſome hatred is due to him.

10. He that loveth his brother, abideth in the light, and there is none occaſion of ſtumbling in him. 11. But he that hateth his brother, is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blinded his eyes.

10, 11. He that truly loveth his brother as himſelf, doth ſhew that he is indeed a knowing and true Chriſtian: And he will be free from the ſcandalous miſchiefs of perſecution, oppreſſion, and other injuriouſneſs, which want of true love doth cauſe in others. But he that hateth, abuſeth, perſecuteth, hurteth, or deſtroyeth his brother, is but a dark, ſelf-deceiving pretender to Chriſtian faith and wiſdom, and knoweth not what he doth himſelf, when he exerciſeth his wit or power againſt his brother, for he is blind in ſin.

12. I write unto you, little children, becauſe your ſins are forgiven you for his name's ſake. 13. I write unto you, fathers, becauſe ye have known him that is from the beginning. I write unto you, young men, becauſe you have overcome the wicked one.

12, 13. And this command of love and obedience is ſuch, as all ſorts of you muſt receive. I urge it on you that are children in Chriſt, becauſe, being waſhed lately in baptiſm, and the blood of Chriſt, from your ſins, you ſhould love much, becauſe much is forgiven you. I urge it on you, ancient Chriſtians, becauſe you have long been taught to know this commandment, and to know the love of God in Chriſt, which doth enforce it. I urge it on you that are ſtrong Chriſtians, becauſe you have conquered the devil, who is the wicked one, and the grand enemy of love.

13, 14. I write unto you, little children, becauſe ye have known the Father. I have written unto you,

you, fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.

13, 14. Again I ſay, that you may not neglect it; I urge this commandment of love and obedience on all ſorts among you: On young Chriſtians, becauſe, to know God, as he is love and a father to us, is your chief principle of faith. On you, ancient Chriſtians, becauſe it is your old religion. On you, ſtrong Chriſtians, becauſe you that have moſt ſtrength and victory over Satan, muſt have moſt of this grace of love and obedience.

15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

15. And I muſt accordingly warn you againſt the love that is contrary to this divine, Chriſtian love; which is the carnal, inordinate love of this world, and worldly intereſt and things. Avoid this with all poſſible care; for in that meaſure that you thus love the world, you are ſo far deſtitute of the love of God; elſe it would prevail againſt it.

16. For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

16. For, all that is the bait of ſenſuality in the world, whether it be the pleaſures of appetite, luſt, and other ſenſes, or the pleaſing of a covetous, luſtful, or vain imagination by the eyes: or preferment, dominion, pompous living, and pride of life, are none of them, the way to communion with God, and ſalvation; but are the worldly intereſt, and temptation of the fleſh, which turn men's hearts to the world, from God.

17. And the world paſſeth away, and the luſt thereof: but he that doth the will of God, abideth forever.

17. And the world, and all its pomp, plenty and pleaſure, and the fleſhly luſts that are pleaſed by it, are haſtily paſſing away, while they ſeem enjoyed: But the reward and the pleaſure of thoſe that do the will of God, will have no end.

18. Little children, it is the laſt time: and as ye have heard that Antichriſt ſhall come, even now are there many Antichriſts, whereby we know that it is the laſt time.

18. I yet ſpeak to you, as children liable to deceit, It is now the latter part of the age of the world; And, as you have heard that Antichriſt ſhall come, ſo, even, now there are many falſe teachers riſen up, who, in ſeveral ſorts and meaſures, are adverſaries to Chriſt: which ſhews us that, indeed, it is already the beginning of the laſt age.

NOTE, Of the controverſy about Antichriſt, ſee the notes on 2 Theſſ. 2. there are four opinions, very commonly pleaded for; and others, by ſome few.

I. Moſt of the old doctors and Chriſtians, that have left us their thoughts, took Antichriſt to be a falſe, pretending Chriſt, that ſhould riſe up towards the end of the world; little dreaming that the pope was he; much leſs, that all the viſible Chriſtian church was then, in its moſt flouriſhing ſtate, idolatrous and Antichriſtian, as ſome hold. By which it appeareth, that it is a point that godly men may be ignorant of: for few now, but the papiſts are of this opinion.

II. Others think that Mahomet is the great Antichriſt, as being that open enemy of Chriſtianity; who by pretending hatred to idolatry, hath ſet up himſelf, and won more of the world, than all the Chriſtian part of the earth, by far.

III. Moſt proteſtants hold, that the pope is the Antichriſt; but they greatly diſagree of the time when he began to be ſo: Some ſay, at the churches deliverance by Conſtantine, which was three hundred and four years after the birth of Chriſt: Some ſay, About anno. 604. when Phocas named pope Boniface the third, univerſal biſhop of the empire. And thence riſeth a doubt, whether the ſame claim made not John of Conſtantinople Antichriſt before, and ſo there be not two Antichriſts: And whether the like ambition made not Cyril, Theophilus, and other patriarchs of Alexandria, and divers other biſhops, to be ſo many Antichriſts. Some ſay, He began about Hildebrand's time, when the claim of univerſal head, and Vice-Chriſt, over all the world began, with power over princes; which was above one thouſand years after Chriſt. And ſome few ſay, He began about Innocent the third: when the general council of the Lateran owned that power, with tranſubſtantiation, and the murder of reformers, as hereticks. The reaſons for the opinion that the pope is the Antichriſt, you may find in many volumes, and particularly, biſhop G. Downame's.

IV. Others think that Antichriſt was a

falſe

falſe Chriſt, who was to appear in the days of ſome of the apoſtles, or that generation, to ſeduce the Jews into rebellion againſt the Romans, to their deſtruction. And they are very confident that John here meant no other than Chriſt himſelf meant in Mat. 24. and received his notice from none but Chriſt and that Chriſt's own words are the ſureſt notification, who is the Antichriſt: For, it is mentioned here, not as a thing known only by ſpecial inſpiration to them, or the apoſtles, but as a received former prophecy; [*As you have heard that Antichriſt ſhall come.*] And which way did they hear it, but by the apoſtles, as from Chriſt; whoſe words the evangeliſts have not omitted? Now Chriſt's words were, [*Many ſhall come in my name, ſaying, I am Chriſt, and ſhall deceive many.*] Here he doth not fix the name on any one, more than on others. And it is certain that Chriſt was not miſtaken; but what he foretold did come to paſs: though we read not of any that was expreſly called Chriſt, and commonly ſo believed, that was not, becauſe none attempted ſo to deceive men, but becauſe their ſucceſs was ſmall, and ſoon ſtifled, and not like Mahomet's. Beza, on the text, Mat. 24. ſaith, [*In my name, is, They ſhall uſurp the name of the Meſſiah, or Chriſt. Such was that Doſitheus, whom Theophilact ſpeaketh of, and Simon, and Theudas; and after theſe, Manes, who alſo choſe his twelve apoſtles. And in our memory, the Munſter Anabaptiſts attempted the ſame; and after them, David George, the prince of the libertines.*] (So James Nailor lately, the quaker, whoſe tongue the parliament bored through, whipped him, and impriſoned him till he died, for ſolemnly perſonating Chriſt, riding into Briſtol.) But there were others that promiſed to deliver the Jews, till they drew them into rebellion, to their deſtruction; and ſo took on them to *redeem Iſrael*, though they called not themſelves the Chriſt. Almoſt all expoſitors agree, that theſe were the Antichriſts meant by Chriſt, Mat. 24. But though theſe were then ſhortly to ariſe, it followeth not, but that more ſuch might ariſe after them; and ſuch was Mahomet, above all others, notorious by his alcoron, kingdom, and ſucceſs. And, as Ebion, Cerinthus, and ſome other heretics, were againſt Chriſt in ſome degree, ſo more notably is the pope in that degree, as he arrogateth Chriſt's prerogative, and maketh himſelf a vicarious head of the whole church on earth. So that theſe grant, that ſuch popes are one ſort of thoſe Antichriſts that ſhould after ariſe; but that the pope is not he that is meant by Chriſt in Mat. 24. nor here by John.

And whereas, 2 Theſ. 2. is objected for *One Man of Sin, &c.* they ſay, that it is not Antichriſt properly, that is there mentioned; but the *Antigod*, the Roman idolatrous emperor, that ſhould cauſe Jeruſalem's deſolation, and ſet up there the idol of abomination.

There is the like mention of Antichriſt again, Ch. 4. 3. [*Every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God: And this is the ſpirit of Antichriſt, whereof ye have heard that it ſhould come; and even now already is in the world.*]

So, Ch. 2. 20. [*He is Antichriſt, that denieth the Father and the Son.*]

And, 2 John. [*For many deceivers are entered into the world, who confeſs not that Jeſus Chriſt is come in the fleſh. This is a deceiver, and one Antichriſt.*]

And (ſay they) when no other text in ſcripture hath the name Antichriſt, and theſe four all thus expound it of ſuch as deny Chriſt's incarnation, and directly oppoſe him; and ſuch as were then in being, and of many ſuch hereſies, and not of one man, or order, alone; and when all this concurreth with Chriſt's own words, of many falſe Chriſts, that ſhould deceive the Jews to their deſtruction, whence can we expect a ſurer expoſition of Antichriſtianity, whether we take the name for *an adverſary to Chriſt*, or for a *falſe Chriſt*.

When Grotius ſingleth out Barchochebas, as the chief Antichriſt, who called himſelf the Meſſiah, and ſeduced thouſands, and even the ſanhedrim of rulers, into his error, to their deſtruction, it is anſwered by ſome, That this was all done before this epiſtle was written. To which ſome reply; 1. That this is utterly uncertain, becauſe that Epiphanius ſaith, John was firſt baniſhed under Claudius: And becauſe the contrary tradition hath no good evidence, and becauſe the Apocalyps is the beſt expoſitor, whoſe very ſtile implieth that, at leaſt, much of it was written before the deſtruction of Jeruſalem; and ſo may this epiſtle. 2. Were it certain, John maketh no one to be the only, or grand Antichriſt, and therefore Chriſt's words might be firſt fulfilled in Barchochebas, and ſuch others; and yet more after may ſucceed them.

The two other opinions, (1. That it is only Simon Magus. 2. Or Veſpaſian) I think not worthy the confuting.

In theſe difficulties, I only adviſe the reader, that he never forſake great and certain truths, or duties, for any thing uncertain: And that human faith overthrow not divine faith: And no man's opinion draw him to depoſe Chriſt, by denying all his viſible church, and making

it all, in any age, (much leſs in its beſt ſtate) to be idolatrous and antichriſtian: Or to be frightened from Chriſtian love, unity, and peace, or from any lawful thing, by the mere name of Antichriſt. But to judge of doctrines by ſcripture, and of perſons by their doctrines, practices, and perſonal qualification; and to hate ſin impartially, wherever he findeth it; and to accuſe raſhly, and unjuſtly, neither perſons, parties, or ſocieties.

19. They went out from us but they were not of us: for if they had been of us, they would, no doubt, have continued with us: but *they went out*, that they might be made manifeſt, that they were not all of us.

19. Theſe deceivers (the Nicolaitans, Ebion, Cerinthus, &c.) were indeed in our communion, and went out from us; but they were never ſincerely of the ſame *faith* and *ſpirit* with us; elſe they would have ſtayed with us: But they went out, and ſeparated, and ſet up their hereſies, that they might ſhew that they were never found in the faith.

20. But ye have an unction from the Holy One, and ye know all things.

20. But the moſt holy God and Saviour hath anointed you with his holy ſpirit, which will lead you from pernicious error, into all neceſſary truth, if you obey him.

21. I have not written unto you, becauſe ye know not the truth: but becauſe ye know it, and that no lie is of the truth.

21. It is not as ſuppoſing you ignorant of the truth, that I write to you; but becauſe you know the neceſſary truth, and therefore may the eaſier reject all inconſiſtent falſhoods.

22. Who is a liar but he that denieth that Jeſus is the Chriſt? he is Antichriſt that denieth the Father and the Son. 23. Whoſoever denieth the Son, the ſame hath not the Father: *but he that acknowledgeth the Son, hath the Father alſo.*

22, 23. And who is the dangerous liar, but he that denieth that Jeſus is the Chriſt; and conſequently, denieth the Father?

Note, The ſcantineſs of hiſtory leaveth it uncertain, what ſort of ſeducers John meaneth; whether ſome that fell to flat infidelity, directly renouncing Chriſtianity; or only ſuch as Ebion, Cerinthus, and others, that denied ſomewhat of Chriſt's being, his manhood, or his godhead, or his real ſuffering: Or thoſe that were for Moſes's law, and held, that Chriſt may be denied with the tongue, in caſe of danger, ſo that the heart deny him not; pretending that God will have mercy to ourſelves, and not ſacrifice.

24. Let that therefore abide in you, which ye have heard from the beginning: if that which ye have heard from the beginning, ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father.

24. Hold faſt the doctrine which at the firſt ye received from us, and turn not after novelties: And this will preſerve you againſt ſeduction, and continue you in the faith, relation, and love, of the Son and Father.

25. And this is the promiſe that he hath promiſed us, *even* eternal life.

25. And if you live by faith upon his promiſes, he will give you eternal life, which he hath promiſed, whatever you ſuffer or forſake here in the way.

26. Theſe things have I written unto you, concerning them that ſeduce you.

26. It is the ſeducing heretics, who occaſion my writing theſe warnings to you.

27. But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: but, as the ſame anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye ſhall abide in him.

27. But I hope I need no other argument, to confirm you in the Chriſtian faith, againſt ſeducers, than that the ſpirit of Chriſt, which is his *witneſs*, *agent*, and *advocate*, hath through his apoſtles preaching and impoſition of hands, been given to you, and among you. His miracles have ſealed his truth before your eyes; and his illuminating and ſanctifying grace hath been given you, if you be true believers. And I hope you will not deny the Holy Ghoſt: As he is thus the infallible *objective evidence* of Chriſt's truth, ſo is he in you, an *efficient*, *illuminating teacher*, and ready, within you, to plead Chriſt's cauſe, and teach you all neceſſary truth. Therefore you need not any man's teſtimony and teaching, as thoſe do that have no other, but muſt take the word of man alone. Uſe Chriſt's miniſters but in due ſubordination

nation to the ſpirit, and quench it not, and he will keep you.

28. And now, little children, abide in him, that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming.

28. Therefore, children, waver not, but fixedly abide in Chriſt, and true Chriſtianity; that when he ſhall appear in judgment, we may ſee and meet him with joyful confidence, and not with ſhame unto condemnation, as apoſtates will.

NOTE, It is wonderful that he that expounds all this, of Chriſt's coming to deſtroy Jeruſalem by the Romans (his enemies) ſhould think that all the Chriſtians, to whom the apoſtles wrote, ſhould then meet Chriſt or be ſo much comforted therein, when moſt were like to die firſt, and few living to be much the better for it: And Chriſtian compaſſion would fill them with grief, as Paul had, Rom. 9. and 11. and not make them like men of utter malice, to take it for ſo great joy, to have the Jews ſo murdered, when Chriſt wept over them, that foretold it; and when the Romans were far more to perſecute the church, near three hundred years. And this expoſition leaveth all the Chriſtian world ſince, to this day, little more uſe of the abundance of motives and comforts of the New Teſtament, than of the fulfilled prophecies of the Old. Do not Chriſt's and the apoſtles words nearly concern us? Or ſhould the Church be moved to conſtancy, patience and comfort, chiefly, ſixteen hundred years after, becauſe a million of Jews were killed then?

29. If ye know that he is righteous, ye know that every one that doth righteouſneſs, is born of him.

29. And as ye believe that Chriſt is juſt, and a lover of righteouſneſs, ſo all that ſincerely live a righteous life towards God and man, are new born, by his ſanctifying ſpirit, to his image, and ſhall ſurely be received and owned by him.

CHAP. III.

BEHOLD, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God; therefore the world knoweth us not, becauſe it knew him not.

1. Let us therefore, inſtead of forſaking Chriſt, admire the wonderous love of God to us, that hath, in Chriſt, adopted us to be his ſons. Indeed our dignity is unknown to the unbelieving world; for they knew not Chriſt to be the Son of God, and how then ſhould they know us?

2. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him: for we ſhall ſee him as he is.

2. And it is no wonder if our condition be unknown to the unbelieving world; for though we are already the ſons of God, and have right, by promiſe, to future glory, our future glory is yet unſeen, and what we ſhall be, doth not appear to the world, or to our own ſight: But we know by faith, that when Chriſt appeareth, we that are his members, ſhall, in our ſeveral meaſures, be made like our glorified head, in the perfection both of ſoul and body, and place and ſtate of bleſſedneſs. For he hath promiſed that we ſhall be with him, and therefore ſhall ſee him as he is, and therefore be made capable of ſuch a ſight, and glorious communion.

3. And every man that hath this hope in him, purifieth himſelf, even as he is pure.

3. And knowing that, without holineſs, none can ſee God; and that it is the pure in heart that have the promiſe of ſeeing him, therefore all that have a true effectual hope of ſeeing him, will make it their chief care to purify themſelves, that ſuch likeneſs to Chriſt may render them capable of ſuch a bleſſed ſight.

4. Whoſoever committeth ſin, tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law. 5. And ye know that he was manifeſted to take away our ſins, and in him is no ſin.

4, 5. For, to ſin, is to tranſgreſs, and break God's law: For that is the definition of ſin. And ye know that Chriſt came in the fleſh, to be a ſacrifice for ſin, and to take it away, and deſtroy it, and never ſinned himſelf; and all this, that he might vindicate God's law and holineſs.

6. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him.

6. So far as any man is in him, and is taught and ruled by him; ſo far is he freed from all ſin: And all his true members are delivered from the predominant love and practice of all known ſin; and are willing to know all, that they may avoid it. And he that would not know it, and

when he doth know it, doth not hate it, more than love it, and so far forsake it, as to conquer the dominion of it, and live in sincere and willing holy obedience in the course of his life, may boast falsly that he is a Christian; but indeed, hath no true saving knowledge of Christ.

7. Little children, let no man deceive you: he that doth righteousness, is righteous, even as he is righteous.

7. Be not so childish, as to be deceived by the vain words of any that pretend to be righteous before God, on any account whatsoever, while they live in unrighteousness and predominant sin; as if God would justify the wicked for their opinions or presumptions. It is he that, being called, justified and sanctified by the merits and spirit of Christ, doth live in a sincere obedience to him, and labours to be like him, in holiness and love to God and man, whom God will call a righteous man, and save him as such, when he is judge.

8. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

8. So far as any man sinneth, so far he is of the devil, and like him: And he is the servant of the devil, in whom sin is predominant: Or, that liveth in the love and practice of any sin, not consistent with true hatred of it, and repentance, and the predominant love and practice of holy obedience. And Christ will be no justifying advocate, or judge, of the servants of the devil (though he may, by making them just and holy, turn them from the power of Satan, to God; and judge them just, when he hath made them just, both by conversion and pardon, but not before.) For the Son of God came purposely into the world, to destroy the works of the devil, in all that he will save; and not to call the wicked righteous.

9. Whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God.

9. He that is truly regenerate by the spirit, is made a hater and forsaker of sin, and therefore doth not live in the ruling love or practice of it; nor indeed, commit any sin, in that degree that he is sanctified; much less, live in wilful, gross sin: For God's word and spirit, by which he was regenerate, still abide in him. And it is a contradiction to say that, at once, he is a holy person, born of God, and yet liveth in reigning sin.

Note, [*Cannot*] Here signifieth a hypothetical impossibility, because it is a contradiction, and not a natural impossibility; much less, impotency: For it is sinning, and not forbearing sin, that signifieth impotency. And the contradiction is only on supposition that he continue sanctified.

10. In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness, is not of God, neither he that loveth not his brother.

10. It is not by proud boasting, nor barren opinions, that God's children are known from the children of the devil; but by the image of God, which saith in Christ doth cause in his true disciples. He that doth not live in the true love and practice of righteousness towards God and man; abhorring and avoiding ungodliness, injustice, and fleshly lusts, is no child of God, but of the devil: Nor he that doth not unfeignedly love all Christians, as Christians; and men, as men; and live in charity to them accordingly.

Note, That wicked men are called, *The children of the devil*, because they are like him, and do his will. And the world swarmeth with men so like to devils, in lying, malignity, and mischiefs, as maketh it easy to believe, that there are devils, and a hell.

11. For this is the message that ye heard from the beginning, that we should love one another.

11. For this is the message which Christ, the Lord of love, did commit to us, and, from the first, we have preached to you, that love is the very sum and end of law and gospel.

12. Not as Cain, *who* was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brother's righteous.

12. That we be not like wicked Cain, who was of the diabolical disposition and practice, and killed his own brother. And, why did he kill him? Not for any ill desert, nor for any harm that he had done him: But because he was bad himself, and his works bad; and his brother's righteous, and, by difference, condemned him.

Note, Doubtless, God permitted Adam's first son to be wicked, and murder his righteous brother, to shew the world, what a state we are first in, since the fall, by natural pravity; and that we are, as such, the children of the devil, till grace recover us;

us: And to expound the enmity put between the ſeed of the woman, and of the ſerpent; and to tell us, what a war will be continued upon earth, from the days of Cain and Abel, till the end: and that ſuperiority and cruelty will uſually be againſt the righteous, whoſe victory is moſtly by patient ſuffering and death.

13. Marvel not, my brethren, if the world hate you.

13. If the ungodly ſucceſſors of Cain, whoſe own works are evil, do hate godlineſs and conſcience, and hate you for them, take it for no ſtrange or unexpected thing: It hath been ſo ſince Cain's days, and will be ſo, as Chriſt foretold.

14. We know that we have paſſed from death unto life, becauſe we love the brethen: he that loveth not *his* brother, abideth in death.

14. Love being the great work of God's renewing ſpirit on the ſoul, it is by love, eſpecially to all true Chriſtians, that we know that we are changed from the Cainiſh, corrupt ſtate of death, into the ſtate of holy life. Whatever elſe men have, if they have not true love to others, eſpecially to godly Chriſtians, they are yet dead in ſin.

NOTE, 1. By [*The brethren,*] here is meant, [*Chriſtians are ſuch:*] Not only thoſe of ſome party in opinion which we like, nor only thoſe that are friendly to us, nor yet all men, are called *Chriſtians* alike; though all men muſt be loved as men. It is, to love God in man, and man for his ſake, ſo far as God's amiableneſs ſhineth in them; eſpecially, to love God's holineſs in holy perſons.

2. It is not all love to godly Chriſtians, as ſuch, that will prove us tranſlated from death to life, but to love them, and God in them, better than the pleaſures and wealth of the world; The cheap love of ſuch as wiſh men well, but will be at no great coſt or danger for any, becauſe they love their money better, is the hypocrite's love.

15. Whoſoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.

15. NOTE, 1. How dreadful a ſentence this is againſt malignant, or factious haters of brethren.

2. But the ſelf-deceit of murderous hypocrites is, by taking brethren for no brethren; but as the papiſts, firſt call them heretics, ſchiſmatics, fanatics, puritans, rebels againſt the pope or church; that they may juſtify their hating, murdering, impriſoning, ſilencing, and ruining them. As the ſcribes were loth to know who was their neighbour, ſo are theſe loth to know who is a brother: But God will know his children, though men call them by reproachful names. Alas for the murderous generation, that preach, write, and ſtrive to deſtroy the upright, and ſay, they killed them, or ruined them in love; (that is, they hated them in love.) Woe to them, when God ſhall judge them,

3. Every degree of unjuſt hurt or hatred is a breach of the ſixth commandment: But the meaning is not every degree, or miſtaking wrong, is as bad as actual murder, or as ſure a ſign of death. Alas! how few elſe would live.

16. Hereby perceive we the love of God, becauſe he laid down his life for us, and we ought to lay down our lives for the brethren.

16. As God hath manifeſted his love to us, by laying down for us the life of our Redeemer; ſo if we be God's children, we muſt learn of him (as to love our enemies, ſo) if God ſhould call us to it, as needful to better ends than our lives, to lay down our lives for Chriſtian brethren.

17. But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels *of compaſſion* from him, how dwelleth the love of God in him?

17. And if love muſt make us die for others, ſurely thoſe have no true love to God, and to the brethren, as God requireth, who cannot lay down part of their abundance (perhaps ſuperfluity) for them; but while they are well able, yet cannot find in their hearts to relieve them, but ſhut up the bowels of their compaſſion from them.

NOTE, O the dreadful account that many of the rich muſt give, that feaſt all the year, while their poor neighbours hunger! and ſpend forty times more in (needleſs) houſekeeping, as they call their luxury, than on the poor.

18. My little children, let us not love in word, neither in tongue, but in deed, and in truth.

18. Let not your love be hypocritical, which will bring forth no better fruit, than good *wiſhes*, and fair words, but ſhew the truth of it by your coſt and real helps.

19. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him.

19. It is by ſuch efficacy and real fruit that we muſt know that we are true Chriſtians, and not hypocrites, and muſt have aſſurance that our hearts are true to God.

20. For

20. For if our heart condemn us, God is greater than our heart and knoweth all things. 21. Beloved, if our heart condemn us not, *then* have we confidence towards God.

20, 21. For if our conſciences tell us that our love is barren and fruitleſs, and ſo condemn us of hypocriſy, God is greater, and more acquainted with our hypocriſy than our conſciences: But if our conſcience truly witneſs the ſincerity of our love by the fruits of it, then this aſſurance of our ſincerity giveth us boldneſs towards God.

22. And whatſoever we aſk, we recieve of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.

22. And if we do God's will ſincerely, in obeying his commandments, and the things that pleaſe him, he will hear our prayers, and grant our juſt deſires, and give us that which is good for us; whereas, if we love iniquity, and live therein, God will not hear our prayers.

NOTE, They that deny that holy, ſincere obedience, is any condition of God's hearing our prayers (becauſe *faith* hath the promiſe) contradict the ſcope of ſcripture.

23. And this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commandment.

23. And the ſum of all this acceptable duty is but this, to believe truly in Jeſus Chriſt, our redeemer, our teacher, king and interceſſor, and to obey his great command of loving one another; with all ſuch God is pleaſed, and heareth them.

24. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

24. And if we keep Chriſt's commands (of fruitful love in faith) there is a near communion between Chriſt and us; we dwell in Chriſt as his members, and he dwelleth in us; and his dwelling in us is by the ſpirit of love and holineſs (the ſeal of his promiſe) which he hath given us: He that keepeth Chriſt's commandments (eſpecially of love) hath his ſpirit: And Chriſt dwells where his ſpirit dwells.

CHAP. IV.

BELOVED, believe not every ſpirit, but try the ſpirits, whether they are of God: becauſe many falſe prophets are gone out into the world.

1. There be many falſe teachers, who pretend to revelation as prophets, who teach you the doctrines of ſenſuality, worldlineſs and malice, contrary to the doctrine of holineſs and love, which I have taught you: Therefore believe not that every man ſpeaketh by God's ſpirit who pretendeth to it; nor that every ſtrong ſuggeſtion in yourſelves is from God's ſpirit, which ſeemeth ſuch before you try it: But try all pretences of the ſpirit, whether they come indeed from the ſpirit of God, or rather from Satan, or mens own imaginations corrupted by pride.

Qu. *How ſhall we juſtly try ſpirits, or ſpiritual pretences?* *Anſ.* By ſomewhat that is more eaſily known, and no otherwiſe: And that is two things; 1. The common certain notices of the light and law of nature. 2. By the infallible words of the ſpirit in Chriſt and his apoſtles, and prophets: For both theſe are the ſure word of God, who doth not contradict himſelf: Our gifts of the ſpirit are lower than the apoſtles, and muſt be tried by theirs, which were given them to record a rule for us.

2. Hereby know ye the ſpirit of God: every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God. 3. And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God: and this is that *ſpirit* of Antichriſt, whereof you have heard that it ſhould come, and even now already is it in the world.

2, 3. By this you ſhall know whether theſe pretenders ſpeak from the ſpirit of God: For the ſpirit of God is the ſpirit of Chriſt, ſent by him to be his advocate, and plead his cauſe, and do his wurk in the world, and therefore beareth witneſs of him: If therefore theſe teachers, truly and openly in the face of danger, do own, profeſs and preach Chriſt Jeſus, as the incarnate word and ſon of God, ſent from heaven to redeem, teach, rule and ſave us; this doctrine is of the ſpirit of God. But if they deny the godhead, or manhood of Chriſt, or that he is indeed the true incarnate Saviour, prophet, prieſt and king, or will not own him in hazards or ſufferings, but deny him to ſave the fleſh, and teach men ſo to do; this doctrine and ſpirit is not of God: But this is the ſpirit of Antichriſt, which you have been foretold ſhould come, and is already in the world.

NOTE, By the ſpirit of Antichriſt is not here meant, the *ſpirit ſent by Antichriſt*, but the ſame doctrine that Antichriſt will vend,

and

and therefore from the ſame ſpirit that acteth Antichriſt, which is a ſpirit of oppoſition to Chriſt. And in thoſe times Ebion, Cerinthus, and many other heretics did, ſome deny Chriſt's manhood, ſome his godhead, ſome his death, and ſome his reſurrection, and each part of his office was denied: That among all theſe Simon Magus only ſhould be the Antichriſt, I ſee no reaſon to believe, of which more before and after.

4. Ye are of God, little children, and have overcome them: becauſe greater is he that is in you, than he that is in the world.

4. But your faith in Chriſt is of the ſpirit of God, who dwelleth and worketh in you, and you have overcome the worldly ſeducing ſpirit, its doctrines, baits and temptations; for God's ſpirit which is in you, is more powerful than the ſpirit which deludeth the world.

5. They are of the world: therefore ſpeak they of the world, and the world heareth them.

5. Theſe ſeducers are men of a worldly intereſt and mind, and therefore they preach a worldly doctrine, fitted to a worldly intereſt and ear; and therefore worldly men believe them.

6. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the ſpirit of truth, and the ſpirit of error.

6. We are of God, and can prove our miſſion by his atteſtation to our doctrine, as being from God: And therefore all that truly know God, will receive and own our doctrine as God's, and us as his apoſtles: But he that is not of God, having not the ſame ſpirit, receiveth not the ſame holy doctrine, nor us. Thus differ the ſpirit of God, and of error.

7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8. He that loveth not, knoweth not God: for God is love.

7, 8. And as true *faith in Chriſt*, and open *confeſſing* him, is one *ſign*; ſo true Chriſtian LOVE is another, to know that our doctrine and ſpirit is of God: Therefore be ſure that you unfeignedly love one another: Moſt certainly LOVE is of God; (common love is his common gift, and holy love is his ſpecial grace;) and every one that *loveth* ſaints as ſaints, as well as men as men, ſincerely for the love of God, and goodneſs in them, is ſo far like God (who as the God of nature, loveth nature, and as the God of grace, loveth holineſs,) and therefore is a regenerate child of God, and hath true faith and knowledge of God, or elſe he could not love him in his ſaints. And whatever they pretend, they have no true effectual love of the moſt Holy God, or of his will, who love not his holineſs in his children, and are not dear to one another. For LOVE is not a mere quality in God, but his very eſſence: GOD IS LOVE.

NOTE, I know no ſentence more worthy to be written in letters of Gold, or rather written on all our hearts: But the other two prime attributes written in this Epiſtle muſt be conjoined, GOD is LIFE, LIGHT and LOVE: And LOVE is complacency, and includeth infinite JOY or PLEASURE.

9. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him.

9. And God's eſſential LOVE doth tend to communication; he is good, and doth good: He loveth us, not with a barren love, as hypocrites do; but he choſe this moſt wonderful glorifying way of public manifeſting his love to us, even by ſending his Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and ſent his Son *to be* the propitiation for our ſins.

10. And the glory of God's love to us, is not only that he conſequently loved us for loving him; but that he antecedently loved us (that we might love him) and (while we were in ſin and enmity) freely ſent his Son to be the propitiation for our ſins.

11. Beloved, if God ſo loved us, we ought alſo to love one another.

11. And God's great works, and glorious manifeſtations of himſelf to us are purpoſely to be (as the ſeal to the wax) to make us like him in our degree: And he therefore choſe this aſtoniſhing way of revealing his LOVE to us, that by it we might be brought to love him, and one another for him.

12. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

12. It is God himſelf that his love obligeth us to love. But as we ſee him but in the

the glass or image of his nature and holiness in man; so we must *love* him as we see him here, even in the *nature* and *holiness* of man: And if we thus holily love one another as God's image, God by his spirit dwelleth in us, for it his spirit of love that maketh us thus love: And his love to us attaineth its end, which was to make us like him in love. (O that Christians would study this well!)

13. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit.

13. By this sure evidence we know that God and we do, as it were, dwell in each other, and have blessed communion, because he hath given us this spirit of holy love.

14. And we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world.

14. And we are the preachers of faith and love; as we have seen, so we testify, that God the Father glorified his love, by sending his Son to be the Saviour of the sinful world.

15. Whosoever shall confess, that Jesus is the Son of God, God dwelleth in him, and he in God.

15. It cannot be that any man can soundly believe such astonishing love, that God was manifested in flesh, or that the Father sent his Son into flesh, by his doctrine, example, suffering, merits, resurrection and intercession, to save us, and shall confess this, whatever suffering it cost him, but that man must needs be possessed by God's spirit of holy love, and so God dwelleth in that man by his spirit, and that man in God as the great object of his faith and love. (*For with the heart man believeth to righteousness, and with the mouth confession is made to salvation.* Rom. 10.)

16. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him.

16. And knowing, and by faith believing the love that God hath to us, and hath declared in Christ, we again conclude, that GOD IS LOVE, and he that dwelleth in love (as his ruling habit of soul, and practice of life) dwelleth by communion in God (as the eye in the light; and a friend by love dwells in his friend,) and God by his spirit of love in him.

NOTE, I prefer this verse before all the human learning in the world.

17. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

17. And our love is for this blessed effect, that we may joyfully now foresee, and stand at last before him in judgment, as the Lord, to whom by love we are endeared and united: For as his interest is dearest to us in this world, and we obey and follow him in suffering; so it is that we may come to him in glory, with whom our life is now hid.

18. There is no fear in love, but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love.

18. For though our darkness and guilt would keep us under terror, lest God should destroy us, or our weakness make us fear the power of man, and bodily calamities and death, yet the love that I speak of, hath none of this terror in it; but were it perfect, it would fully quiet the soul, and cast out all distrustful painful fear: For though cautelous preventing fear of all danger is necessary in this life to our safe avoiding evil, and the awe and reverence of God is the duty of every creature; yet tormenting, or painful troubling fear, cometh from distrust, and sheweth that our love is yet imperfect.

NOTE, This is spoken both of tormenting fear of God and man, of hell and of death, sicknesses, and crosses here. For he that by faith is fully persuaded of God's great and special love to him, such as he hath manifested by Christ, and thereupon doth love God entirely above all, in that measure, cannot fear that such a God will damn him, or leave him to the malice of men or devils, and by death itself do him any hurt inconsistent with dearest love. If wives and children fear not being murdered by loving husbands or fathers: Perfect love would make us fully quiet in our trust in God. Painful fear of hell, death, sickness, poverty or persecutors, doth shew a distrust and doubting of God's love (who could sure quickly save us by such a word as made the world) and an imperfection of our love to him as caused by his distrust. Fear may stand with true faith and love, but not with perfect. Only I confess sensitive passion, through bodily disease or disposition, quite differing from rational fear, is a tyrant, which faith and reason will not overcome. As a man bound with chains to the top of a spire steeple is rationally sure that he cannot fall, and yet is terrified with looking down. O how should fearful Christians study *trust and love*, as their only cure and quieting help.

19. We

19. We love him, becauſe he firſt loved us.

19. And it is the knowledge of God's antecedent love to us, giving us a Chriſt and grace, and making us love him, which thus delivereth the ſoul from fear, and turneth us to him with love and boldneſs: If his love had been a mere dependant conſequent of ours, how uncertain ſhould we be of its continuance?

20. If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?

20. But ſtill, I ſay, our love to God muſt be ſhewn in our hearty love to our brethren: To hate and perſecute them, yea not effectually to love them, proveth him a liar, who ſaith, he loveth God: It is God in his image that you muſt love and help: He needeth you not; but he will make you need one another, to try your love and obedience to him. If you love not his viſible image, how can you love the inviſible God? This doth but detect your ſelf-deceiving hypocriſy.

21. And this commandment have we from him, that he who loveth God, love his brother alſo.

21. And he that will be the judge who love him truly, hath made this his ſummary great commandment, that you muſt love God firſt, and above all, and your brother or neighbour for his ſake as yourſelves: And you love him not if you keep not his great commandment.

CHAP. V.

WHOSOEVER believeth that Jeſus is the Chriſt, is born of God: and every one that loveth him that begat, loveth him alſo that is begotten of him

1. NOTE, That it is believing God and not man only, a divine faith, and not a human, a ſincere faith, and not a doubting opinion, that is here called [*believing*.] Believing this on the word of our rulers or teachers is good, but it is but preparatory to religion, and the belief of God: And it is a matter of ſuch great importance to believe it ſincerely as God's word, that God was manifeſted in fleſh, and appointed Chriſt to the office and work of man's ſanctification and ſalvation, that it is not poſſible but ſuch a ſound belief muſt fill the ſoul with love to God, and carry it up to a holy and heavenly ſtate, as the regenerate are: Nor is it poſſible but ſuch ſhould love that Saviour, who is the image of God's love.

2. By this we know that we love the children of God, when we love God, and keep his commandments.
3. For this is the love of God that we keep his commandments, and his commandments are not grievous.

2, 3. And you muſt know, that it is not all love to one another, or to good people, that will prove us regenerate (for men may love them as their friends, for loving them, or for being of their opinion, ſect, or party, or for their intereſt, &c.) But your love to men as God's children is ſincere and ſaving, when it is God himſelf that you love moſt, and them for his ſake: And when his love maketh you keep his commandments. And his commandments are not heavy, nor have any thing in them which men ſhould be unwilling to keep, but ſhould be both our work and pleaſure.

4. For whoſoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

4. God's ſpirit is ſtronger than the evil ſpirit that ruleth the ungodly world; and therefore all that are truly regenerate, do overcome the love and temptations of the world, though not perfectly, yet in prevalency. And how do we overcome the world, but by firm believing in Jeſus Chriſt, and the love of God, that will bring us to a far better world: The things believed prevail againſt the things ſeen, in all that are true believers indeed.

5. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God:

5. Where do you ſee any truly overcome the love of this world, but they that believe that Jeſus Chriſt hath purchaſed, and promiſed, and will give them a better? And how elſe ſhould we overcome the world, but by believing in him that overcame it, and is preparing a place for us in heaven, and hath made us the heirs of glory?

6. This is he that came by water and blood, *even* Jeſus Chriſt, not by water only, but by water and blood: and it is the ſpirit that beareth witneſs, becauſe the ſpirit is truth.

6. This is he that, as he was baptized, ſo he inſtituted baptiſm, for the cleanſing of ſouls: And as he was crucified, to be a ſacrifice for ſin, ſo doth he, by his ſacrament and grace, communicate this ſacrifice in its benefits to us; which his cruci-

fixion ſignified, when both water and blood ran out of his pierced ſide. He cleanſeth us, not by water and baptiſm alone, but as a ſacrifice, by water and blood, and at a dearer rate. And the witneſs, by which God atteſteth all this to be his truth, is, the gift of his ſpirit.

7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one. 8. And there are three that bear witneſs in earth, the Spirit, and the water, and the blood: and theſe three agree in one.

7, 8. For there are three in heaven, who have given us their witneſs to the goſpel on earth; even, the Father, who hath from heaven declared Chriſt to be his Son: and the Word, or godhead of Chriſt, which he ſhewed in his miracles, reſurrection, &c. and the Holy Ghoſt, ſent down for infallibility, miracles, and renovation of the faithful. And theſe are ſo three, as yet to be one. And on earth, we have ſeen theſe three witneſſes atteſting one thing by agreement, even the ſpirit in the ſouls of believers, in their miracles and holineſs ſealing the truth; the water of baptiſm, and the waſhing of their ſouls from ſin; and Chriſt's blood and ſacrifice, which is our expiation, ſignified in the Lord's ſupper; even as Chriſt, on the croſs, firſt recommended his ſpirit into his Father's hands, and then out of his pierced ſide came water and blood.

NOTE, Though much of theſe words, ver. 7, 8. be not in many ancient copies of the bible, we have more reaſon to think that the Arians left them out, than that the orthodox put them in; (other texts that aſſert Chriſt's godhead being ſo uſed.) But however, it need not offend the faithful, there being ſo many other texts which aſſert the Trinity.

9. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son.

9. If the witneſs of credible men end controverſies among us, much more muſt the witneſs of God be believed: And this mentioned, is God's own teſtimony of Chriſt.

10. He that believeth on the Son of God, hath the witneſs in himſelf; he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son.

10. He that is a true believer in Chriſt, hath the ſpirit of Chriſt, which hath regenerated him: (for, if any man have not his ſpirit, he is none of his.) And this ſpirit of power, wiſdom and holineſs, is moſt certainly from God, and an infallible evidence, that God owneth the goſpel: therefore all theſe have the witneſſing evidence of Chriſt in themſelves. And he that believeth not ſo ſure a teſtimony of God, doth make him a liar; as if he gave the Holy Spirit as a falſe witneſs of Chriſt, to deceive the world.

11. And this is the record that God hath given to us, eternal life: and this life is in his Son. 12. He that hath the Son hath life; and he that hath not the Son of God, hath not life.

11, 12. And the ſum of the goſpel, atteſted by God and his ſpirit, is this, that *God hath made a free gift, of pardon and ſalvation to the world, even the life of grace and glory; but ſo as that this life is given us in and with Chriſt, who, with all theſe benefits, is offered to men, on condition of believing acceptance*; (As a woman in marriage, hath the man with his eſtate; and as we chooſe our phyſician for phyſic, our teacher for learning, our ruler for government, &c.) He that hath Chriſt upon believing acceptance, as his Saviour, hath life initially, and title to ſalvation: And he that hath not Chriſt, through his unbelief and refuſal, hath not life.

13. Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

13. Theſe things I have written to you that are true Chriſtians, that you may know what a treaſure you have in and with Chriſt; even right to eternal life, and its beginning here: and that you may go on confirmed, and conſtant in the faith.

14. And this is the confidence that we have in him, that if we aſk any thing according to his will, he heareth us.

14. And through our intereſt in Chriſt, his merits and interceſſion, we have ſufficient ground of confidence that, by and through him, our prayers are heard, and that he will give us whatever we aſk, which he hath promiſed to give, and we are fit to receive.

15. And if we know that he hear us, whatſoever we aſk, we know that

that we have the petitions that we desired of him.

15. And if he thus hear your prayers, we may reckon that, in his time and way, he will give us whatever particular we ask, if we and our prayers be qualified for his promise.

16. If any man see his brother sin a sin, *which is* not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that ye shall pray for it. 17. All unrighteousness is sin, and there is a sin not unto death.

16, 17. And this comfort you have, in your prayers for others, as well as for yourselves: God will hear you for those, who are qualified for the mercy which you beg for them, according to his promise. Death, temporal and eternal, is the wages of sin; but with great difference. There are many sins of infirmity, which we hate and strive against; (as vain thoughts, words, passions, coldness in duty, imperfection in all good;) and all sins that stand with true repentance, and the predominant love of God and holiness. These the law of grace doth pardon, through Christ, and not damn any for: But pardon must be asked, and shall be obtained, for the faithful, penitent, qualified person. But God hath told us, that he doth not pardon the impenitent and unsanctified, that had rather keep their sin, than leave it; and are unqualified for pardon. Your prayer to God, to pardon such, shall not prevail, while they are impenitent; much less for them that are infidels, and blaspheme the Holy Ghost. And God's own children may fall into some sins that are to be punished with bodily death, or shame: Magistrates must put to death murderers, and other capital offenders; and when magistrates do it not, God will oft-times do it without them, himself; (as he did on Ananias and Sapphira, and others.) In this case, if one be to be executed by justice, or be under God's justice, that will put him to death, you may pray for his soul, but you must not pray for his life, though he repent; because it is against God's law, and the common good: And if you should pray for the recovery of such a man in sickness, God hath not promised you to recover him: No, nor any of his own children, when their dying time is come.

18. We know that whosoever is born of God, sinneth not: but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

18. We know that all that are born of God, hate sin, and overcome it in the course of their lives; and live in no reigning sin which is predominant, but only hated infirmities, which consist with sincere, predominant faith, obedience, and repentance, (nor have any sin at all, so far as they have the divine nature;) but they watchfully keep themselves from the prevalence of Satan's snares.

19. And we know that we are of God, and the whole world lieth in wickedness.

19. And, though Christ's flocks here be less than the world, we see by experience, that we are of God; guided by his spirit, obeying his laws, pleasing his will, living to him, and hoping for his glory, and that the unconverted world is wholly set on wickedness and mischief; so notorious is the difference between the faithful, and the ungodly world (which foretels the future difference.)

20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

20. In a word, by all aforesaid, we are certain of the truth of our religion: We are sure that the Son of God is come, and Christ is he; and by his doctrine and spirit, hath enlightened us to know the true and only God, and his will: and we are, by faith and the spirit, planted into him who is the truth, even into Jesus Christ. So that we are sure it is the true God that we believe and serve, and the gift and title to eternal life, that by Christ we do receive.

21. Little children, keep yourselves from idols. Amen.

21. I speak to you in love, as if you were my own children; but with care of you, as to your weakness, and what temptations the idolatrous world assaults you with: As Christ hath called you out of the world, from idolatry, which you have renounced; as you love God, and your Saviour, and your souls, hold close to Christ, and return not to idols, nor partake of their sacrifices, nor seem to own them by idolatrous communion. Amen.

THE SECOND EPISTLE

OF

ST. JOHN,

(THE APOSTLE, IT IS MOST COMMONLY THOUGHT.)

THE elder unto the elect lady, and her children, whom I love in the truth: and not I only, but also all they that have known the truth: 2. For the truth's sake which dwelleth in us, and shall be with us for ever.

1, 2. NOTE, It seems this was some choice woman, that was a great support and helper to the Christians, and eminent in piety, and stedfastness in the faith; though some few groundlesly think, that it was some church that he calleth lady.

3. Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

3. Grace, mercy and peace from God the Father, and Christ the Son, are the true invaluable blessings I wish you, to confirm you in the two great parts of religion, truth, and love.

4. I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

4. I greatly rejoiced, that I found thy children both holding fast the Christian truth, and living in the practice of it, as the Father commanded us to preach and do.

5. And now I beseech thee, lady, not as though I wrote a new commandment unto thee: but that which we had from the beginning, that we love one another.

5. The sum of my writing to thee is, not any novelty, but the old, great law of Christ: Be sure that we keep up true Christian love (which Satan is an enemy to.)

6. And this is love, that we walk after his commandments. This is the commandment that, as ye have heard from the beginning, ye should walk in it.

6. And the love, in which we all must live, is our union and concord in keeping his commandments; even the same gospel which, from the beginning, was committed to us: (For both new and false doctrines, and a sinful life, do break the union and peace of Christians.)

7. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist.

7. For there are many heretics now come to that deceiving pass, that they deny Christ himself; either his godhead, or manhood, or office, or work; yea, his incarnation; as if his body were but fantasm. These are deceivers and Antichrists.

8. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

8. Look to yourselves with watchful care,

care, that no temptation draw you to backſlide, and you loſe all your former belief and labour, nor we our miniſterial labour on you: but hold on, that you and we may attain that full reward that we ſeek.

9. Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: He that abideth in the doctrine of Chriſt, he hath both the Father and the Son.

9. As it was by the doctrine of Chriſt, that you were brought into your bleſſed knowledge and relation to the Father and the Son, ſo, if you fall from that doctrine, you will fall from God himſelf, to whom, by Chriſt, you are reconciled. But if you abide in Chriſt's doctrine, you will continue your relation to the Father and the Son.

10. If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed. 11. For he that biddeth him God ſpeed, is partaker of his evil deeds.

10, 11. As for thoſe heretics and apoſtates that deny the goſpel, or any eſſential part of Chriſtianity, ſhew them no encouraging countenance, familiarity, or communion: otherwiſe you will be guilty, as partners in their ſin.

12. Having many things to write unto you, I would not write with paper and ink; but I truſt to come unto you, and ſpeak face to face, that our joy may be full. 13. The children of thy elect ſiſter greet thee. Amen.

12, 13. NOTE, 1. Preſence maketh friendly converſe the more comfortable. 2. By *Elect Siſter*, here again, ſome think he meaneth another church, but it cannot be proved.

THE

THE THIRD EPISTLE

OF

ST. JOHN,

(IT IS MOST LIKELY THE APOSTLE.)

THE elder unto the well-beloved Gaius, whom I love in the truth. 2. Beloved, I wiſh above all things that thou mayeſt proſper, and be in health, even as thy ſoul proſpereth.

1, 2. My love to thee for the truth's ſake, which thou adhereſt to, maketh me wiſh earneſtly, that, as thy ſoul proſpereth, ſo may thy bodily health, for the ſervice of God and thy ſoul.

3. For I rejoiced greatly when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth.

3. NOTE, 1. Soul-mercies are the greateſt mercies, and matters of the greateſt joy for one another. 2. Good reports of our brethren is a duty tending to the comfort of miniſters and friends.

4. I have no greater joy than to hear that my children walk in truth.

4. NOTE, True miniſters rejoice more for the welfare of men's ſouls, than in preferments, wealth, or worldly honour.

5. Beloved, thou doeſt faithfully whatſoever thou doeſt to the brethren, and to ſtrangers: 6. Which have borne witneſs of thy charity before the church.

5. It is well done of thee, as a ſincere Chriſtian, that thou ſheweſt ſo much love and help, both to the brethren of the church with thee, and to ſtrangers in their baniſhment and travels: Which divers have here teſtified before the church, to thy praiſe.

6. Whom if thou bring forward on their journey after a godly ſort, thou ſhalt do well: 7. Becauſe that for his name's ſake they went forth, taking nothing of the Gentiles.

6, 7. And if thou further furniſh and help them in their travel, it will be a laudable, Chriſtian duty, doing as to God's ſervants, who, for Chriſt's name ſake, went out of their country, to preach abroad (or were perſecuted out) and took nothing of the Gentile Chriſtians, towards their maintenance in their travels.

8. We therefore ought to receive ſuch, that we might be fellow-helpers to the truth.

8. To entertain and further ſuch, is part of our duty for the propagating of the goſpel. *(He that receiveth a prophet, in the name of a prophet, ſhall have a prophet's reward.)*

9. I wrote unto the church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

9. I wrote for them, to the church, my teſtimonial, and deſire of their reception: But their biſhop, Diotrephes, who loveth to rule as pre-eminent among them, receiveth not us Jews (or my letters and requeſt to the church for them.)

10. Wherefore if I come, I will remember his deeds which he doth, prating againſt us with malicious words: and not content therewith, neither doth he himſelf receive the brethren,

brethren, and forbiddeth them that would, and caſteth them out of the church.

10. NOTE, 1. By remembering his deeds and words, is meant *ſharp rebuking* him before all, at leaſt. 2. It is like that this Diotrephes was paſtor, (or biſhop) elſe he could not have caſt ſuch out of the church: At leaſt he was ſome great man that uſurped that power: But ſure no layman did ſo early uſurp the keys. 3. By this we ſee that the pride of domineering biſhops began early to be ſchiſmatical, and divide the church by tyranny; Yea, it grew arrogant to oppoſe and reject the beloved apoſtle, and maliciouſly to prate againſt him. There is no man or cauſe ſo good, but a malicious biſhop, or other man, may prate againſt it. As there are few mutinies dangerous in armies, unleſs headed by ſome commanders; ſo there are few ſchiſms much dangerous in the church, but thoſe that are headed by biſhops or clergymen. 4. It is uncertain whether it was to *receive* them to communion, or only to hoſpitality, that Diotrephes oppoſed: But it is like it was both, becauſe he caſt out their receivers from communion. 5. It is not uncertain whether he did it on any difference of opinion, or occaſional quarrel; but it is moſt like it was that he was a Gentile Chriſtian, and too much deſpiſed the Jews, as they cenſured and ſeparated too much from the Gentiles, Rom. 14. Gal. 2. Thus ſeparation on both ſides ſoon began, and even peace-making apoſtles could not be heard by the dividers.

11. Beloved, follow not that which is evil, but that which is good, He that doth good, is of God: But he that doth evil, hath not ſeen God.

11. Imitate not ſuch proud, hurtful, uncharitable, dividing examples; whatever it pretend to, a hurtful, uncharitable courſe is not of God; ſuch are not true believers, and know not God aright. But it is doing good that muſt ſhew that we are of God. By their fruit ye ſhall know them.

NOTE, Clergy Roman cruelty by inquiſitions, priſons, ejecting true miniſters, &c. ſhews that they are not of God, though they pretend power, order, unity, faith, as if it were for God and truth.

12. Demetrius hath good report of all men, and of the truth itſelf: yea, and we *alſo* bear record, and ye know that our record is true.

12. Both by common report, and his own good works, and our true witneſs commend Demetrius.

13, 14. I had many things to write, but I will not with ink and pen write unto thee. But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace *be* to thee. Our friends ſalute thee. Greet the friends by name.

13, 14. NOTE, Kind remembrances and greetings are ſuitable to Chriſtian friendſhip.

THE

THE GENERAL EPISTLE OF S. JUDE,

(MOST PROBABLY THE APOSTLE.)

JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: 2. Mercy unto you, and peace, and love be multiplied,

1, 2. NOTE, Men being judged of according to their profession, all Christians are called sanctified persons.

3. Beloved, when I gave all diligence to write unto you of the common Salvation: it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

3. NOTE, 1. The *common salvation* signifieth but that way to salvation which all must go in that will be saved, God's highway to heaven; Christ and his gospel.

2. The apostles writing more against heretics and Jews than heathens, tells us, That the church hath more cause usually to defend the truth against pretended religious zealots, and sects that are erroneous, than against open pagans, who are not animated by so much blind zeal against them; therefore they know not the churches case, who fear none but prophane enemies.

3. Though love and meekness may be predominant in Christians, earnest contending for the faith against corrupting heretics is oft a duty. But if this be pretended for odious censures, excommunications, persecutions, or dividing contentions against Christians of the same faith, for their differences about lesser things, and for tolerable imperfections, or for doubting of unnecessary opinions, ceremonies, forms, or human canons, it will be no cover for the sin.

4. It is the faith first delivered to the churches by the apostles, that corrupters deprave, and we must contend for, and must be the test of our several differences.

5. Keep faith and religion sound among its professors, and it will overcome the world.

4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

4. For there are crept in by little and little, as in the dark, some men that Christ had before told us should arise (or God decreed to condemn for their sin) ungodly men; that though they did seem Christians, have turned the doctrine of God's grace in Christ, into a doctrine and practice of lasciviousness and licentiousness, and denying Jesus Christ, who is the only Lord God, and our Lord (or the only God and our Saviour, &c.)

NOTE, 1. One of Satan's chief ways against the church and religion, is to corrupt it by heresies. 2. Corrupters creep secretly into the church, at unawares, and do not openly bring in all at once. 3. Though God ordain or decree no man's sin, he both decreeth and foretelleth their condemnation for sin. 4. It is ungodly men that are usually the great corrupters of the church and doctrine. 5. Libertinism, looseness and sensuality, are the usual dangerous ways of such corruptions, as being the way most suitable to man's corrupt nature, and which will have most followers.

5. I will therefore put you in remembrance, though ye once knew

knew this, how that the Lord having ſaved the people out of the land of Egypt, afterwards deſtroyed them that believed not.

5. As the Iſraelites periſhed in the wilderneſs for unbelief, after all their miraculous deliverances from Egypt; ſo ſhall revolters periſh, notwithſtanding their baptiſm and fair beginnings.

6. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day.

6. And the angels that ſtood not in their integrity, but fell by ſin, God hath ſhut up as it were priſoners in chains (though they go about all the earth with temptations,) in certain expectation of fuller condemnation at the great day of judgment.

7. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example ſuffering the vengeance of eternal fire.

7. As Sodom, &c. were by fire from heaven utterly deſtroyed, by God's revenging judgment,

8. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

8. So theſe heretics, dreaming of high wiſdom, are turned to fleſhly luſts, and to deſpiſe government, and ſpeak contemptuouſly or reproachfully of ſuperiors, as if Chriſt hath freed men from human rule, and made all equal, and all things lawful (when yet they deny even Chriſt himſelf, in ſome eſſentials of his perſon or office.)

9. Yet Michael the archangel, when contending with the devil, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, the Lord rebuke thee.

9. Yet Michael the chief angel contending with a principal devil about the rebuilding of the Jewiſh temple, Zech. 3. durſt not bring railing accuſation, but appealed to God.

NOTE, 1. There are differences and ſuperiorities among the angels and devils. It ſeems, by Dan. 10. 13, 21. that angels have their ſeveral earthly provinces in charge, and that Michael was prince of the Jews. 2. The badneſs and vanity of malignants will not juſtify railing accuſation againſt them, when it may not be uſed againſt devils; yet their evil muſt be detected, that it may be fruſtrated. 3. By the *Body of Moſes*, ſome underſtand his *buried body*, which Satan would have idolized, and others his body in the baſket, which Satan would have had drowned: but, by Zech. 3. it is more like to be the temple, law, and Jewiſh policy, called the *Body of Moſes*, as the church is called the Body of Chriſt.

10. But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute beaſts, in thoſe things they corrupt themſelves.

10. But theſe, pretending to know that they do not, ſpeak evil of the things which they know not, being proud, and ignorant of their ignorance; but what natural ſenſe or reaſonableneſs conſtraineth them to know, their luſt prevaileth againſt it, and they live in debauchery, as if they knew it not to be evil.

NOTE, It is the common mark of erroneous men to be confident where they miſtake, and to cenſure and ſpeak evil fiercely of that which they never underſtood, and to ſin againſt that knowledge which they have, or eaſily might have.

11. Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and periſhed in the gain-ſaying of Core.

11. Woe to them, for they have imitated Cain in offering God a faithleſs ſacrifice, and envying and perſecuting them that do better: And they are covetous worldlings, that, like Balaam, would do evil for reward or gain: And they have imitated Core in oppoſing Moſes and Aaron, magiſtrates, and apoſtles, and ſhall periſh as they did.

12. Theſe are ſpots in your feaſts of charity when they feaſt with you, feeding themſelves without fear: clouds they are without water, carried about of winds: trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots.

12. Theſe are the diſgrace of your love-feaſts and communion, which they turn into a ſenſual feaſt, not fearing profanation or exceſs: Hypocrites, like empty clouds, that water not the earth, but carried about

with the winds of worldly intereſt or ſeduction; like fruitful trees, twice dead and rooted up by apoſtaſy from their firſt profeſſion.

NOTE, It is a wonder that the apoſtle no more reproveth them for admitting ſuch to their communion, as it ſeemeth by theſe words they did.

13. Raging waves of the ſea, foaming out their own ſhame; wandering ſtars, to whom is reſerved the blackneſs of darkneſs for ever.

13. Unquiet, fierce and raging perſons, who while they pour out ill words of others, do but foam out their own ſhame: Teachers they will needs be, as ſtars to the churches; but they are but erratic ſtars or comets, that ſhall end in endleſs darkneſs to themſelves, while they boaſt of light to others.

14. And Enoch alſo, the ſeventh from Adam, prophefied of theſe, ſaying, Behold, the Lord cometh with ten thouſand of his ſaints, 15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodlily committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.

14, 15. NOTE, 1. It is like this prophecy of Enoch was received by tradition. 2. This deſcription ſure is not of the deſtruction of Jeruſalem, but of the great day of the Lord, terrible to all the wicked, and the malignant adverſaries of godlineſs.

16. Theſe are murmurers, complainers, walking after their own luſts, and their mouth ſpeaketh great ſwelling words, having mens perſons in admiration becauſe of advantage.

16. Theſe are men that ſwell, and murmur, and complain againſt government, and all that croſs their opinion or luſts, after which they walk; and they uſe big and boaſting words, as men that were more knowing than all others (in philoſophical fancies, and the orders of angels, and ages, and things above, and of Chriſtian liberty, &c.) and they extol the men for advantage of themſelves, and of their ſect, who are their leaders and chief favourers.

17. But beloved, remember ye the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt: 18. How that they told you, there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.

17, 18. But remember the words which Peter and other apoſtles have ſpoken heretofore, that told you ſuch men ſhould come, and keep to the firſt doctrine of the apoſtles.

19. Theſe be they who ſeparate themſelves, ſenſual, having not the ſpirit.

19. Theſe ſeparate themſelves into a diſtinct ſect, as if they were above the apoſtolical churches; but their actions ſhew that they are ſenſual, carnal men, not all ſanctified and guided by God's ſpirit, as the faithful be.

20. But ye, beloved, building up yourſelves on your moſt holy faith, praying in the Holy Ghoſt, 21. Keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

20, 21. But ye, beloved, muſt be quite other men from theſe; they build ſenſuality, temporizing and ſeparation upon error, and proud ſelf-conceit: But you muſt build up yourſelves, and one another, in holineſs, upon your divine and moſt holy faith. They are ſenſual, having not the ſpirit. You muſt, as men in whom God's ſpirit dwells and rules, pray in the Holy Ghoſt, even with thoſe holy and fervent deſires, which the ſpirit of God exciteth in you; They are revolted from true faith and love; You muſt by God's ſpirit keep yourſelves in unfeigned love to God, and to his truth, and one another, waiting in faith and hope for eternal life by God's mercy in Chriſt.

22. And of ſome have compaſſion, making a difference. 23. And others ſave with fear, pulling them out of the fire: hating even the garment ſpotted by the fleſh.

22, 23. And as to your dealing with ſuch erroneous men, it muſt be differently as they differ, even tenderly and compaſſionately with ſome; and with others you muſt deal more fervently and ſharply, as with Lot in Sodom, or men in a houſe that is on fire, whoſe death, if not quickly prevented, you muſt fear, and therefore be importunate with them: But ſeek to ſave them all, (and not to uſe any violent or hurtful courſe) And yourſelves muſt hate and avoid all degrees of filthineſs and ſenſuality.

24. Now unto him that is able

to

to keep you from falling, and to preſent you faultleſs before the preſence of his glory, with exceeding joy. 25. To the only wiſe God our Saviour, be glory and majeſty, dominion and power, now and ever. Amen.

24, 25. Now to him who is able in all temptations, notwithſtanding your own weakneſs, to keep you ſtedfaſt in faith and holineſs, from falling into the ſnares of hereſy or ungodlineſs, and to preſent you faultleſs (as being faithful and upright, and your ſins forgiven) before the preſence of his glory at his coming, that you may ſee him, and ſtand before him with exceeding joy, (when the wicked are condemned) I ſay, to him the only God of infinite wiſdom, to our Saviour, be glory, and majeſty, and dominion, and power, now and ever; ſo it will certainly be; and ſuch is the prayer of all the faithful.

THE REVELATION
OF
ST. JOHN THE DIVINE.

CHAP. I.

THE revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants things which muſt ſhortly come to paſs; and he ſent and ſignified it by his angel unto his ſervant John:

1. NOTE, 1. It is eminently called the *Revelation*, as being by *Viſion* and prophetic notice an extraordinary revelation of future things.

2. Beza well obſerveth hence the order of God's revelation to his church. Firſt, God himſelf is the fountain; he revealeth it to our Mediator, as man, (who knoweth all things as God) that according to his office he may be the light and teacher to his church. Chriſt revealeth it to angels; the Holy Ghoſt and angels reveal it to apoſtles and prophets; they reveal and record it to the church, where all muſt learn it, but eſpecially teachers, to tell it to the people.

3. It is things to come that are here revealed; therefore I cannot receive thoſe two learned men's expoſition, who make it a hiſtory in a prophetic ſtyle, and ſay, that moſt, or very much of it, was done before it was written.

4. The word [*ſhortly*] made them expound almoſt the whole book of things all fulfilled about Conſtantine's time, or preſently after Alaricus's ſacking of Rome. But [*ſhortly*] may ſignify no more than, 1. That theſe things will ſhortly be begun, though not ſo quickly finiſhed; And, 2. That a thouſand years is with the Lord but as one day. But I confeſs that ſo much, as can be proved already done, we muſt not feign to be yet to come.

5. It is moſt like that this John was the apoſtle, but it is not certain.

2. Who bare record of the word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw.

2. Who by this writing truly telleth the churches, what Chriſt by his angel told him, as a faithful witneſs of Chriſt, and of all that he ſaw and heard in this viſion and revelation; ſome things that then were, may be mentioned, to introduce the prophecy of things to come.

3. Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein, for the time is at hand.

3. NOTE, It is a deſirable thing, and an addition to that man's wiſdom and happineſs, who underſtandeth this, and all other ſcripture prophecies; but this concludeth not that no other are bleſſed, or that many attain that degree of happineſs. (For I think I never knew one ſuch:) But the neceſſary parts of Chriſtianity, which are in this prophecy mixed with darker paſſages, all muſt keep that will be bleſſed.

2. The time of their beginning was at hand, and the end not far off.

4. John to the ſeven churches in Aſia, Grace be unto you, and peace, from him which is, and which was, and which is to come, and from the ſeven ſpirits which are before his throne.

4. I John ſend you this holy greeting and benediction, Grace and Peace (the greateſt bleſſings) be to you from the eternal God, and thoſe angels whom he hath made your ſpecial guardians.

NOTE, 1. That it is angels (and not the Holy

Holy Ghoſt's) ſeven graces that is here meant, is after manifeſted.

2. Why they are called *ſeven*, ſome ſay is, becauſe ſeven goeth for a number of perfection, whence the *ſeven* planets, the ſeven days of the week, &c. But this is but men's conceit, and no part of God's word. Nor can we prove hence, that God hath ſet ſeven angels above all the reſt. But all that we can know of it is, that John, being commanded to write to ſeven churches, numbereth the guardian angels accordingly from their charges.

3. This is no prayer to theſe angels, but a notice that God's mercies are communicated to thoſe churches by their miniſtry, and this meſſage ſent by them from Chriſt.

4. The naming of the ſeven ſpirits before Chriſt, is no preferring them as above him: But Chriſt is after named, becauſe much more is to be ſaid there of him together.

5. Why ſeven churches only are named, men variouſly conjecture; ſome ſay, becauſe they are ſpoken of prophetically, as in their names ſeven ſtates of the univerſal church, or its notable parts, to the end, are ſignified. But this (being impoſſible to be proved) is rather to pretend another revelation, than to expound this. Others ſay, that it being only the Pro-Conſular Aſia that John wrote to, theſe ſeven being the metropolitan city churches, did comprehend all the reſt, as parts under them. But, 1. This alſo is but a human imagination, without any proof. 2. If they meant that theſe were then made eccleſiaſtical metropoliſes, it is a fiction without, and againſt hiſtorical evidence, which tells us of a far later date of metropolitical churches. 3. If they mean that they were metropoliſes only in a civil ſenſe, and that the apoſtles, in planting churches there, purpoſed or ordained that afterwards church power ſhould follow the order of the ſeats of civil power, I anſwer, 1. That this is a crude unproved aſſertion, and therefore of no authority or credit. 2. And it is known, that it was four hundred years after that this was decreed by a council as a new thing. 3. And this was ſo far from being apoſtolical, that it confounded the church, ſetting in ſuperiority the worſt men that could but get into a metropolis, and putting all biſhops and churches at preſent under the power of the people and preſbyters of one city, which was a metropolis, and choſe their own biſhop: Yea, Dr. Hammond thought that then no biſhop had any preſbyters under him, and ſo there were none but his people to chuſe him; (for the neighbour biſhops did not, though they ordained him:) Yea, it turned churches upſide down at the will of every emperor, heathen, infidel, or Chriſtian, who can enfranchiſe or diſfranchiſe cities at his pleaſure. 4. And there is no proof that theſe ſeven were all and only the civil metropolitical cities of Aſia.

3. Both theſe then being men's unproved imaginations, yea, and unlikely, it remaineth that theſe ſeven churches were moſt eminent in Aſia, both for greatneſs and thoſe trials, virtues, and faults, which Chriſt was pleaſed to note as the occaſion of this meſſage; And if he ſee cauſe to ſend a meſſage to ſeven, it belongs not to us to aſk him, why he ſendeth to no more.

5. **And from Jeſus Chriſt, *who is* the faithful witneſs, and the firſt-begotten of the dead, and the Prince of the kings of the earth:**

5. NOTE, 1. By [*faithful witneſs*] is meant, the faithful and certain meſſenger and revealer of God's will to man: 2. By [*firſt begotten*] is meant, both the greateſt and moſt excellent, and the firſt in order and cauſality, who riſing from the dead, is the cauſe that we ſhall riſe. 3. He is Prince of the kings of the earth, not only as greater than all kings, but as over them all in power, by whom they reign, and who doth diſpoſe of all, Eph. 2. 23. Matth. 28. 19. John 17. 2. John 13. 3. John 5. 22. Eph. 1. 21. Col. 1. 15, 16, 17. Phil. 2. 9, 10, 11.

5. Unto him that loved us, and waſhed us from our ſins in his own blood, 6. And hath made us kings and prieſts unto God and his Father; to him be glory for ever and ever. Amen.

5, 6. To this glorious Lord and Saviour, who ſhewed his wonderful love to us, by his giving up himſelf a ſacrifice for our ſins, that the merit of his blood might cleanſe us from guilt and ſin, and juſtify us from it before God, and who hath choſen and ſanctified us and made us by his grace, a peculiar holy people to God, dignified in our relation to Chriſt as kings in honour, and brought us near to God like conſecrated prieſts, to offer him our daily ſervice acceptable through Chriſt; To him, I ſay, ſhall be glory and dominion for ever, in the acknowledgment whereof let all his ſaints rejoice.

7. Behold, he cometh with clouds, and every eye ſhall ſee him, and they alſo which pierced him, and all kindreds of the earth ſhall wail becauſe of him: even ſo. Amen.

7. I have often before inquired whether this

this coming of Chriſt be, 1. His coming by the Roman armies to deſtroy Jeruſalem, 2. Or his ſetting up Chriſtianity in the world, and deſtroying heatheniſm, 3. Or his coming at laſt in glory. The *matter* is true as to all the three: But the text ſeemeth moſt ſtrained by the firſt expoſition, and leaſt by the laſt; Every way he is dreadful to his enemies. But every eye ſeeth him not the firſt way; nor did the deſtroyed Jews acknowledge it to be by him.

8. I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.

8. I am everlaſting, before all worlds, and without end, and he who hath power over all.

NOTE, Theſe words ſeem to be the words of Chriſt, and not of God the Father; And with the ſixth verſe, which aſcribeth to him everlaſting glory and dominion, do ſeem plainly to ſpeak the godhead of Chriſt.

9. I John, who alſo am your brother and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called Patmos, for the word of God, and for teſtimony of Jeſus Chriſt.

9. I John, who was your brother and companion, undergo the like ſufferings as you do, in the ſame belief and ſubjection as Chriſt in his kingdom, and in patient enduring for his ſake, was in the iſle of Patmos, whither I was baniſhed for my teſtimony, and preaching the faith of Chriſt.

10. I was in the ſpirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

10. I was there in a tranſporting rapture by the ſpirit of God, on the firſt day of the week, called by the church, *The Lord's Day*, (obſerved in commemoration of his reſurrection:) And I heard a voice call to me as loud as a trumpet.

NOTE, 1. The vain cavil of thoſe that deny the [*Lord's Day*] here to mean the Chriſtians day of holy worſhip, even the firſt of the week, I have fully confuted in a book called the *Divine Appointment of the Lord's Day*. And it needs no confutation to thoſe that are acquainted with church hiſtory, who know that this day hath been kept holy as of apoſtolical ordination and practice by the univerſal church ever ſince the apoſtles days, the heretics themſelves conſenting.

2. Chriſt owned his own day, and the ſuffering of his baniſhed ſolitary ſervant, by the communication of theſe extraordinary revelations, and by the extaſy of ſpiritual influence.

11. Saying, I am Alpha and Omega, the firſt and the laſt: and what thou ſeeſt, write in a book, and ſend it unto the ſeven churches which are in Aſia, unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

11. NOTE, 1. The firſt ſentence is out of divers Greek copies; but is before ſpoken, and is the deſcription of Chriſt's eternity.

2. This was written by Chriſt's command.

12. And I turned to ſee the voice that ſpake with me. And being turned, I ſaw ſeven golden candleſticks.

12. To ſee who that voice came from which I heard.

13. And in the midſt of the ſeven candleſticks, *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

13. One in the ſhape of a man who was a repreſentation of Chriſt in ſplendid clothing like Aaron's.

NOTE, Whether it was the angel that thus repreſented Chriſt, or Chriſt himſelf who aſſumed this appearing ſhape immediately, is uncertain.

14. His head and his hairs were white, like wool, as white as ſnow, and his eyes were as a flame of fire.

15. And his feet like unto fine braſs, as if they burned in a furnace: and his voice as the ſound of many waters.

14, 15. Chriſt's apparition ſignifieth his innocency and glory by whiteneſs; his terrible majeſty, by his fiery eyes and feet, and his dreadful voice; to affect all with reverence, and his foes with terror.

16. And he had in his right hand ſeven ſtars, and out of his mouth went a ſharp two-edged ſword, and his countenance was as the ſun ſhineth in his ſtrength.

16. And in his right hand were held ſeven ſtars, which ſignify the paſtors of the ſeven churches, commiſſioned and upheld by him: And a two-edged ſword, from his

his mouth, ſignified his word ſent forth with power, to convert and ſave the elect, and to convince and condemn the obſtinate rejecters: And his countenance was glorious as the ſun in its cleareſt appearance.

17. And when I ſaw him, I fell at his feet as dead: and he laid his right hand upon me, ſaying unto me, Fear not, I am the firſt and the laſt.

17. He laid on me his ſupporting hand of love, when his terrible glory had caſt me at his feet, and bid me *not fear*, (for his glory is joyful to his ſervants, though terrible to his enemies:) He is my almighty, eternal God, and my hope.

18. I am he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keys of hell and of death.

18. I am Chriſt who was lately incarnate on earth, and crucified for your ſins, and now live your King and Interceſſor in glory, and ſhall die no more: And death, and all ſeparated ſouls are in my power, to be taken into happineſs, or caſt out.

19. Write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter.

19. Write theſe Revelations for poſterity, which contain what thou ſeeſt, and the expoſition of ſome things that already exiſt, and the prophecy of many things to come.

20. The myſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden candleſticks. The ſeven ſtars are the angels of the ſeven churches: and the ſeven candleſticks which thou ſaweſt, are the ſeven churches.

20. NOTE, It is a great controverſy what is meant by angels here; 1. Some ſay that the prophetical phraſe being primarily of proper angels, as the guardians of the churches, yet as in their names intending the meſſage to the churches themſelves, ſo it is here ſpoken of, and to the churches, but as denominated from their ſeveral angels: And this ſeemeth to me the moſt likely ſenſe, viz. To the whole churches, paſtors, and people, under the name of their guardian angels, though blaming the churches and not the angels; which ſhould not ſeem ſtrange to them who feign ſuch good men as Timothy to be the angels, who were not guilty of the crimes here reproved. Thus *Auguſtine de Doctr. Chriſt.* lib. 3. cap. 30. citeth and ſeemeth to like Tyconius's expoſition, who ſuppoſeth the whole church meant under the angels name.

2. Others ſuppoſe the preſbytery of each church collectively governing them, are called the angels.

3. Others think that only the metropolitans are meant as heads of preſbyters, and other biſhops.

4. Dr. Hammond thinks there were no ſub-preſbyters in ſcripture-times, and ſo that it is metropolitans that are here meant; but ſuch as were but ſingle paſtors of congregations, like a parish-paſtor now that hath not ſo much as a curate under him, ſave deacons, but was metropolitan over many dioceſſes of ſuch ſingle biſhops.

I am far from believing, 1. That any ſuch metropolitans were then ſettled; 2. Or that ſuch churches had but one paſtor; 3. Or that the ſingle biſhop of a metropolis was blamed for the faults of many dioceſſes of churches; 4. Or that the biſhops of the excellent primitive churches, were ſo quickly degenerate, and guilty of the crimes here mentioned, eſpecially if Timothy was one. And this expoſition too groſly ſlurs epiſcopacy. But if they were but ſingle paſtors of ſingle churches, the difference is of no great moment: What he ſpeaketh of the apoſtle's intending ſo great a change afterward as dioceſans have made, requireth proof.

CHAP. II.

UNTO the angel of the church of Epheſus, write, Theſe things ſaith he that holdeth the ſeven ſtars in his right hand, who walketh in the midſt of the ſeven golden candleſticks:

1. To the paſtors and flock of the church of Epheſus, meant by the name of their angels, Theſe things ſaith Chriſt before deſcribed; and commandeth me to write them.

NOTE, 1. I believe not that Timothy was their biſhop in the ordinary ſenſe as a fixed paſtor of that church alone; but that he in his itinerant courſe (deſcribed in ſcripture, doing the work of an evangeliſt) was there ſome time, and is therefore by the ancients called their biſhop, as apoſtles were called biſhops, for planting and taking care for many churches; when as there is not the leaſt proof that they appropriated any dioceſſes or churches to each, as their proper charge, which other apoſtles might not uſe the ſame authority with or were fixed to any.

2. I believe it yet leſs probable that Timothy was the angel here accuſed, of leaving and falling from his firſt love.

2. I know

2. I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil, and thou haſt tried them which ſay they are apoſtles, and are not, and haſt found them liars:

2. Thy good works, and great labour in the goſpel, and thy patience in ſuffering for it, are not unknown or diſregarded by me: And it is thy praiſe that thou doſt not countenance nor tolerate among you, the ſeducing heretics and wicked men; and that thoſe that have pretended inſpiration, as ſent of God, thou haſt tried, and rejected them as proved liars, and falſe apoſtles.

3. And haſt borne, and haſt patience, and for my name's ſake haſt laboured and haſt not fainted.

3. NOTE, Chriſt loveth and praiſeth that which is good in the churches, while he reproveth them for that which is evil.

4. Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love.

4. But for this I reprove thee, that you have not that hearty, fervent love to me, and to one another, which you had at the firſt; and that you grow colder when you ſhould grow better.

NOTE, Even good people may fall into a more cold, declining ſtate, by negligence.

5. Remember therefore from whence thou art fallen, and repent, and do the firſt works, or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent.

5. Look back on thy firſt love and works, and think whether it was not then better with thee, and whether thou hadſt any cauſe to decline; return to thy firſt works, or elſe I will ſhortly viſit thee with the heavy puniſhment, of taking the miniſtry and goſpel from thee.

NOTE 1. Declinings from former love and duty are deſpleaſing to God, and tend to worſe. 2. It is a grievous puniſhment to have the goſpel and miniſtry taken away, either by wars, devaſtations, perſecutions, ſilencing, and worſt by wilful expulſion.

6. But this thou haſt, that thou hateſt the deeds of the Nicolaitans, which I alſo hate.

6. It is commendable in thee, that thou hateſt the deeds of the Nicolaitans, for I hate them.

NOTE, It is lawful to diſtinguiſh ſuch heretics as are not to be tolerated in church-communion by the names of their leaders: But this ſhould not be done againſt tolerable differences, as tending to divide thoſe that ſhould all unite in the Chriſtan name.

2. God hateth licentious doctrines and deeds, and ſo muſt we.

3. Whence theſe Nicolaitans had their name is not known certainly, but doubtful tradition in hiſtory tells us, that Nicholas the deacon, Act. 6. had a beautiful wife, and he was blamed as jealous of her; and that thereupon he brought her forth, and bid who would take her, to ſhew that he was above all fleſhly luſt; and that ſome people, miſunderſtanding him, thence took occaſion to plead for the lawfulneſs of fornication. The Hereſy of theſe hateful Nicolaitans lay, 1. In making light of fornication, 2. And in deſpiſing the heathens government, as if Chriſtian Liberty lay in being from under its power; 3. And in teaching that to avoid ſuffering, men might deny Chriſt with the mouth, while the heart denied him not; 4. And that they might eat things offered to idols, ſo they deſpiſed the idol in their hearts. Paul, Acts 20. had before told theſe Epheſians, that grievous wolves ſhould enter and devour; and that of their own ſelves men ſhould ariſe ſpeaking perverſe things, to draw diſciples after them: And it ſeems thus warned, they hated the hereſies. And St. John himſelf lived in Aſia, and is ſaid to die at Epheſus, who no doubt would warn them (and was above Timothy.)

7. He that hath an ear, let him hear what the ſpirit ſaith unto the churches, To him that overcometh will I give to eat of the tree of life, which is in the midſt of the paradiſe of God.

7. Let all that hear or read theſe words of the ſpirit to the churches, ſet their hearts to them with regard, as of great and common importance: To him that in the day of trial and temptation doth overcome, by being true to Chriſt, and keeping his innocency, I will give a part in everlaſting happineſs, ſignified by the tree of life in paradiſe.

NOTE, 1. Striving without overcoming in temptation, ſo far as to keep our uprightneſs and faithfulneſs, will not ſave men (much leſs lazy wiſhes.)

2. Though faith put us at firſt in a ſtate of righteouſneſs and life, to thoſe that ſurvive, perſeverance and victory are conditions of ſalvation.

3. It ſeems that the ſenſe of the tree of life in paradiſe, Gen. 3. is here expounded to be, everlaſting life of bleſſedneſs with God; and ſo in the New Jeruſalem after, ch. 21. 22.

8. And

8. And unto the angel of the church in Smyrna write, These things saith the First and the Last, which was dead, and is alive,

8. Note, Christ is not barely named, but described by divine properties, to awe the church with reverence to him, and to resolve them to trust him, who can deliver and reward them.

9. I know thy works, and tribulation, and poverty, (but thou art rich) and I *know* the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan.

9. I know with approbation and praise, thy labour, and sufferings, and worldly poverty; but thou art rich in grace: And I know that blasphemous sect, that tempt and reproach thee, who by obtruding Moses's law on the churches, (or at least seem Jews to avoid their malice) do trouble the churches against unity, unity and peace, and are Satan's synagogue, as thus doing his work.

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten da
be thou faithful unto death, [illegible]
will give thee a crown of lif

10. Fear not though thou must ffer; and I foretel thee what thy sufferings will be: But I will fully reward thee.

Note, 1. Certainty of suffering may consist with the conquest of cowardly fear.

2. It is the devil that imprisoneth and persecuteth Christ's servants, when his wicked servants do it by his temptation.

3. Prisons and persecutions are for the trial of the faithful. Our care therefore must be, that we fall not in the trial.

4. Ten days is a short time, yet seemeth long to the flesh.

5. The crown of life everlasting is the sure reward of true martyrdom and perseverance in trial.

11. He that hath an ear, let him hear what the spirit saith unto the churches. He that overcometh, shall not be hurt of the second death.

11. These warnings of the spirit to the churches are recorded as of great concernment for all. It is they that overcome the love of this life and world, even unto death, if God call them to martyrdom, that shall escape that sorer second death that, after this life, will befal the ungodly.

12. And to the angel of the church in Pergamos, write, These things saith he which hath the sharp sword with two edges,

12. To the pastors and people of the church of Pergamos, noted by the word angel, Christ, that hath his dreadful justice, as well as saving mercy, sendeth this message.

Note, Once for all here note, that churches were then named from cities, because proximity was needful to communion: And among Christians, there should be so great unity, that they that live in one proximity (like our parishes or towns) should always be of one church, unless the uncapable multitude force them to divide in one city, into many churches; in which still proximity should be observed; or unless the great corruption, or violence, of any church do necessitate any to congregate by themselves, for their safety and duty. For if the faults of a church, and any of its members, be but tolerable weaknesses, it should not break their communion, but they should bear with, and receive each other: But if they are intolerable, for which God disowneth and forsaketh them, or their worship, they are no true churches, and must be forsaken of all, as no true particular Christians, and must be cast out.

13. I know thy works, and where thou dwellest, *even* where Satan's seat is, and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

13. I know, with approbation, all thy good works, and that thou dwellest where Satan ruleth in the heathen multitude; having there an idol-temple, and Roman, persecuting powers; and that yet thou hast held fast the profession of Christianity, and not denied me in persecution; even in the days when Satan's instruments murdered my faithful martyr Antipas.

Note, We have no other certain history of Antipas, and his case, but only the uncertain stories of Metaphrastes, and the menology. No doubt but there were many martyrs, whose history is not come down to us: But Christ hath honoured Antipas by his sacred record: The time of his suffering is unknown.

14. But I have a few things against thee, because thou hast

there them that hold the doctrine of Balaam, who taught Balak to caſt a ſtumbling block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication.

14. Though all this good be found in thee, I am offended that thou ſo conniveſt at the hereſy of the falſe teachers, as to admit ſome of them in your communion, who, as Balaam for gain taught Balak how to enſnare the Iſraelites into ſin by women, ſo they lay ſnares and temptations before men, by teaching them, that it is lawful to eat things offered to idols, and to commit fornication.

NOTE, Had not this church tolerated theſe filthy heretics in their communion, Chriſt would not have blamed them for their mere neighbourhood.

15. So haſt thou alſo them that hold the doctrine of the Nicolaitans, which things I hate.

15. And thou haſt yet in thy communion ſome that hold the doctrine of the Nicolaitans, which maketh light of adulteries, which is hateful to me.

NOTE, Chriſt hateth all ſuch falſe doctrine as corrupteth faith and manners.

16. Repent, or elſe I will come unto thee quickly, and will fight againſt them with the ſword of my mouth.

16. Repent of thy connivance at this wicked ſect and doctrine, and caſt out them that will not be cured; or elſe with the two-edged ſword, which goeth out of my mouth, I will ſhortly cut off theſe heretics, and puniſh thee for bearing with them.

17. He that hath an ear, let him hear what the ſpirit ſaith unto the churches, To him that overcometh will I give to eat of the hidden manna, and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth it.

17. Let no man diſregard what the ſpirit ſaith to the churches: To him that overcometh the manifold temptations, of perſecutors, falſe teachers, and fleſhly luſts, I will give the bread of life, that hidden manna which is laid up in the heavenly ſanctuary, even Chriſt and his ſpirit; and in the grace of that ſpirit I will give him a pledge and title to eternal life, and that new name and nature, *holineſs* and the divine image, the evidence of right to the heavenly inheritance, whoſe nature and worth none rightly know, but thoſe who receive it. Thus ſhall it be done to them whom I will honour.

18. And unto the angel of the church in Thyatira, write, Theſe things ſaith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine braſs.

18. To the church of Thyatira, paſtors and people repreſented by their angel, hear and regard this meſſage from the Son of God, whoſe glory and dreadfulneſs was ſignified by his appearing to me, with eyes like a flame, and feet ſhining as burniſhed braſs.

19. I know thy works, and charity, and ſervice, and faith, and thy patience, and thy works, and the laſt *to be* more than the firſt.

19. I know and commend thy good works and charity, and miniſtration to the ſaints, and thy fidelity and conſtant patience in trials, and that thy laſt works excel thy firſt.

20. Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezebel, which calleth herſelf a propheteſs, to teach, and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols. 21. And I gave her ſpace to repent of her fornication, and ſhe repented not.

20. NOTE 1. Even a few faults in a laudable church may be a provocation to the juſtice of Chriſt. 2. Suffering corrupt doctrines and ſeducers in a church, is a ſin which Chriſt will not paſs by. Suffering was not oppoſite to baniſhing, impriſoning, killing: For the church had no ſuch power or command. But it was forbearing that ſharp reproof, confutation and excommunication which was the church's duty. 3. Whether there were really a woman among them that promoted this wickedneſs, by pretence of prophetic inſpiration, or whether, by the woman Jezabel, be meant the whole ſect of Nicolaitans or Gnoſtics, is uncertain. But it is certain that the hereſy tolerated was the ſame as was before reproved, and that Paul was put ſo oft to write againſt, viz. Fornication and idol-ſacrifices, pleaded for as lawful for Chriſtians to partatake of, ſo they kept their faith and hearts to God. 4. Impenitence after God's patience and warning, ripeneth men for judgment.

22. Behold, I will caſt her into a bed, and them that commit adultery with her, into great tribulation, except

except they repent of their deeds. 23. And I will kill her children with death, and all the churches ſhall know that I am he which ſearcheth the reins and hearts: and I will give unto every one of you according to your works.

22, 23. Inſtead of a bed of luſt, I will caſt her, and all her ſeduced ſect, into a bed of great tribulation, except true repentance and reformation prevent it; ſo that all the churches ſhall ſee my heavy plagues on them, and ſhall know that I diſcern, and hate, and judge the moſt ſecret luſts and ſins; and will judge you, and all men, according to your works.

NOTE, *Judging* is either *juſtifying* or *condemning*, and *executing* accordingly. Our firſt juſtification, which *maketh us juſt*, and *ſo accounts us*, is not according to any works ſtrictly ſo called, unleſs you will call it a work, believingly *to accept a free gift*: Nor is our juſtification in judgment according to the works of the law of innocency, or of Moſes, or any that can be thought to make the reward not of grace, but of debt: But it is according to our performing the covenant of Chriſtianity, made by Chriſt the condition of ſalvation.

24. But unto you I ſay, and to the reſt in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they ſpeak, I will put upon you none other burden. 25. But that which ye have already, hold faſt till I come.

24, 25. NOTE, Some copies have [And] and ſome leave it out. If it be [*you and the reſt*] it muſt mean [*you paſtors*, and the *faithful people*] And this would ſhew that it is not *one*, but *many paſtors* that is meant by [*the angel*] But if [*and*] be left out, then the ſenſe is [All you of the church that are not polluted with this filthy doctrine, which the pretenders to wiſdom call *profound knowledge*, but is indeed the *depths* of *Satan*; I will put on you no new doctrine nor burden, but charge you to hold faſt that apoſtolic doctrine which you have received; and wait in fidelity for my coming, who will reward you.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27. (And he ſhall rule them with a rod of iron, as the veſſels of a potter ſhall they be broken to ſhivers) even as I have received of my Father.

26, 27. This promiſe is diverſely expounded: 1. Some think that it is not the ſame perſons then living to whom it is made, but thoſe, that in Conſtantine's time are found perſevering, ſhall then be advanced by him to honour and power. Others think that it is to the ſame perſons, and meaneth but, that they ſhall be made biſhops, and convert many heathens. But all the church could not be made biſhops; and biſhops then were the greateſt ſufferers; And converting is not ruling, and daſhing them in pieces with an iron rod. The phraſe is fetched from Pſal. 2. Others think that it is meant of the heavenly power of faithful, ſeparated ſouls; and that after death, the ſaints join with angels, as inviſible rulers of this world. And others think that it is meant of a thouſand years reign on earth, before the laſt judgment. And others think it is meant, of the ſtate after judgment; and that the damned ſhall be as ſlaves to the glorified ſaints. It is certain, that it ſignifieth a triumphant, glorious ſtate in heaven: But the reſt is dark to us.

I think it meaneth, that they ſhall partake of Chriſt's royal power ſubſerviently, in their degree; by which they ſhall now triumph over the world in faith, and in time, be delivered from men's tyranny; and at death, initially, and at judgment, fully ſhall, with Chriſt, judge the world of wicked men and angels; which is here called, Ruling them. And it is not improbable that the miſerable damned ones will be, in ſome ſort, tied down by Chriſt and his ſaints; but how, we yet know not. By the *morning-ſtar*, ſeemeth meant, Chriſt and his ſpirit to ſhine on them in glory.

28. He that hath an ear, let him hear what the Spirit ſaith unto the churches.

29. Let none take themſelves to be unconcerned in Chriſt's meſſage to his churches; for it is recorded for our common uſe, and nearly concerneth us all.

CHAP. III.

AND unto the angel of the church in Sardis write, Theſe things ſaith he that hath the ſeven ſpirits of God, and the ſeven ſtars, I know thy works, that thou haſt a name, that thou liveſt, and art dead.

1. To the angel, that is, the paſtors and people, of the church in Sardis; Thus ſaith he who is the Lord of angels and miniſters.

NOTE, Though the ſpirits before were named before Chriſt, it was not as preferring them before him; for he is here ſaid to have them, as he hath the paſtors.

I know what thou art and doſt: And that thou art reputed by men, to be an excellent church: But thou art declined to a cold and decayed ſtate, even like to death.

NOTE, Profeſſion, and outward ſplendor, make churches and perſons applauded that, wanting the life and power of the religion they profeſs, are next to dead.

2. Be watchful, and ſtrengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

2. Be awakened from thy ſelf-flattery and coldneſs, and revive and exerciſe that good which yet thou haſt, that it may be ſtrengthened; for I find much hypocriſy and formality in thee, and not that ſoundneſs, ſerioufneſs and zeal, which God will require.

3. Remember therefore how thou haſt received and heard, and hold faſt, and repent. If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee.

3. Remember what doctrine my apoſtles taught thee, and hold faſt that, and receive no other. Repent of thy back-ſliding: For if thou do not awake and watch in holy preparation, I will come upon thee with my judgment, as a thief cometh on men aſleep, when thou art moſt fearleſs, and doſt leaſt expect me.

4. Thou haſt a few names even in Sardis, which have not defiled their garments, and they ſhall walk with me in white: for they are worthy.

4. Though the greater part of that church be as dead in their declining, ſome few there are yet in it, who have kept their innocency from hereſy, vice, and cowardly ſhrinking: And theſe ſhall have the honourable reward of their uprightneſs; for they are worthy of it, according to the law of grace, which promiſeth it to ſuch alone.

NOTE, Yet theſe few names are not commanded to ſeparate from the reſt.

5. He that overcometh, the ſame ſhall be clothed in white raiment, and I will not blot out his name out of the book of life: but I will confeſs his name before my Father, and before his angels.

5. He that overcometh in this life of trial, ſhall be clothed with the glory which ſignifieth the reward of innocency, and is the mark of dignity and honour; (for ſuch then was white raiment:) And I will own him openly, before my Father and his angels, as one who is enrolled as a deniſon of heaven, among the elect of God;

NOTE, If *white garments* now be ſeemly for conquering ſaints, they are unmeet for them that are overcome by the world, and the love of its honour, wealth and power, and by fleſhly luſts.

6. He that hath an ear, let him hear what the ſpirit ſaith unto the churches. 7. And to the angel of the church in Philadelphia, write, Theſe things ſaith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man ſhutteth, and ſhutteth, and no man openeth.

6, 7. NOTE, Chriſt is deſcribed by his holineſs, and truth, and abſolute power of governing and judging, to awe and to comfort the faithful.

8. I know thy works; behold, I have ſet before thee an open door, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.

8. I know and approve thy fidelity: And I opened thee a door of advantage, to do good in converting infidels, and to enjoy the comfort of it; and none ſhall ſhut this door againſt thee: For thou haſt kept ſome ſtrength of faith and courage, and haſt not denied me by hereſy nor cowardiſe.

9. Behold, I will make them of the ſynagogue of Satan (which ſay they are Jews, and are not, but do lie:) behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee.

9. And as for thoſe heretics that, pretending Judaiſm, corrupt Chriſtianity, and are but the ſynagogue of Satan; I will make them acknowledge the vanity of their error, and the honour of thy fidelity; and to confeſs that I have loved and juſtified thee therein, againſt their accuſations.

10. Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the

the world, to try them that dwell upon the earth.

10. I will give thee a ſpecial exemption from the perſecutions which the heathens will ſhortly uſe, to try thoſe on earth, that profeſs thy name. (Which, no doubt, was performed.)

NOTE, Though the beſt are oft ſingled out for perſecution, uſually the moſt obedient churches eſcape above others, and muſt have a hand in bringing it on themſelves.

11. Behold, I come quickly: hold that faſt which thou haſt, that no man take thy crown.

11. My performance of all this, is not far off; for the trial of the churches, and thy preſervation. But ſee that thou hold faſt ſtill thy innocency, fidelity, and patience, that thou loſe not the crown, for want of perſeverance.

NOTE, The beſt churches and Chriſtians have need to be warned to take heed, leſt they backſlide, and loſe all their labour and reward. Even where God decreeth to cauſe men to perſevere, he decreeth to cauſe it, by holy fear of falling, and by the uſe of watchfulneſs, and diligent obedience.

12. Him that overcometh will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jeruſalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

12. Him that overcometh in all the trials of this life, I will make an honourable member of the glorified church, (called a *pillar*, as Timothy is called a pillar and baſis of truth, in the houſe of God;) and he ſhall there dwell for ever: And I will ſignalize him, as with a written name, both of *My God*, and of the *City of my God*, the *New Jeruſalem*, which is now gathering in heaven; and when it is complete, ſhall thence come, and appear with me in glory: And I will write on him my new name, *The glorified Redeemer*, &c.

NOTE, The whole name, thus ſet together, will be, [*An adopted Son of God, and an Heir of the* New Jeruſalem *from heaven, and a living Member from Chriſt, the glorified Redeemer.*]

13. He that hath an ear, let him hear what the ſpirit ſaith unto the churches.

13. All that have ears, and hear what Chriſt, by his ſpirit, ſaith to all theſe churches, ſhould lay it deeply to heart, for their own inſtruction and admonition.

14. And unto the angel of the church of the Laodiceans, write, Theſe things ſaith the Amen, the faithful and true witneſs, the beginning of the creation of God.

14. Thus ſaith he who is the truth, and by whom, all God's predictions are, and will be fulfilled; the faithful witneſs of God, to man, by his word and ſufferings; the head and chief of all God's creatures.

NOTE, This text is diverſely expounded, as men's judgments differ. 1. The Arians hence gather, that Chriſt is but the firſt of creatures, by whom God made the reſt. 2. Peter Sterry, and that party, who hold three natures in Chriſt; the divine, the prime-created (ſuper-angelical) and the human, ſay, It is his middle nature that is here called, *The Beginning of the Creation of God.* 3. But the commoneſt judgment of the church is, that it is Chriſt, as in both natures, thus called; becauſe he is the head, or chief, of all creatures: or, ſay ſome, as he is the cauſe and father of the new creature, by grace.

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16. So then becauſe thou art lukewarm, and neither cold nor hot, I will ſpew thee out of my mouth,

15, 16. I know thy caſe and courſe, that thou art not for open hereſy or infidelity, but profeſſeſt Chriſtianity; but it is with tepidity, without ſuch zeal as the faith and hope of Chriſtians requireth. If thou wert cold, and for downright infidelity or hereſy, I would judge thee accordingly: And if you were ſound and zealous Chriſtians, I would own you. But being of a lukewarm indifferency, like hypocrites, that profeſs Chriſtianity, with reſerves for worldly ſafety, I will diſown thee with diſdain.

NOTE, 1. Not that God had rather men were ſtark nought, than half Chriſtians; but, as if he had ſaid, I ſhould ſooner have judged thee accordingly, and thou wouldeſt not have aggravated thy ſin with profeſſion of Chriſtianity, nor have diſhonoured me ſo much by it. 2. God will diſown lukewarm worldly hypocrites; not all, whoſe zeal is defective, and are too luke-warm, but all that have not ſo much zeal, as to preſer Chriſt before the world.

17. Becauſe thou ſayeſt, I am rich, and encreaſed with goods, and have need of nothing: and knoweſt not that thou art wretched, and

and miſerable, and poor, and blind, and naked.

17. Note, It is like, The oſtentation of this church came from ſome worldly proſperity; and outward, lifeleſs formality in religion, with the decay of the power of it. When true religion decayeth in any, it is uſually accompanied with ſelf-eſteem, and boaſting, when they ſhould learn, not to be high-minded, but fear. When they have turned religion into a lifeleſs image, they dance about that image, and honour it.

18. I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich: and white raiment, that thou mayeſt be clothed, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayeſt ſee.

18. I counſel thee to ſeek earneſtly to me for ſound underſtanding in the faith, againſt all hereſy; and for the grace of confirmation, againſt all deceitful wavering and reſerves; and for the grace of ſincere righteouſneſs and holineſs, that thou bear not the ſhame of hypocriſy, and halting between hereſy, or infidelity, and ſaving truth; and for the illumination of my ſpirit, to know the danger of hereſy and hypocriſy.

19. As many as I love, I rebuke and chaſten: be zealous therefore, and repent.

19. If I forſake you not, but ſhew my love to you, it will be by chaſtening you, to revive your care and zeal: If therefore you love not chaſtening, prevent it by zeal and reformation.

20. Behold, I ſtand at the door and knock; If any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.

20. I have my time of offering mercy, and deſiring you to entertain it: And if any man hear and obey this call, I will come in by my ſpirit, and take habitual poſſeſſion of him, and have ſpiritual communion with him, and he with me.

Note, Though it be not without the grace of Chriſt that we open to him when he knocks, and receive his offered ſpecial grace; yet, in this, he layeth ſo much on man, as to make our opening, that is, our accepting faith, the condition of his entering for a fixed habitation by habitual love and holineſs. On which account, divines uſed to ſay, that faith and repentance, wrought firſt in converſion, are the conditions or qualifications for conſequent juſtification and ſanctification.

21. To him that overcometh will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father, in his throne.

21. To him that overcometh all the temptations of this life, ſo far as to keep his ſincere faith, love, and obedience to the end, I will give a participation in my kingdom, power, and glory; even as I obtained my glory, by overcoming Satan and the world.

Note, This expoundeth what is meant before, by ruling the nations with a rod of iron, &c.

22. He that hath an ear, let him hear what the ſpirit ſaith unto the churches.

22. Note, Let every man that hath an ear and heart, lay cloſe to heart theſe reproofs, warnings, and promiſes of Chriſt, to theſe ſeven churches; for it concerneth them all.

Again note, that, notwithſtanding all Chriſt's reproofs and threatenings, to many of theſe churches, he biddeth no one ſeparate from them.

CHAP. IV.

AFTER this I looked, and behold a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me, which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter.

1. After this the viſion, that I further ſaw, was as if a door had been opened into heaven, &c.

Note, 1. Not that heaven hath a door, but the viſion was to be ſuited to the capacity of a ſoul in fleſh. 2. The notices which advance man's underſtanding on earth, come all from heaven. 3. And thither muſt we look and ſeek, if we will know the things of God.

2. And immediately I was in the ſpirit: and, behold, a throne was ſet in heaven, and *one* ſat on the throne.

2. And immediately I was in an extaſy, the ſpirit acting me as above the body: And God revealing things according to my capacity, I thought I ſaw a throne, the ſeat of royal, glorious majeſty, and a royal perſon ſat on the throne.

3. And

3. And he that ſat was, to look upon, like a jaſper, and a ſardine ſtone: and there was a rain-bow roud about the throne, in ſight like unto an emerald.

3. And the power and glory of him that ſat on the throne was repreſented to me, as by the ſimilitude of precious ſtones, a jaſper, and a ſardine: And his glory, and faithful keeping of his covenant, was repreſented to me, by the appearance of a rain-bow, like an emerald in colour, round about the throne.

4. And round about the throne were four and twenty ſeats, and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment, and they had on their heads crowns of gold.

4. NOTE, The apparition, being made to him that was a Jew, was a repreſentation of the Jewiſh camp in the wilderneſs, with the tabernacle in the midſt; according to which alſo the temple-worſhip was formed to bear ſome ſimilitude: And the Chriſtian aſſemblies had ſome reſemblance to that: Some think it relateth to the church at Jeruſalem, which had (ſay they) twenty-four elders; ſay ſome, twelve apoſtles, and twelve elders; others, that it is to the biſhop of Jeruſalem, and four and twenty city biſhops of Judea, who uſe to ſit in council with him, who yet (ſaith Dr. H.) were then but the ſole paſtors of ſingle aſſemblies, without any other elders under them, but were after to have ſuch: Others think it intimateth, that all churches ſhould unite in ſuch ſynods as conſiſt of twelve teaching elders, and twelve ruling elders that are not teachers. Rather all churches and paſtors are ſignified by twenty-four. But all theſe are but men's unproved thoughts, ſave only that in general, the viſion appeared in reſemblance of ſuch an aſſembly as is here deſcribed: And it clearly intimateth, 1. That the elders have a proper dignity, and honour, and power, ſignified by their ſeals, and white raiment, and crowns of gold. I would not have ignorant, proud lads, that can but get a lay-patron to preſent them to a benefice, where they may live in the guilt of betraying ſouls, to call themſelves theſe elders, nor to feign in white raiment that they have crowns of gold.

5. And out of the throne proceeded lightnings, and thunderings, and voices: and there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God.

5. NOTE, 1. The glory and terror of the heavenly apparition is thus expreſſed: From the ſimilitude of the temple worſhip, and more fully of the church-worſhip and ſacred aſſemblies, whence muſt proceed the light of doctrine, the thunder of reproof, and juſt cenſures, and the voices of common conſent and praiſes to God. Whether it ſignify the ſcorching lightnings, and thunderings, and excommunications of lay-chancellors, officials, ſurrogates, commiſſaries, &c. that uſe an abſent biſhop's name over (not one pariſh only, but) many ſcore or hundred pariſh-churches, I leave to the arguments of the affirmers.

2. The ſeven lamps are expounded of the ſeven ſpirits of God, relating, as ſome ſuppoſe, to the lamps which were continually to burn before the tabernacle, Exod. 17. 20. and after before the temple: And as others think, to the ſeven deacons at Jeruſalem. Others think it is the ſeven guardian angels of the Aſian churches, to whom John ſpecially directeth all this book, though for the uſe of all others.

But of this, and other ſuch paſſages, the great doubt is, whether really there be not, in the ſpiritual world which John ſaw, ſuch things as he deſcribeth, and the inſtitutions about tabernacle, temple, and church-aſſemblies, be not formed to ſome reſemblance of theſe? Or whether all be ſpoken only of the things below, of which the ſuperior world hath no real ſimilitude, but by fiction?

6. And before the throne there was a ſea of glaſs like unto cryſtal: and in the midſt of the throne, and round about the throne, were four beaſts, full of eyes before and behind.

6. NOTE, Before the tabernacle and the temple, there was a great broad veſſel of water, called a ſea, for the prieſt to waſh in, *Exod.* 20. 18. 1 *Kings* 7. 23. ſignifying the purity of required in the worſhippers of God; being as cryſtal, tells us, that no ſpot or hypocriſy is unſeen to God (Though ſome make this to ſignify the multitude of worſhippers)

The four beaſts, ſome ſay, reſemble the four ſtandards and camps of Iſrael in the wilderneſs; or as others, the four evangeliſts: But it is like to mean the executioners by providence and miracles of Chriſt's will and power, full of eyes, as knowing all the affairs of the ſons of men about which they are employed, called living creatures for their executive power.

7. And

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

7. Note, As these four agree with the apparation in Ezekiel 1. 10. in the main (notwithstanding some small difference) so it is observable, which Dr. Hammond noteth from Aben Ezra, that these were the escutcheons on the four ensigns or standards of the camp of Israel, a lion for the camp of Juda, a man for the camp of Reuben, an ox for the camp of Ephraim, and an eagle for the camp of Dan: And an ox and calf are oft used for the same. And these four are noted to be the chief in their several kinds; the lion among wild beasts; the ox among the tame and serviceable; a man among all animals; and an eagle among birds. To conjecture what God would signify by them to Israel must needs be uncertain: I know nothing liker than an intimation of duty and prophecy, that Israel should be victorious over their enemies, and valiant as a lion, wise, and in dominion as man, and should have a fertile and plenteous land, signified by the ox, and seraphic and divine in the holy worship of God, signified by the eagle that mounteth heaven-ward in her strength. And it is like such blessings are hereby signified to be conferred on the church; some on ministers: And less probable are theirs that think Peter, John, Paul and Barnabas, are meant, or they that apply it to the four evangelists, or four patriarchs.

8. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

8. Note, The beasts resembling the standard-bearer in the camp, are likest to signify both the angels in heaven, who glorify God's attributes, and serve him in the performance of his promises to the church; and also to the apostles, and prophets, and evangelists, and pastors, who do their part herein on earth. See Isa. 6. 2. of their wings.

2. Holy, holy, holy, may relate to the Trinity, but certainly signifieth that the *holiness of God* is that for which he is loved and praised by angels and saints. His holiness is his perfection, and transcendency above all creatures, being the end of all, to whom they are to be devoted; and consequently his perfect contrariety to all evil.

3. The celebrating of the praises of the most Holy God, is the incessant work of heavenly spirits; and most of the work of ministers and church-assemblies on earth.

9. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, 10. The four and twenty elder fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11. Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.

9, 10, 11. Note, With the chief angels concur the heavenly host, in magnifying the holy, eternal God, as shining forth in the glory of all his works, by him, and for him, by his efficient will, and for his complacential will fulfilled, they being all created, preserved and ordered. And this heavenly work is to be imitated by the churches on earth, whose pastors leading the people, must concur in the praises of the most holy, ever-living God; and those churches that are dry and scant in these praises of God (how well soever the word be there preached) are defective and unlike their pattern. These passages are best expounded in the three first petitions of the Lord's prayer; *Let thy name be hallowed. Thy kingdom come*, and *thy will be done on earth, as it is in heaven.* Neither heaven nor earth must be left out in the exposition.

CHAP. V.

AND I saw in the right hand of him that sat on the throne, a book written within, and on the backside sealed with seven seals.

1. I saw a roll called a book, in his hand who sat on the throne, written on both sides, but the roll was sealed up with seven seals.

Note, The roll contained God's decrees, as they were to be fulfilled according to this prophecy: And it is like they were seven rolls together making one book.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

2. Note, Every angel or man is not worthy or meet to be the expositor and messenger of God's mysteries to man.

3. And no man in heaven, nor in

in earth, neither under the earth, was able to open the book, neither to look thereon.

3. It was a work and truſt too high for any mere creature in all the world: None of them was worthy.

4. And I wept much, becauſe no man was found worthy to open and to read the book, neither to look thereon.

4. I lamented that the creature ſhould be found ſo unworthy, and God's myſteries be kept unknown.

5. And one of the elders ſaith unto me, Weep not: behold, the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof.

5. One of the elders, that were at the throne, comforted me, and told me that Chriſt, who is called the Lion of the Tribe of Judah, and the Son of David, and Root of Jeſſe, was found worthy by the dignity of his perſon, and his merits by man's redemption, to open to the church all the myſteries of God, which it was meet for man to know, and to looſe the ſeals.

6. And I beheld, and lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders, ſtood a Lamb, as it had been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven ſpirits of God, ſent forth into all the earth.

6. Upon this glad tidings, I looked and ſaw Chriſt in the likeneſs of a Lamb, wounded and bloody, as he was ſacrificed, which ſignified that it was by the merit of redemption that he had his power over all: And he ſeemed to have ſeven horns and eyes for the exerciſe of government, by judgment and victory over his enemies, and illumination of his church, and the full notice of all that concerneth his government; which is done by the ſpiritual powers, or angels and miniſters, whom he ſendeth forth from God into all the earth: Or, as others, by the manifold gifts of the Holy Ghoſt, which is his agent or advocate on earth.

7. And he came and took the book out of the right hand of him that ſat upon the throne.

7. He that alone was worthy, received power from God, both to open the myſteries, and execute them.

8. And when he had taken the book, the four beaſts, and four and twenty elders, fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of ſaints:

8. NOTE, Who were the four living wights (here ill-tranſlated beaſts, when one was a man) was before enquired, but it is hard to know, only they ſeem to ſignify ſome greater than the elders. Some papiſts think they were the four firſt patriarchs; and the elders the councils. It is more probable than ſo, that they were all the ſorts of miniſters that were intruſted with the firſt gathering of churches, and ſealing the goſpel by miracles, as diſtinct from the fixed church-biſhops, called elders. That is, that they were apoſtles, prophets, evangeliſts, and miracle-workers, as ſuch. But all is doubtful.

2. That both the living wights and the elders were men on earth, is plain by their work here deſcribed; They are prieſts that, in the ſacred aſſembly, do by office ſpeak for and lead the church in offering up the common praiſes of God, and alſo the prayers of the congregation. That there be any angels that reſemble this office in heaven, we cannot conclude from ſo obſcure a text.

Hence we ſee, 1. That church guides are the worſhippers of Jeſus: 2. Though we cannot hence prove that God's praiſes muſt be uſed with harps and muſical inſtruments, they that uſe ſuch have a fairer pretence hence to prove them lawful (as doing God's will on earth, as John ſaw it reſembled in heaven) than any can ſhew to prove it unlawful. 3. Miniſters in offering up the church's praiſe and prayers, are ſub-mediators under Chriſt.

9. And they ſung a new ſong, ſaying, thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation; 10. And haſt made us unto our God, kings and prieſts: and we ſhall reign on the earth.

9, 10. NOTE, 1. Chriſt is to be praiſed in the church with a new ſong, or praiſes ſuited to his works of redemption and his glory, and not only with the Jewiſh pſalms and worſhip (though thoſe pſalms alſo may be uſed). 2. Though the collective phraſe of gathering out of every nation, &c. makes ſome think that it is an aſſembly of glorified ſaints in the heavenly Jeruſalem, called the general aſſembly of the firſt-born, and the

ſpirits of the perfected juſt that is here primarily meant, it ſeems more probable that it is the church on earth alone: And that it is the firſt ages by faith, and the following alſo, by ſome experience of the church's deliverance by Conſtantine, that mention reigning on the earth: The ſaints departed indeed ſhall judge the world. To be kings and prieſts to God, is to be endowed with power, and honour, and holineſs, and employed accordingly in God's adminiſtration and holy worſhip.

11. And I beheld, and I heard the voice of many angels round about the throne, and the beaſts, and the elders: and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands:

11. As I looked, I ſeemed to hear innumerable angels, joining with the living wights and elders, in the praiſes of Chriſt for man's redemption.

Note, That this ſignifies the multitude of believers, or of miniſters, through all the world, is not to be proved. But that it is meant properly of angels is moſt probable. And it is to be noted, that when the living wights are but four, and the elders but twenty-four, the angels that praiſe Chriſt are millions and numberleſs. So *Heb.* 12. 24. Whence note, that it is ignorance that calls God more ſevere than merciful, becauſe it is but a few of this world that are ſanctified and glorified; when as the vaſt and glorious regions above ſeem, to reaſon and by ſcripture, to have ſo many millions of angels, that it is likely the damned are very few to them.

The greateſt kingdom is not near ſo great and glorious, in compariſon of one jail and one gallows, as the heavenly regions are in compariſon of this ſpot called earth, or the place of execution, called hell.

12. Saying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

12. Theſe angels joined with the churches in the praiſes of Chriſt, aſcribing to him, in their praiſes, all power and glory, &c. as deſerved by his redemption of the world by his death.

Note, Thoſe angels that join with us in Chriſt's praiſes, and are preſent in our aſſemblies, and guardians of us and them, and pitch their tents about us, and bear us up in their hands, and rejoice in our converſion, and are miniſtering ſpirits for our good, are not ſo ignorant of us and our concerns, and our prayers, as ſome imagine. We have many ignorant men that think they know more of our caſe here below than the angels do; when they ſcarce know ſo much as may keep them from being ſeducers, and dividers of the church. They are but ſure ill guardians, who know as little of our affairs as theſe men think. Chriſt ſaith that the leaſt Chriſtians have their angels who behold the face of God: And why are they called their angels, and what do they for them with God, if they know not our concerns? And though this will not warrant praying to them, which themſelves in this book ſeem to diſown; yet we ought not to think that miſtake of thoſe ancient fathers and churches to be greater than it was, who thought that, as paſtors on earth offer up the congregations' prayers and praiſes to God, ſo there is an anſwerable office of angels to offer them, as from them to Chriſt, who offereth them to God the Father: And who thought, that as a man might pray a miniſter to pray for him, ſo he might do an angel, though it be an error, one is no more idolatry than the other.

13. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, bleſſing, honour, glory and power, *&* to him that ſitteth upon the throne, and unto the Lamb, for ever and ever.

13. And as all the world, which was curſed for man's ſin, was according to each creature's capacity redeemed from that curſe by Chriſt (to be performed in due time) ſo I ſeemed to hear all that part of the world, that belonged to man, to magnify Chriſt, and God by him, for the world's redemption: Aſcribing to him all perfection, bleſſing, honour, glory, power, &c.

Note, Whether there be any reaſonable creatures in the ſea is unknown to us: The reaſonable creatures praiſe God and Chriſt underſtandingly; the reſt demonſtratively and objectively. Thoſe under the earth are the Antipodes on the other ſide of the earth.

14. And the four beaſts ſaid, Amen. And the four and twenty elders fell down, and worſhipped him that liveth for ever and ever.

14 And the four living wights, who are as the four cherubims mentioned in Ezekiel, joined with the four and twenty elders, (who anſwer the Jews and ſanhedrims) that is, with the churches in the praiſes of God and of the Redeemer.

Note, If

NOTE, If theſe four cherubims ſignified only angels, it is no wonder that they join with the church in the praiſes of Chriſt when they are of the ſame ſociety with us, though the higher parts.

CHAP. VI.

AND I ſaw when the Lamb opened one of the ſeals, and I heard as it were the noiſe of thunder, one of the four beaſts ſaying, Come and ſee.

1. When Chriſt opened the divine decrees, in a noiſe like thunder, I heard one of the four living wights, or cherubims, calling me to come and ſee.

2. And I ſaw, and behold, a white horſe; and he that ſat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

2. NOTE, Some think this to be Chriſt going forth to convert men by the goſpel: Others to be Chriſt, beginning his judgments on the Jews: Others to be the Roman power by their conqueſts preparing for further execution on the Jews.

3. And when he had opened the ſecond ſeal, I heard the ſecond beaſt ſay, Come and ſee.

3. The ſecond cherub called me to ſee, when the ſecond ſeal was opened.

4. And there went out another horſe that was red: and power was given to him that ſat thereon, to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great ſword.

4. God proceeded further towards his dreadful executions, and gave up the world, and eſpecially the Jews, to diviſions, and unpeaceable tumults, and to kill and ruin one another.

5. And when he had opened the third ſeal, I heard the third beaſt ſay, Come and ſee. And I beheld, and lo, a black horſe: and he that ſat on him had a pair of ballances in his hand.

5. God yet proceeded to the next judgment, which was famine; ſignified by one on a black horſe with a balance to weigh food, to ſhew its ſcarcity.

6. And I heard a voice in the midſt of the four beaſts ſay, A meaſure of wheat for a penny, and three meaſures of barley for a penny; and ſee thou hurt not the oil and the wine.

6. A man's day-wages for labour ſhall buy but bread enough for one man: There ſhall be a ſcarcity of the neceſſary part of food; eſpecially in Judea.

7. And when he had opened the fourth ſeal, I heard the voice of the fourth beaſt ſay, Come and ſee.

8. And I looked, and behold, a pale horſe; and his name that ſat upon him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with the ſword, and with hunger, and with death, and with the beaſts of the earth.

7, 8. Judgment ſhall proceed from ſcarcity to death and ruin, by famine, wars and plagues, which ſhall deſtroy a great part of the Jews (at leaſt.)

9. And when he had opened the fifth ſeal, I ſaw under the altar, the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held.

9. NOTE, The heavenly apparition relating to the church on earth, uſeth the name of an altar, and I think juſtifieth the uſe of it now.

2. The ſouls of martyrs live in heaven, and therefore ſo do other ſaints; which proveth the immortality of ſouls. To be under the altar, is to be in the heavenly communion with them that offer praiſe to God: And to be commemorated at the altar by the church on earth, that prayeth for deliverance from perſecutors.

3. There be not only praiſes, but prayers in heaven, and that for juſtice on perſecutors on earth; therefore they know that their blood is not revenged.

4. How then are miſerable perſecutors like to eſcape, when heaven and earth pray againſt them?

10. And they cried with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth?

10. NOTE, This was not from uncharitableneſs, but conformity to God's holineſs, juſtice, and truth: The revenge deſired being the vindication of God's holineſs and truth, which he had promiſed.

11. And white robes were given unto every one of them, and it was ſaid unto them, that thy ſhould reſt yet for a little ſeaſon, until their fellow-ſervants alſo, and their brethren, that ſhould be killed as they were, ſhould be fulfilled.

11. They were clothed in white, which then ſignified righteouſneſs and dignity, in acknowledgment of their fidelity; but the revenge muſt he delayed till the reſt were killed; eſpecially, ſay ſome, by the Jews, that muſt kill more, that on that generation might come all the righteous blood ſhed, from Abel, till the laſt.

Note, God often delayeth his judgments but while more, and greater ſins, prepare for heavier plagues.

One reaſon why we are not preſently avenged, and delivered from perſecutors, is becauſe more muſt yet ſuffer, before they are ripe for ſignal vengeance. Our ſouls may he under the altar in heaven, clothed in white, before the day of revenge.

12. And I beheld when he had opened the ſixth ſeal, and lo, there was a great earthquake, and the ſun became black as ſackcloth of hair, and the moon became as blood. 13. And the ſtars of heaven fell unto the earth, even as a fig-tree caſteth her untimely figs when ſhe is ſhaken of a mighty wind.

12, 13. The great calamities that were to follow (on the Jews, ſay ſome, and on the world, ſay others) were ſo diſmal, that they were repreſented to me, as the darkening of the ſun, and the moon looked like blood, and the ſtars falling from heaven; as if heaven and earth were diſſolving.

14. And the heaven departed as a ſcroll when it is rolled together: and every mountain and iſland were moved out of their place.

14. And it was repreſented to me, as the diſſolution of heaven, and ſubverſion of the earth.

Note, Some think, this is only of the ſubverſion of Judea. Others (becauſe that was done already) that it was the overthrow of the heathen powers by Conſtantine. Others that it was the ſhaking of the empire by the Goths. And others, that it is the laſt diſſolution of the world.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themſelves in the dens, and in the rocks of the mountains. 16. And ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb: 17. For the great day of his wrath is come: and who ſhall be able to ſtand.

15, 16, 17. Note, 1. If this was meant of the ruin of the Jews, it was indeed exceeding dreadful: And dreadful have God's executions ſince been on heathens, and other enemies of Chriſt.

Note, 2 Greatneſs, nor numbers, will ſave none from miſery and terror, when the day of God's revenging juſtice is come, which they would not before believe. Any ſort of hope of deliverance would be then welcome: but all help will fail, and all hopes will be in vain, to them that know not the day of grace.

Proud men are able now to oppreſs the innocent, to ſcorn the faithful, and to domineer in the ruins and blood of ſaints; calumniating them, as the vileſt malefactors: But wicked princes, lords and judges, and [bloody ſoldiers, will then all cry out, *The great day of his wrath is come, and who is able to ſtand?*]

CHAP. VII.

AND after theſe things, I ſaw four angels ſtanding on the four corners of the earth holding the four winds of the earth, that the wind ſhould not blow on the earth, nor on the ſea, nor on any tree.

1. God's decree for the ſuſpending of his dreadful executions (eſpecially on Judea) was declared to me, by the apparition of four angels, ſtanding on the four corners of the earth, who were to hold the four winds from blowing to the hurt of any creature.

Note, 1. The winds are called four, according to popular opinion.

Note, 2. By this, it is not unlikely that the *four beaſts* are ſo numbered, with reſpect to the four quarters of the earth, ſignifying the executioners of providence.

2. And I ſaw another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the ſea, 3. Saying, Hurt not the earth, neither the trees,

trees, till we have ſealed the ſervants of our God in their foreheads.

2. NOTE, 1. The eaſt, where the ſun riſeth, is noted in prophecies, as the way, whence we are to expect our bleſſings, from Chriſt, the riſing ſun: whence came the old ceremony of worſhipping, in the church, only towards the eaſt.

2. The ſeal of God is, his gracious, ſealed commiſſion.

3. The loud voice and cry ſignifieth, God's great care to preſerve the faithful.

4. The ſeal in the forehead is, God's notification of thoſe whom he will preſerve. In Ezek. 9 4. it is as by the letter, *Tau*. But the text ſeemeth to mean no more than that God made known, to the deſtroying angels, every one that was to be preſerved.

4. And I heard the number of them which were ſealed: and there were ſealed, an hundred and forty four thouſand, of all the tribes of the children of Iſrael. 5. Of the tribe of Judah were ſealed twelve thouſand. Of the tribe of Reuben were ſealed twelve thouſand. Of the tribe of Gad were ſealed twelve thouſand. 6. Of the tribe of Aſer were ſealed twelve thouſand. Of the tribe of Nephtali were ſealed twelve thouſand. Of the tribe of Manaſſes were ſealed twelve thouſand. 7. Of the tribe of Simeon were ſealed twelve thouſand. Of the tribe of Levi were ſealed twelve thouſand. Of the tribe of Iſſachar were ſealed twelve thouſand. 8. Of the tribe of Zebulon were ſealed twelve thouſand. Of the tribe of Joſeph were ſealed twelve thouſand. Of the tribe of Benjamin were ſealed twelve thouſand.

4, 5, &c. All theſe were to be preſerved from the deſtruction coming.

NOTE, 1. Not that there were juſt twelve thouſand of each tribe, but that the number was great in itſelf, though ſmall, as to the number of them that periſhed. 2. Joſeph is put for Ephraim, and Dan is left out; ſome think, the tribe being almoſt worn out; or for what other reaſon, is unknown.

9. After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

9. And it was not only the believing Jews that were to be preſerved, but the Gentile Chriſtians, in a multitude innumerable, who worſhip God joyfully in holy aſſemblies, celebrating honourably the praiſes of Chriſt, repreſented by their ſpirits magnifying God and the Lamb joyfully in heaven.

10. And cried with a loud voice, ſaying, ſalvation to our God which ſitteth on the throne, and unto the Lamb.

10 They praiſed God, and their Redeemer, as the author of ſalvation.

NOTE, The heretics of thoſe times (as ſuch do now) accuſed theſe great multitudes, and ſeparated from them, as unworthy of their communion, while they were unworthy of church communion themſelves.

11. And all the angels ſtood round about the throne, and about the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God. 12. Saying, Amen: bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.

11, 12. And I ſaw the multitude of believers (or miniſters) repreſented by all the angels, joining with the four living wights, and with the twenty-four elders, who repreſented the church of the Chriſtian Jews, celebrating the praiſes of God and the Lamb; aſcribing to him everlaſting bleſſing, glory, &c.

13. And one of the elders anſwered, ſaying unto me, What are theſe which are arrayed in white robes? and whence came they? 14. And I ſaid unto him, Sir, thou knoweſt. And he ſaid to me, Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb.

13, 14. And one of the elders, in order to inform me, aſked me whether I knew what thoſe were that ſtood arrayed in white: And I told him, that I knew not; but

but desired him, who knew, to tell me. And he told me, that they were such as had suffered great tribulation for Christ, and were now accepted as righteous before him, through the merits of his blood; and were dignified by him.

15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

15, 16. Note, It is not the least difficulty in this book, to know when it speaketh really of what is done in heaven, and when of what is done on earth, and when of both. This text seemeth to speak chiefly of what is really done in heaven. To expound it only of the liberty, that came to the Christians after the destruction of Jerusalem, is improbable, when the ten persecutions succeeded. To expound it of the advancement of the church by Constantine, must make it to speak only of the species of Christians that formerly suffered, and of no individual persons, but those that were then alive; and is hardly believed by them that believe the reported voice from heaven, *Hodie venenum funditur in Ecclesiam*; and that know how quickly papacy and church corruption sprang out of it. And yet, to exclude all inferior church mercies from this vision, seemeth also unsafe.

17. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

17. The churches on earth shall have some times of quiet assembling, and learning of Christ and his ministers, the pure word of life, and religion shall flourish, and God shall give them some respite and intermission, or ease, from persecution (under Vespasian and Titus.) But this is but a small foretaste of the heavenly glory, wherein these words shall be fulfilled; where indeed, they shall go out of God's temple no more, and shall have all tears wiped away.

CHAP. VIII.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

1. There was a little space, after opening the seventh seal, before I saw or heard the revelation of it.

7. And I saw the seven angels which stood before God, and to them were given seven trumpets.

2. Seven angels were appointed to publish, as by trumpet, the judgments following. Some think that the temple-worship is here described, where the people without prayed in silence, while the priest within officiated, and the trumpets sounded: Which the following words favour.

3. And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne.

3. Another angel represented the high-priest, whose office was, to offer incense at the altar, and to offer up prayers for the people: To which use, he had a golden censer, and a golden altar, to shew the honour of the Christian ministry and worship; which is all accepted, through Christ's intercession.

4. And the smoke of the incense which came with the prayers of the saints, ascended up before God, out of the angel's hand

4. And God received, as grateful, the prayers of his people, as offered by the ministers, and by Christ.

5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightning, and an earthquake.

5. And upon the acceptance of the saints prayers, followed the kindling of God's avenging judgments on the earth.

6. And the seven angels, which had the seven trumpets, prepared themselves to sound.

6. Then did the messengers of God's judgments prepare to publish, or sound them forth.

7. The first angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

7. And the judgment published by the first angel, began with destruction on the countries,

countries, ſuch as uſually accompany wars, which lay waſte land and houſes.

8. And the ſecond angel ſounded, and as it were a great mountain burning with fire was caſt into the ſea; and a third part of the ſea became blood: 9. And the third part of the creatures which were in the ſea, and had life, died; and the third part of the ſhips were deſtroyed.

8, 9. That no place ſhould eſcape, the next degree of judgment was repreſented by a mountain of fire, caſt into the ſea, which turned the third part of the ſea into blood, &c. ſignifying increaſed wars and bloodſhed, by ſea and land.

The particular ſignification expoſitors are utterly diſagreed in. Dr. H. taketh it for the bloodſhed by inſurrections in Galilee: Others, for the Barbarians ruining the Roman empire: Others, for hereſies in the church: Others, for the biſhops ſtrife for ſuperiority.

10. And the third angel ſounded, and there fell a great ſtar from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. 11. And the name of the ſtar is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, becauſe they were made bitter.

10, 11. And next, the judgment was, the infecting of the rivers, and waters, with mortal bitterneſs, by a ſtar from heaven, that was mortally bitter, falling into them. This ſignifieth the further extenſive progreſs of the puniſhment.

Some take this for the fall of a great captain of the Jews: And ſome, for one of their falſe, ſeducing prophets: And ſome, for the fall of the weſtern empire: And ſome, for Arrius: Some for Pelagius: Some, for Mahomet: And ſome, for heretics in general.

12. And the fourth angel ſounded, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars, ſo as the third part of them was darkened, and the day ſhone not for a third part of it, and the night likewiſe.

12. On the ſounding of the fourth angel, the progreſs of the judgment was repreſented to me, as the darkening of the third part of the ſun, moon, and ſtars: ſignifying the fall of ſome great powers, eccleſiaſtical or civil.

Some expound it of Veſpaſian's deſtroying a third part of the cities of Judea: Some, of the beginning of the ſiege of Jeruſalem: Some, of Totila's ſacking of Rome: Some, of the corruption of prelacy, before popery: Some, of Arrianiſm: Some, of the general corruption of the church by popery.

Lira takes the four angels to be the four heretics (as he doth the four beaſts to be the four patriarchs.)

13. And I beheld, and heard an angel flying thorough the midſt of heaven, ſaying with a loud voice, Woe, woe, woe, to the inhabiters of the earth, by reaſon of the other voices of the trumpet of the three angels which are yet to ſound.

13. This puniſhment extended but to a third part. But I heard an angel flying in the midſt of heaven, loudly crying, Woe, woe, woe, for the greater plagues that were yet to come.

Some expound this out of Joſephus of one Jeſus ſon of Annanias that, for many years before the ſiege, went about pronouncing this woe: Others, divers other ways.

CHAP. IX.

AND the fifth angel ſounded, and I ſaw a ſtar fall from heaven unto the earth: and to him was given the key of the bottomleſs pit. 2. And he opened the bottomleſs pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace, and the ſun and the air were darkened, by reaſon of the ſmoke of the pit,

1, 2. Note, By this, ſome ſay, is meant that Jewiſh ſeducer that headed the turbulent zealots in the ſiege of Jeruſalem: Others apply it to Arrius: Moſt proteſtants take it for the pope: Some take it for Chriſt that had the keys of death and hell, deſcending to let looſe theſe deſtroyers. And the ſmoke is by proteſtants moſtly taken for the obſcuring of holy doctrine and manners; but by the firſt for the confuſions in Jeruſalem by the zealots (as the murderers were called.)

3. And there came out of the ſmoke locuſts upon the earth; and unto

unto them was given power, as the ſcorpions of the earth have power. 4. And it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree, but only thoſe men which have not the ſeal of God in their foreheads.

3, 4. Note, That this was an increaſe of God's plagues, is clear; and that it was to be by ſoldiers, that were not to make an utter deſolation, but to captivate and puniſh the enemies of Chriſtianity. But the particular ſenſe is controverted. Some take it for the foreſaid rage of the zealots in Jeruſalem; ſome for the beginning of the Roman aſſaults; ſome for Conſtantine's dejection of the heathens, who yet did not kill them, but gave them a diſgraced liberty of idolatry; ſome take it for the firſt riſing of the Saracens and Mahometans; and ſome take them for devils that are called locuſts; ſome for heretics; and moſt proteſtants for the papal clergy and friars; and theſe by [*hurting*] mean [deceiving.]

5. And to them it was given that they ſhould not kill them, but that they ſhould be tormented five months: and their torment *was* as the torment of a ſcorpion when he ſtriketh a man. 6. And in thoſe days ſhall men ſeek death, and ſhall not find it, and ſhall deſire to die, and death ſhall flee from them.

5, 6. The torment of Chriſt's enemies ſhall be worſe than death, ſo that they ſhall wiſh for death, and not obtain it. Some by this underſtand the famine in Jeruſalem, and the zealots tormenting the inhabitants, to make them confeſs where their bread or food was. Others otherwiſe.

7. And the ſhapes of the locuſts *were* like unto horſes, prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men, 8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions. 9. And they had breaſt-plates as it were breaſt-plates of iron, and the ſound of their wings *was* as the ſound of chariots of many horſes running to battle. 10. And they had tails like unto ſcorpions, and there were ſtings in their tails: and their power *was* to hurt men five months.

11. And they had a king over them, *which is* the angel of the bottomleſs pit, whoſe name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

7, 8, &c. That this is the deſcription of a terrible army of cruel men, ſeemeth plain, but who they were, and when, is not ſo plain: Whether the aforeſaid Jewiſh zealots, (who got out of the country into the city, and uſed the inhabitants cruelly:) Or whether it was the Roman army, or the Arabian Mahometans (which many had rather think, than all this obſcure viſion ſpake but of things already done, and known to John, and thoſe of his time, if it was in Domitian's days.) And the Abbadon their king, both ſorts think was the devil; though ſome ſay, it is Chriſt, and ſome an angel that had power to let out ſuch deſtroyers. Five months being the juſt time of the zealots' rage, before Titus came againſt the city, confirmeth the firſt ſort of expoſitors in their opinion: But, as I ſaid, moſt proteſtant writers take this king to be the pope, or the devil as acting him, and the locuſts to be the friars and clergy, and all their tormentings and deſtroyings to be ſpiritual: But it is hard to think that deceiving ſhould be meant by ſuch tormenting, as made men wiſh for death: For their excommunications and perſecutions cannot be meant, becauſe thoſe are more againſt good men, than the bad; and though ſome of their doctrines be uncomfortable, they have more that flatter men in ſin.

12. One woe is paſt, *and* behold, there come two woes more hereafter.

12. Thus one of the three woes reſerved to the three laſt trumpets, is paſt, and two follow.

13. And the ſixth angel ſounded, and I heard a voice from the four horns of the golden altar which is before God, 14. Saying to the ſixth angel, which had the trumpet, Looſe the four angels which are bound in the great river Euphrates.

13, 14. Thoſe that expound all this of the deſtruction of Jeruſalem, think that by Euphrates is meant Rome, and that the four angels there bound, was the Roman legions which Veſpaſian had ſtopped, till he ſaw what would become of the empire, when Gallo, Otho, and Vitellius, were killed, and he was choſen Emperor; and then he went on to the ſiege: Or elſe that the Syrian legions,

gions, having marched as far as Euphrates, were there ſtopped. But this expoſition hath much ſaid againſt it: Eſpecially that theſe were then things paſt, and that ver. 20. the men are deſcribed as groſs idolaters, which the Jews then were not.

Many others expound it of the Arabians and Turks, who dwelt beyond Euphrates, out of the Roman territories, till they invaded and ſpoiled them.

15. And the four angels were looſed, which were prepared for an hour and a day, and a month, and a year, for to ſlay the third part of men.

15. Some gather from [an hour, a day, a month and a year] that from the firſt great invaſion and taking of Babylon to the fall of the Turks, it will be exactly in 1696, that is, twelve years hence: which time will expound. The four angels ſome take for four Mahometan generals, and parts, before they united in one. And by ſlaying the third part of men, their cruel devaſtations and ſucceſſes.

16. And the number of the army of the horſemen were two hundred thouſand: and I heard the number of them.

16. The number of the Roman army ſay ſome: But moſt ſay the number of the Mahometans was exceeding great, like locuſts overſpreading all the countries.

17. And thus I ſaw the horſes in the viſion, and them that ſat on them, having breaſt-plates of fire, and of jacinth, and of brimſtone: and the heads of the horſes were as the heads of lions, and out of their mouths iſſued fire, and ſmoke, and brimſtone.

17. They appeared terribly as fitted to deſtroy: But ſome expound it of their falſe doctrine.

18. By theſe three was the third part of men killed, by the fire, and by the ſmoke, and by the brimſtone, which iſſued out of their mouths.

18. Multitudes ſay ſome killed by the Romans; and, ſay moſt others, the exceeding great numbers killed by the Mahometans, Saracens, and Turks.

19. For their power is in their mouth, and in their tails: for their tails were like unto ſerpents, and had heads, and with them they do hurt.

19. They are both fierce and venemous, and every way deſtructive. Some expound mouth and tail, of the front and the rear of their armies.

20. And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold, and ſilver, and braſs, and ſtone, and of wood, which neither can ſee, nor hear, nor walk: 21. Neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their theſts.

20, 21. To take this for the Gnoſtics, and the ſpiritual idolatry of the Jews, ſeems very unlikely. The Mahometans, ſay others, made the deſtroying of idols their chief profeſſion, and have not only rooted out image-worſhip from the eaſtern Chriſtians, but turned ſince many great kingdoms and empires from heatheniſm to Mahometaniſm: But they repented not under thoſe deſtructions.

CHAP. X.

AND I ſaw another mighty angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the ſun, and his feet as pillars of fire.

1. The circumſtances deſcribe the glory of this angel, which ſome take for Chriſt, and ſome for a proper angel.

2. And he had in his hand a little book open: and he ſet his right foot upon the ſea, and his left foot on the earth.

2. The plain ſenſe is, that he ſhewed the univerſality of his commiſſioned power (ſea and land comprehending the world below;) and that the *book* was the decree of God committed to him to execute. But the conjectured ſenſe is manifold: Some ſay it was God's decree to deſtroy Jeruſalem, and that ſea and land was Galilee and Judea: And others, that it was God's decree to deſtroy the Roman heathen power, and deliver his ſervants: And others, that it was his decree to deſtroy the papacy, and reform and deliver the church: And others, that it was his decree to deſtroy all oppreſſing powers, and ſet up Chriſt's thouſand years reign in righteouſneſs: And others, that it was his decree to end the world, and come in judgment.

3. And cried with a loud voice, as when a lion roareth: and when he had cried, ſeven thunders uttered their voices.

3. His terrible aſpect and cry, was to prepare for a progreſſive increaſe of the plagues, ſignified by ſeven thunders, which are louder than trumpets.

4. And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, ſaying unto me, Seal up thoſe things which the ſeven thunders uttered, and write them not.

4. Say ſome, Becauſe the plagues are ſo grievous, that (on Jeruſalem, ſay ſome; on the empire, ſay others; on the papacy, ſay others) they ſhall be known by experience, and not by words. Therefore write them not (at all, ſay ſome; or not yet, ſay others.)

5. And the angel which I ſaw ſtand upon the ſea, and upon the earth, lifted up his hand to heaven. 6. And ſware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things that are therein, that there ſhould be time no longer. 7. But in the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.

5, 6, 7. He ſware by God, that there ſhould be no longer delay; that is, ſay ſome, of the deſtruction of the Jews, but till Adrian's time; or, as others, of the ruin of the Roman empire; or, as others, of the church's deliverance from popery and perſecution; or, as others, that there ſhall be no longer duration of this world; But that, at the ſeventh trumpet, God's decreed judgments ſhall be accompliſhed. Or, as Lira, that the Arian hereſy ſhould no longer proſper.

8. And the voice which I heard from heaven ſpake unto me again, and ſaid, Go and take the little book which is open in the hand of the angel which ſtandeth upon the ſea, and upon the earth. 9. And I went unto the angel and ſaid unto him, give me the little book: and he ſaid unto me, Take it, and eat it up, and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.

8, 9. The voice bid me take the book, &c. And I aſked the angel for it; who bid me eat it, &c. It ſhall be pleaſant to thee, to know what will be as news; but bitter to know ſuch heavy things: or, it will be ſweet to thee, to fore-know the church's deliverance; but bitter, to know the dreadful judgments that effect it, (againſt the Jews, ſay ſome; the Roman empire, ſay others; the papal church, ſay others, &c.)

10. And I took the little book out of the angel's hand, and ate it up, and it was in my mouth ſweet as honey: and as ſoon as I had eaten it, my belly was bitter.

10. The mercy revealed in it, was ſweet; but the dreadful judgments of bloodſhed, bitter.

11. And he ſaid unto me, Thou muſt propheſy again before many people, and nations, and tongues, and kings.

11. Say ſome, When Titus hath deſtroyed Jeruſalem, there is more for thee to propheſy of, which many following emperors, and their armies, will do againſt them, eſpecially Adrian, to finiſh their deſtruction. Or, as others, There are yet greater, and more dreadful things, to be told thee, againſt many nations and kingdoms. Or, as others; The work of propheſy, or preaching the goſpel, ſuppreſſed by the pope, and his prelates, ſhall be revived again, and proſper, before the end.

CHAP. XI.

AND there was given me a reed like unto a rod, and the angel ſtood, ſaying, Riſe, and meaſure the temple of God, and the altar, and them that worſhip therein.

1. Say ſome, to meaſure the temple and the altar-places, as reſerved from Adrian's building an idol-temple, which, ſay they, he did only in the outer court. Say others, Meaſure the church, which ſhall be reduced to a conformity to the word of God, after all its pollutions by popery. Or, *meaſure it*, ſignifieth, that the church will be a ſmall and meaſurable thing under the papacy, and even obſcured, but not forſaken of God.

2. But the court which is without the temple, leave out, and meaſure

it

it not; for it is given unto the Gentiles, and the holy city ſhall they tread under foot forty and two months.

2. Say ſome, the outer court, and the city was rebuilt by Adrian, called Ælia, for the gentiles to live in, and a temple built for Jupiter, and ſo continued three years and a half, as Antiochus prophaned it, Dan. 7. 25. Say others, The outer court and the city left to the gentiles, is that great part of the viſible church left under the papacy to ſuch groſs idolatry, as that it hath but the name of Chriſtian, as clothing reſtored gentiliſm, and is rejected of God. Some take the 42 months literally, for a certain time of three years and a half; and ſome for uncertain time. Chriſt was three years and a half, in his miniſterial labour. And this number is five times here recited: therefore likely to be ſtrictly meant. Some old fathers, and ſome papiſts, underſtand it ſtrictly of the reign of an Antichriſt, which they think is yet to come: ſome of the time of the papal reign, which they ſay will be 1260 years beginning between 365, and 455, and ending between 1625, and 1715: in which ſpace Babylon will fall. Others ſtate the time differently.

3. And I will give power unto my two witneſſes, and they ſhall propheſy a thouſand two hundred and threeſcore days, clothed in ſackcloth.

3. NOTE, There is great diverſity of opinions who theſe witneſſes are: And yet moſt proteſtants think that their time is paſt, or the moſt of it, and this prophecy fulfilled: And prophecies uſe to be plain when they are fulfilled. Some new men ſay that they were the two courches in Jeruſalem, of the Jewiſh and Greek language, and their two biſhops, who preached all that time againſt the ſins of Jews and Gentiles: For they think that the Jews and Greeks, not underſtanding the ſame language; had in Jeruſalem, Antioch, Rome, Alexandria, and other great cities, two churches and biſhops. Others, that the two witneſſes are Enoch and Elias, that ſhall come when Antichriſt cometh. Others, that they are the Old and New Teſtament, which the papacy ſhall oppoſe; or, as others, the preachers of the Old and New Teſtament, named two, becauſe but few, but yet enough to promote the reformation. Brightman ſaith, It is the ſcriptures, and the aſſemblies of the faithful. Others, that it is the godly *magiſtracy and miniſtry*, which the *papacy* will caſt down. Others, that God will hereafter ſend two, with the ſpirit of Enoch and Elias, in whom all this ſhall be literally fulfilled: Others, that it is the martyrs that have in ſeveral times oppoſed popery to the death: Called two, in alluſion to many old couples of witneſſes, Moſes and Aaron, Caleb and Joſhua, Ezra and Nehemiah, Haggai and Zachary, Zerubbabel and Joſhua, (to which, Zach. 4. 11. this text ſpecially relateth), Moſes and Elias on the mount, &c.

Clothed in ſackcloth, is doing their office in a time of great affliction: And all this, ſome think, may be applied to divers couples, that God hath uſed in divers times and parts of his church; As to the Waldenſes and Albigenſes; to John Hus and Jeremy of Prague; to John Frederic duke of Saxony and Philip landgrave of Heſſe, long impriſoned by Charles the fifth, and after-delivered; to the Lutherans and the reformed; to king Edward the ſixth and his uncle protector duke of Somerſet, &c. Even as Chriſt ſent out his diſciples by two and two; Paul and Barnabas, &c. Lira's conceit, that Silverius and Mennas were the two witneſſes againſt the Eutychians is vain.

4. Theſe are the two olive-trees, and the two candleſticks ſtanding before the God of the earth.

4. Theſe are reſembled to the two mentioned, Zach. 4. Theſe are as olive branches that empty themſelves into the lamps, even the ſervants of the Lord of the world for his church.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.

5. If any will perſecute or ſilence them, God will revenge their cauſe; it refers to Elias, that brought down fire from heaven to deſtroy the captains and their fifties, 2 Kings 1. 10. and to Moſes, Numb. 16. Or, ſay others, The word in their mouths ſhall be as fire againſt all falſe doctrines and corruptions.

6. Theſe have power to ſhut heaven, that it rain not in the days of their prophecy: and have power over waters, to turn them to blood, and to ſmite the earth with all plagues, as often as they will.

6. And the power that God gave their miniſtry and reforming endeavours, and the revenge that God will uſe againſt their perſecutors, were expreſſed to me, as reſembling Elias, whoſe prayer ſtopped the rain for three years and a half, and the plagues which God by Moſes inflicted on

Egypt: Chriſt intimating this, Matt. 17. When Moſes the chief law-giver, and Elias the chief prophet, were the two great witneſſes of his glory. And it is notable, that godly magiſtrates, and godly miniſters, have uſually proſpered together, and fallen together, and magiſtracy and miniſtry been together corrupted.

7. And when they ſhall have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſs pit ſhall make war againſt them, and ſhall overcome them, and kill them.

8. And their dead bodies ſhall lie in the ſtreet of the great city, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified.

7, 8. NOTE, Chriſt's witneſſes (holy magiſtrates and miniſters) ſhall be marvellouſly preſerved, till they have finiſhed their teſtimony, and they have done their work. And then they may be deſtroyed by the ſervants of the devil, and expoſed to common ſcorn, and perhaps be denied burial, in the places where they preached and were wonderfully bleſſed, and their enemies puniſhed. And this will ſeem, to carnal men, to be God's diſowning them, and all that they did: But the ſame ſort of men ſhall be raiſed again, and revive their work with more ſucceſs, and again ſilence the deluded inſulting enemies.

Theſe words [*where our Lord was crucified*] ſeem to favour their expoſition, who apply all this to Jeruſalem. But moſt proteſtants take it for the Roman ſtate of *papal* corruption. And ſome by their *carcaſſes* ſay, is meant the dead carcaſe of the ſcripture, or religion, or aſſemblies, which only is left among them. But it ſeemeth to me to mean perſons: And whether the ſame thing, as this killing and reviling the witneſſes, may not be done at Jeruſalem, and elſewhere, again and again in ſeveral ages, (the church having had its days and night) I yet know not.

9. And they of the people, and kindreds and tongues, and nations, ſhall ſee their dead bodies, three days and an half, and ſhall not ſuffer their dead bodies to be put in graves.

9. Say ſome, They ſhall literally be caſt out, inhumanly unburied; ſay others, They ſhall be politically ſlain, depoſed, ſilenced, impriſoned, and caſt by as dead and uſeleſs. And not only their perſecuting enemies, but the deluded rabble and people, ſhall ſee their oppreſſion and inſult over them, and not ſuffer them to be reſtored, or honoured.

10. And they that dwell upon the earth ſhall rejoice over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two prophets tormented them that dwelt on the earth.

10. The enemies of the church, and the ungodly rabble, ſhall triumph and rejoice together in their revenge and conqueſt of theſe prophets, and that in the revengeful ſenſe of their own ſuffering by them, whoſe preaching was a torment to them, who by godly magiſtrates alſo had been puniſhed or reſtrained from their ſin.

NOTE, 1. Oh, how madly do the wicked rejoice, for their victory againſt the men that would have ſaved them. 2. One of the great cauſes of the violence of ſilencers and perſecutors is, the remembrance of their own ſufferings by godly magiſtrates and miniſters by puniſhments and reformation.

11. And after three days and an half, the ſpirit of life from God entered into them, and they ſtood upon their feet, and great fear fell upon them which ſaw them.

11. Either the ſame men, or men of the ſame ſpirit and office, were reſtored to the ſame power and works, to the great wonder of good men, and the great conſternation of the bad.

12. And they heard a great voice from heaven, ſaying unto them, Come up hither, And they aſcended up to heaven in a cloud, and their enemies beheld them.

12. The voice of Chriſt, ſay ſome; of the chief rulers, ſay others: *Come up hither*, that is, ſay ſome, to heaven as the reward of their former ſervice, as Chriſt aſcended in a cloud, and as Moſes was called away and buried by God, and Elias carried up, Moſes not ſeeing what Joſhua muſt ſee, and Elias being only tranſlated from a wicked generation before Jehu executed God's judgments on them; ſo magiſtrates and miniſters, that do great things for the church, are uſually taken up to heaven before they ſee the deſired iſſue, which is left to their ſucceſſors: Not David, but Solomon, muſt build the temple. Or, as others, come up into a ſtate of greater proſperity and peace, which is as a heaven in compariſon of their perſecution: Or, as moſt proteſtants, come now into the deſired ſtate of the viſible church reformed from popery and impiety. Their advancement convinced

ſome,

ſome, and terrified others of their adverſaries.

13. And the ſame hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were ſlain of men ſeven thouſand; and the remnant were affrighted, and gave glory to the God of heaven.

13. Say ſome, Adrian rooted out thoſe Jews that did not turn Chriſtians, and ſet up the image of a ſwine at the gate, to put them in deſpair; upon which the reſt turned Chriſtians, and glorified God.

Say others, nine parts of Rome were deſtroyed before, and under the papacy only the tenth part of old Rome was left, and that fell by this earthquake: Say others, the firſt ſtirs by preaching, diſputing and war about religion, quickly caſt down the tenth part of the Roman church, and then many others turned proteſtants: Some think, it was the fall of old heathen Rome; and ſome think that the killing of the witneſſes (by papal cruelty) is yet to come, and that popery ſhall be reſtored a few years, and then fall for ever. It ſeems to relate to the caſe of Elijah and Eliſha, after whoſe time the houſe of Ahab dreadfully fell by Jehu.

14. The ſecond woe is paſt, and behold, the third woe cometh quickly.

14. Note, Thus far ſome think that the revelation ſhewed John nothing but what was done many years before, and viſible to all men there, that is, that all was but the deſtruction of the Jews; and that of theſe three laſt woes, the firſt was by the zealots, the ſecond by Titus, (in which, ſaith Joſephus, eleven hundred thouſand perſons were killed by ſword and famine, beſides the captives carried away;) The third by Adrian, when the faction of Barchocheba was caſt out of Jeruſalem, and were purſued, in which, ſome ſay, five hundred thouſand were killed, ſome ſay, eight hundred thouſand, and ſome twelve hundred thouſand.

Others ſay, that all the woes reſpected later times.

15. And the ſeventh angel ſounded, and there were great voices in heaven, ſaying, The kingdoms of this world are become the *kingdoms* of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.

15. The foreſaid new expoſitors take this for the triumph of the church for the Jews deſtruction, and the ceaſing of their perſecution, and the uniting of the Jew and Gentile Chriſtians in one church at Jeruſalem, where Adrian gave them that freedom by which they proſpered.

Others think that this verſe ſpeaketh of the Chriſtian emperors owning Chriſtianity and putting down heatheniſm: Others think it ſpeaks of the great ſucceſs of the reformation againſt popery: Others think it ſpeaks of Chriſt's thouſand years reign: And others think it ſpeaketh of the laſt judgment. I ſee not why we may not take it for the flouriſhing of the goſpel in the catholic church, begun when perſecution abated, but moſt notably promoted by Conſtantine.

16. And the four and twenty elders which ſat before God on their ſeats, fell upon their faces, and worſhipped God, 17. Saying, We give thee thanks, O Lord God almighty, which art, and waſt, and art to come, becauſe thou haſt taken to thee thy great power, and haſt reigned. 18. And the nations were angry, and thy wrath is come, and the time of the dead, that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great, and ſhouldeſt deſtroy them which deſtroy the earth.

16, 17, 18. The twenty-four biſhops of Judea, ſay ſome: Rather, the miniſters of the catholic church, repreſented by four and twenty elders in the viſion; or the whole church, ſay others: And thoſe in heaven, ſay others. The *reign* mentioned is variouſly expounded, as aforeſaid; 1. As againſt the Jews. 2. As againſt the heathen emperors. 3. As againſt the pope, by the reformation. 4. As of the fall of Mahometaniſm, and the Turkiſh empire. 5. As of the millenium, and the reſurrection and judgment that ſhall be then. 6. As of the laſt judgment.

19. And the temple of God was opened in heaven, and there was ſeen in his temple the ark of his teſtament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

19. The viſion of the opened temple in heaven ſignifieth, the freedom given to the goſpel againſt perſecutors and corruptors; and the pure preaching and profeſſion of it, and God's owning his covenant and church, by his eminent bleſſing: and the lightenings, &c. ſignified the great manifeſtation of Chriſt's power, for his church, in the commotions

commotions and changes in the world, and his judgments on their enemies, as followeth. (But in what inſtances and periods of time, expoſitors differ, as aforeſaid.)

CHAP. XII.

AND there appeared a great wonder in heaven, a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars.

1. Some popes, and their flatterers, have ſaid that, by the woman in heaven, is meant, the pope, and church of Rome in its power; and by the ſun is meant, their ſpiritual power, as key-bearers of heaven; and by the moon is meant, all princes ſecular power as under the feet of the papal church, at leaſt, in order to the ends of the ſpiritual power, by which he may, if they deſerve it, excommunicate and depoſe them.

By others is underſtood the Chriſtian church, now raiſed to honour, and flouriſhing in grace and wiſdom, and having worldly proſperity as a lower part of her bleſſing; or, ſay others, trampling on wealth, and worldly things, with a holy contempt, and known by this enſign of honour, that the twelve apoſtles were its founders, under Chriſt; and that ſtill they hold faſt the apoſtolical doctrine, and depart not from it by human deprivations, or by heretical ſeduction and corruption. This is a crown of glory to the pure church, being not yet ſeduced from Chriſtian, apoſtolic ſimplicity.

2. And ſhe being with child, cried, travailing in birth, and pained to be delivered.

2. She laboured with earneſt deſire to propagate Chriſtianity through the world. Some refer this to the Jewiſh church deſiring Chriſt's nativity; but moſt, to the labour of miniſters to ſpread the goſpel; and ſome, eſpecially, to the converſion of the Roman empire.

3. And there appeared another wonder in heaven, and behold, a great red dragon, having ſeven heads, and ten horns, and ſeven crowns upon his heads.

3. The devil appeared in the ſhape of a great red dragon (eſpecially Mars, whom the heathen Romans took for their ſpecial god.) His ſeven heads and crowns ſignify his great power, eſpecially at Rome, the city that had ſeven hills, and ruled in the earth: And the ten horns are the kingdoms or provinces of the Roman empire.

4. And his tail drew the third part of the ſtars of heaven, and did caſt them to the earth: and the dragon ſtood before the woman which was ready to be delivered, for to devour her child as ſoon as it was born.

4. By his tail, ſay many, is meant, his ſubtility; by heretics he corrupted a third part of Chriſtians; which, ſaith Dr. H. was by Simon Magus, and the Gnoſtics; Say others, by all the ſwarm of hereſies. (Lira ſaith, All this is ſpoken of the war of Coſroe, king of Perſia, againſt the Chriſtians). Moſt proteſtants ſay, it is meant of the Roman, perſecuting emperors ſucceſſes, acted by Satan, who ſought to extirpate Chriſtianity.

5. And ſhe brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

5. This child, ſay ſome, was Chriſt; others ſay, Conſtantine; moſt ſay, the church, as proſperous, which in Conſtantine's time, was to be advanced to power, and prevail againſt heatheniſm, both by the word, and by the ſword: Or that Chriſt, by the church, was thus to rule; Or, as others, the martyrs, taken up to God, triumphed by ſuffering, and furthered the glory of the church. Others think it meaneth that, in the days of the honeſt heathen emperors, Alexander Severus, Philip Arabs, Conſtantius Chlorus, &c. the church travailed, as in the pains of child-birth; but was to ſuffer with patience, as in the wilderneſs, till Decius, Dioclefian, Max. Hercul. Maxentius and Licinius, had done perſecuting; And then it was delivered by Conſtantine, to an advanced, free church ſtate.

6. And the woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore days.

6. Say ſome, the church throughout the empire, perſecuted by Nero for three years and a half, was put to worſhip God in obſcurity, and as in flight: (But Nero's perſecution was before John wrote this, if under Domitian.) Others, more probably, refer it to the later Roman perſecutions, under which God kept his church till its deliverance. And ſome underſtand it of Antichriſt's driving the pure church, as into a wilderneſs.

7. And

7. And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought, and his angels. 8. And prevailed not, neither was their place found any more in heaven.

7. 8. Some expound this of the conflict at Rome, between Simon Magus and Simon Peter (long before John wrote this, if the ſtory be true). Others more probably ſay, it repreſents the church's perſecution by the heathen emperors (eſpecially Dioclesian, Maxentius, Licinius, &c.) and their final overthrow by Conſtantine, by a war in heaven, of which this was the effect. By Michael ſome mean Chriſt; Others rather that arch-angel, mentioned, Dan. 10. who was guardian prince over Iſrael, and is now ſuch to the church. And whether ſuch have real war in the air with devils, is doubtful. But the caſting out devil-worſhip, in the empire, is here meant, as the effect.

9. And the great dragon was caſt out, that old ſerpent called the Devil and Satan, which deceiveth the whole world: he was caſt out into the earth, and his angels were caſt out with him.

9. By the ſimilitude of caſting down from heaven to earth, is ſignified, that Satan and idolaters were caſt out of power and honour in the world, as earth is oppoſed to the church and empire.

10. And I heard a loud voice, ſaying, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night.

10. The church triumphant and militant glorifies God for this wonderful change; which ſhewed his ſtrength for the ſetting up his kingdom, and the exerciſe of Chriſt's power, and the ſalvation of men, by conquering the devil, and the heathens.

Note, 1. If Chriſtian kingdoms be ſo honourable, and called the kingdoms of God, and the power of Chriſt, and the fall of devils, let them better conſider it, that cry them down under the name of national churches, and would have churches to be only ſome gathered out of the multitude.

2. *Queſt.* Why doth Satan accuſe ſaints, day and night, to God, who never receiveth his falſe accuſations? *Anſ.* 1. He hath too many true accuſations againſt them. 2. He ſheweth his malice, though without ſucceſs. 3. He accuſeth them, by ſlanders and falſe witneſſes, to the rulers of the world, and to the people, to keep them in hatred of faith and godlineſs.

11. And they overcame him by the blood of the Lamb, and by the word of their Teſtimony, and they loved not their lives unto the death.

11. Not only Chriſt, but the faithful under him, conquer Satan, and heathens, and all the church's enemies. 1. By the blood of Chriſt, whoſe ſufferings, truſted to, are the merit of their ſucceſſes. 2. By the word of God, preached, pleaded, and witneſſed by them. 3. By their ſufferings and martyrdoms.

12. Therefore rejoice ye heavens, and ye that dwell in them: woe to the inhabiters of the earth, and of the ſea, for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

12. Lira thought that this was Coſroe, king of Perſia, who, being conquered by Heraclius, gave the church great cauſe of joy, but woefully oppreſſed his own ſubjects; though, being old, he had not long to do it. Dr. H. ſaith, It was the church's joy, and the devil's rage, for the overthrow of Simon Magus; and that now he foreſaw the fall of his kingdom, he ſet on foot Nero's perſecution. Others, That the empire turning Chriſtians, the devil raged, by Julian, Valens, and ſuch others, for a little while, both againſt laity and clergy. Some think that it is properly thoſe in heaven that rejoice: Others, that it is the church on earth: Others, that it is both. And ſome ſay, It is upon the approach of the Millenium, after the fall of Antichriſt.

Note, 1. To be delivered from Satan, and ſee his kingdom fall, is matter of great joy. 2. If Satan rage, becauſe he knoweth that his time is ſhort, how much ſhould we be quickened to diligence and hope, when we all know that our time on earth is ſhort.

13. And when the dragon ſaw that he was caſt unto the earth, he perſecuted the woman which brought forth the man-child.

13. Saith Lira, when Coſroe ſaw that he was conquered by Heraclius, he perſecuted the Chriſtians in his own dominions, whom Heraclius relieved by two armies. Saith Dr. H. When Satan ſaw that he was conquered in Simon Magus, he ſtirred up Rome againſt the Chriſtians. Say others, more

more probably, when Satan ſaw that vigilant paſtors had defeated his religious frauds by heretics, he turned to the way of violence by perſecutors; firſt heathens, then Arians. Some ſay, This containeth all the time from Anno 310, to 606. And others, That it is his rage againſt the reformation ſince, &c.

14. And to the woman were given two wings of a great eagle, that ſhe might fly into the wilderneſs, into her place; where ſhe is nouriſhed for a time, and times, and half a time, from the face of the ſerpent.

14. Chriſtians driven from Rome by heathenish perſecution, ſay ſome, or after, by papal, ſay others, fled up and down, into villages, and remote countries, called a wilderneſs, where God provided for them, till that ſtorm was paſt: (As the Waldenſes, and ſuch others.)

15. And the ſerpent caſt out of his mouth water, as a flood, after the woman: that he might cauſe her to be carried away of the flood.

15. The flood, ſaith Lira, was by Coſroe; ſaith Dr. H. by Nero; and after by Domitian, and others: ſay others, it was by all the heathen perſecutions: ſay others, by the Goths, and the invading Barbarians: ſay others, by Hereſies: and ſay others, by Popery.

16. And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood which the dragon caſt out of his mouth.

16. Say ſome, The perſecution was diverted from the Chriſtians, by the inſurrections of the infidel Jews, and their ſuppreſſion: Say others, The Arian Goths were conquered, even by bad emperors: Say others, the prevalency of truth made, even carnal biſhops, in councils, help the church: Say others, The viſible church conſiſteth of many bad, worldly men, who, for conjunct intereſt, help the faithful.

17. And the dragon was wrath with the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.

17. Some ſay, this is Domitian and Trajan's perſecution: Others, that it was the Arians, when Satan ſaw he was diſpoſſeſſed of heathen Rome: Others, that it is his ſetting up the papacy, as it perſecuted particular Chriſtians, for not corrupting religion.

NOTE, There is no hope of a deſirable peace with Satan, or diaboliſts, while ſuch; though Chriſtians muſt ſtudy, as much as in them lieth, to live peaceably with all men; and eſpecially, ſtudy love and peace among themſelves. The devil will not lay down his war againſt Chriſt, till he be caſt down and bound; but the members of Chriſt's body ſhould not war againſt each other.

The poor Albigenſes, &c. were firſt, by Diocleſian, driven into a barren, mountainous country, and after murdered by popes and papiſts.

CHAP. XIII.

AND I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe up out of the ſea, having ſeven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blaſphemy.

1. Moſt of the old fathers expounded this of an Antichriſt, that ſhould come toward the end of the world. Some papiſts take it to be the ſecond Coſroe, that ſucceeded his father in Perſia. Others take the beaſt to be the ſtate of the heathen religion at Rome; the ſeven heads ſignifying either ſeven emperors, or the ſeven hills; and the ten horns, and the crowns, the confederate kingdoms; and the name of blaſphemy, the titles of Rome, called, *A goddeſs, and the eternal city*, with its idolatrous profeſſion. Others take the two beaſts here, to be but one, under two relations; that is, the pope, or papacy: Or, ſay ſome, the Roman kingdom under the pope, and the papacy itſelf, as eccleſiaſtic. Some take the devil to be this beaſt; ſome, the Turkiſh empire; ſome, the Greek empire: And ſome take this firſt beaſt to be the Roman empire, as Chriſtian. The hardeſt part of the controverſy is between them that ſay, *it is heathen* Rome, and thoſe that ſay, *it is papal* Rome: And the reaſons which they give againſt each other, ſeem ſtronger than the aſſertive reaſons of either ſide; of which, many volumes are written. Some ſay, that the ſeven heads are ſeven kings, which went immediately before Antichriſt; and that the name of blaſphemy is, ſay ſome, the titles given the pope (as *God*, and *Univerſal Head*, or *Biſhop*, and *Chriſt's Univerſal Vicar*, that can forgive ſin, and bring ſouls from purgatory, &c.) Or, as others, his idolatry.

2. And the beaſt which I ſaw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the

the dragon gave him his power, and his ſeat, and great authority.

2. The leopard was the type of the Greeks, the bear of the Perſians, and the lion of the Babylonians: And all are ſet together, to ſignify the cruelty of the firſt beaſt, and variety of its exerciſe. This was the heathen idolatry, as exercied by Domitian, &c. ſay ſome, to which Satan made the imperial power to contribute its utmoſt help. Or, as others, it was the papal idolatry and cruelty, which Satan now propagated by Chriſtian names and pretences, as before he had promoted the like, in the name of heathens gods.

3. And I ſaw one of his heads, as it were wounded to death, and his deadly wound was healed: and all the world wondered after the beaſt.

3. To paſs by thoſe, that expound this of the ſon of Coſroe, king of Perſia, ſome take it for the burning of the capitol at Rome, the head-temple of idols; either in Vitellius's ſtirs, when after Veſpaſian rebuilt it; or in Titus's reign, when, being burnt by lightning, Domitian rebuilt it. But it ſeemeth unlikely that all this ſhould be ſpoken of ſo ſmall a matter as a temple. Others expound it of the ſacking and taking of Rome five times in forty-two years, by the Goths and Vandals; and the recovery, by Juſtinian, and Beliſarius, and Narſes. The moſt learned proteſtants ſay, the deadly wound of the beaſt was, the overthrow of the heathen, Roman, religion and power; but what the healing was, is the doubt: Julian's cure was too ſhort to be meant: Moſt think, that the very erecting of the papacy is meant, as reſtoring deviliſm, or idolatry, under the Chriſtian name. Other proteſtants think, that the many ſchiſms in the papacy, was the deadly wound: And that it was healed by the councils of Conſtance and Baſil. And others think, that the reformation gave the pope the wound; and that the revolt to popery, in France, by Henry IV. in England, by Queen Mary; in Germany, by the overthrow of the Palſgrave, &c. was the healing of it. To wander after him, is, to follow him in blind devotions.

4. And they worſhipped the dragon which gave power unto the beaſt, and they worſhipped the beaſt, ſaying, Who is like unto the beaſt? who is able to make war with him?

4. That is, ſay ſome, they worſhip the devil, under the name of heathen gods, for making their empire ſo great, and repairing the wound of their religion. Say others, they honoured and ſerved the papacy, and him that erected it, thinking it had been God, when it was the devil: admiring the ſanctity and power of the papacy.

5. And there was given unto him a mouth ſpeaking great things, and blaſphemies; and power was given unto him to continue forty and two months.

5. This the ancients expound, of an Antichriſt not yet come; And others, of Domitian: And others, of the pope.

6. And he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in heaven.

6. Say ſome, he blaſphemed the true God and Chriſt directly, (that is, Domitian perſecuting Chriſtians.) Say others, it is the papal blaſphemy, by tranſubſtantiation, image-worſhip, arrogating God's prerogatives, perſecuting them that obey his word, &c.

7. And it was given unto him to make war with the ſaints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

7. Thoſe that take the firſt beaſt to be Mahomet himſelf, with his Arabian, Saracen powers; and the ſecond, to be the Turkiſh Mahometans; do eaſily tell when, and how the ſaints were overcome, and nations ſubjected to him. But ſeveral objections lie againſt this, and ſo there do againſt theſe that apply it to Domitian: And why it may not more plauſibly be applied to ſome following perſecutors, eſpecially Dioclesian, I ſee not yet. But that it is meant of the papal tyranny, is the more eaſily believed by many that know the truth of the hiſtory, that all the ten heathen perſecutions, ſet together, were a little thing, compared to the papal blood-ſhed. Mede truly tells us, that Perion reporteth (and divers ſecond him) that, in France alone, a million of the Albigenſes and Waldenſes were killed: And that Sanders de Viſ. Man. l. 8. dem. 34. confeſſeth, that infinite Lollards were burnt in Europe: And that Vergerius ſaith that, within thirty years, an hundred and fifty thouſand were conſumed by the inquiſition, and ſuch means. And the numbers murdered in Bohemia, and other countries; and ſince then in the Low-Countries, France, England, Ireland, &c. render the ten perſecutions by heathens, as

described by our moſt aggravating old church hiſtorians, to appear but as a morſel to the papal ſacrifices.

8. And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world.

8. And his great power and victories ſhall cauſe the generality of worldly men, to own, admire and obey him (whether it be the heathen Rome, or Mahometans, or the Pope;) except thoſe choſen children of wiſdom, whoſe names, from the foundation of the world, were by God's decree written in the book of the ſlain Lamb, or in the catalogue of thoſe who were to be ſaved by Chriſt crucified.

9. If any man have an ear, let him hear. 10. He that leadeth into captivity, ſhall go into captivity: he that killeth with the ſword, muſt be killed with the ſword. Here is the patience and the faith of the ſaints.

9, 10. Let all Chriſtians regardfully mark what I ſay, that they be not by the ſucceſs of perſecutors or tyrants, tempted from their patience, conſtancy, or duty: Though theſe great conquerors and perſecutors are a while adored for their ſucceſs and power, in the end they ſhall be uſed as they uſed others, commonly when they have conquered and triumphed, others conquer them, and triumph over them; and when they have killed many, they are uſually killed themſelves; Few famous conquerors die the common death of all men. Therefore, the holy wiſdom of God teacheth his ſaints, as much as is poſſible, to avoid war, even defenſive, and ſo overcome by faith and patience, eſpecially in the caſe of perſecution, and of private and particular perſons towards injurious rulers; though kingdoms may exerciſe ſelf-defence, leſt they tempt all their neighbours to make them their prey.

11. And I beheld another beaſt coming up out of the earth, and he had two horns, like a lamb, and he ſpake as a dragon.

11. Many ſay, that by *Another beaſt* is meant the *former* in another reſpect, and that they are but one. But when the text ſaith, it is another, with ſo many notes and acts of difference, ſuch preſumption doth not *expound* the ſenſe, but *make* it, and may ſay any other improbable thing. Others that ſay, the firſt beaſt was heathen Rome, and the ſecond papal Rome, will as hardly as the former make it probable, that heathen Rome was one of the pope's heads, if he be the beaſt: Was the firſt beaſt but one of the many heads of the ſecond beaſt? Or, was the heathen religion but one of heathen Rome's own heads? Or, was the pope's wounded head in being before him? If the heathen Rome, or its heatheniſm, was the wounded head of the firſt beaſt, then the pope was not the firſt beaſt, for that was not one of his heads, eſpecially at its overthrow by Conſtantine. Grot. and Dr. H. that ſay the ſecond beaſt is Apollonius, or magicians or magic, if they ſo confine it, ſpeak as improbably. Whoever was the ſecond, his lamb-like horns ſhew him to be an hypocrite pretending to truth, and his dragon-like ſpeech ſhew him to be the devil's agent. But the reaſons to prove both one, being againſt the plain text, ſome think rather that the firſt beaſt was the idolatrous emperors that ſo cruelly ſet up image-worſhip, in the eaſt and weſt, and the pope the ſecond beaſt that flattered them, and rebelliouſly excommunicated thoſe that were againſt them; and his firſt notable power was obtained by engaging himſelf in the cauſe of the image-worſhippers, and extolling and flattering them; and withal flattering Pipin, and Ch. Martell, and others, to maintain him in his rebellion, by invading the weſtern empire, and then engaging moſt ſucceeding princes in the ſame cauſe.

And ſome think that the pope is the firſt beaſt, and the ſecond are his councils, and cardinals, and clergy, and jeſuits and friars, that cry him up, and perſuade the world to obey and follow him, according to his univerſal claim.

And if the difficult objections againſt all theſe laſt, ſhould incline us rather to think that it is the heathen empire that is the firſt beaſt, I ſhould (by reviewing the hiſtory of fact) think that the ſecond beaſt was (not Apollonius fabled of by Philoſtratus and Hieroeles, but) the whole gowned and literate tribe; *Learning* and the pompous oſtentation of it, being then almoſt as much of the glory, pride, and ſtrength of Rome, as the military power: And I ſhall ſhew, anon, how ordinary it was for the firſt beaſt, the imperial military power, to arrogate the name of gods, and to have temples, altars, and ſacrifices: And the ſecond beaſt, poets, orators, comedians, philoſophers, hiſtorians, as well as augurs, and ſouthſayers, and magicians, and prieſts, all flattered and applauded theſe blaſphemous emperors; and the great learning of theſe men was ſet up againſt Chriſtianity, as deſpiſed fooliſhneſs: As they did with Paul at Athens, ſo did the learned Romans count Chriſtians bablers, and ignorant barbarians: Learn-

ing (vain and carnal) was as great a glory to Rome as *arms*, and it is doubtful whether the imperial power, or the literate oppoſition and ſcorn, did more hinder the reception of Chriſtianity. But Chriſt and the croſs at laſt conquered both, and uſed both to promote the goſpel. Yet this might be ſaid to *ariſe out of the earth*; for when it was uſed for enmity and ſtriſe againſt Chriſt, it was foolishneſs with God, and as James ſaith, chap. 3. was earthly, ſenſual and deviliſh, cauſing confuſions, and every evil work.

12. And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth, and them which dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed.

12. If it be the heathen empire that is ſpoken of, 1. Then it ſeemeth moſt like that the deadly wound was the ſhame and ſhaking of the empire by the deaths of Tiberius, Caligula, Claudius, Nero, Galba, Otho, and Vitellius; every emperor, between Auguſtus and Veſpaſian, murdered by others, or themſelves; and the ſuſpenſion of Veſpaſian at firſt, (or afterward the ſhake that heatheniſm had there by the wiſdom and honeſty of the Antonines, and after of Alexander Severus, and Philip) yet the firſt ſoon repaired by Veſpaſian, Titus, and Domitian, and all the reſt, at laſt by Dioclesian (after Decius, Aurelian, &c.) And the learned tribe did live in power, and in their ſenate, and all their city officers, exerciſe ſuch ſplendid pomp and rule, as the emperor did in his palace: And cauſed the Roman city and empire to worſhip their victorious blaſphemous emperors, and with them to continue the common idolatry.

13. And he doth great wonders, ſo that he maketh fire come down from heaven on the earth in the ſight of men,

13. This Roman learning is uſed to overcome truth and Chriſtianity, and to make men believe that the ſun and moon and ſtars are gods, and have oracles where they ſpeak, and that it is they that conquer the enemies of Rome; ſo that their power was in the viſion repreſented to me, as if they brought down fire from heaven.

14. And deceiveth them that dwell on the earth, by the means of thoſe miracles, which he had power to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make an image to the beaſt, which had the wound by a ſword and did live.

14. Their powerful oratory and learning deceiveth the ignorant multitude, to erect images to their victorious blaſphemous heathen emperors, who recovered from the foreſaid wound by the military murders: images, and altars, and ſacrifices, are to be made the means of worſhipping them.

15. And he had power to give life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak and cauſe that as many as would not worſhip the image of the beaſt, ſhould be killed.

15. They ſo deceived the people as that the oracles ſeemed to them to ſpeak, and to tell them as from the gods, that they muſt kill all thoſe that would not worſhip the image of the emperor, and the gods that he worſhipped, and would not be of his religion.

16. And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17. And that no man might buy or ſell, ſave he that had the mark, or the name of the beaſt, or the number of his name.

16, 17. It was the cuſtom of the Romans, in thoſe times, to mark both ſervants, and many ſoldiers, as notes of relation and appropriation, moſtly on their arms or hands by which the perſon marked, as by a badge, livery, or colour, owned his maſter or captain: And alſo to mark their ſlaves, and puniſhed perſons, with a brand of diſgrace, in the face or hand: The mark of ſervants, or ſoldiers, was ſometime his maſter's eſcutcheon, or choſen badge, and ſometime his name, and ſometime the chief letters of his name, which leaving out the reſt, ſtood for the name (as M. for Marcus, L. for Lucius, S. P. Q. R. for *Senatus Populuſque Romanus, &c.*) And it ſometime fell out that theſe letters were numeral (as M. D. C. L. I. V. are with us.) Now this text ſerveth to ſome to mean that the flattering literate tribe in Rome (orators, ſenators, poets, prieſts, aruſpices, &c.) who were the ſecond beaſt did, by their laws, orations, poems, comedies, oracles, and deceits, cauſe the people commonly to come under obligations, thus to enſlave themſelves to the idolatrous emperors, to own them as petty gods, and offer at their altars and ſacrifices, and to worſhip the idols alſo which they worſhipped, and ſo to be the owners of, and actors, in their idolatry: And in order hereto to honour

them by receiving their badges, or their names, or the chief letters of their names: And it fell out that the chief letters here meant were *numeral* and *nominative* both, and made up 666.

And if it be, (as moſt proteſtants think) *Rome-papal*, that is the ſecond here meant, then as the firſt beaſt is the *papacy*, as *idolatrous* and *potent*, ſo the ſecond is likeſt to be the flattering clergy who are to the *popes* much like what the literate Romans aforeſaid were to the heathen emperors: I mean his prelates, councils, jeſuits, and friars of all ſorts; theſe have pretended to abundance of miracles, to advance the *papacy* and its corruptions of religion, in ſo much that they make ſuch miracles one of the chief marks of their church. Gregory's dialogues, and ſuch other, led the way: and their monſtrous legends feign ſo many, and ſo ſhamefully (of St. Francis, St. Dominic, and multitudes more) as makes men ſuſpect that this tribe are the miracle-working beaſt; not but that many miracles are true, that are written of Gregory Nœoceſar, Martin, and others, by Euſeb. Socrat. Sulp. Severus, Auguſtin, &c. Which were all for the confirmation of the Chriſtian faith, and not for *popery:* And many of the monks, and others, of whom theſe fictions are written, were holy men, and God did ſome wonders at their prayers: And it is this which the legenders take occaſion from to add their multitudes of falſhoods, and then to perſuade men, that all theſe were miracles wrought for God's atteſtation to *popery*; It being uſual for that clergy to perſecute the living ſaints that are not for their wills and ways, and to canonize thoſe, as wonders of ſanctity, whoſe ſtrictneſs and auſterity is joined with ſubjection to the *papal* dominion. Such mens writings as Baronius, Bellarmine, Genebrard, &c. With their many falſe councils, and Jeſuits that compaſs ſea and land to promote the *papal* kingdom, do ſeem much more fully to do the part of the ſecond beaſt for the *papacy*, than the poets, prieſts, &c. did for the heathen idolatrous empire. And the mark in their right hand or forehead ſeemeth to be ſome profeſſing badge, by which they tie themſelves to worſhip the beaſt and his image, that is, ſubject themſelves, by conſent, to the *papal* ſovereignty and canons, and idolatry, or corrupt imagery and ſcenical worſhip: and herein the *papacy* ſo far exceedeth the ſeverity of the ſaid heathens, that they do, by the laws of their church, put *ſtrict oaths*, upon all the clergy to believe many new *articles of faith*, and to obey the *pope*; yea, and on princes to exterminate all that the *pope* will but call heretics: and that thoſe temporal lords ſhall be excommunicated, depoſed and damned, that will not do it, no man, called by them a heretic, may ſo much as make a will or have the benefits of the law, no not of his liberty, or life, but be tormented in the inquiſitions, or burnt. No miniſter may preach Chriſt's goſpel, that is not a ſubject of the *pope's*; nor any Chriſtian elſe meet to worſhip God, no nor read the Bible in a known tongue, but by his licenſe, and theirs that he empowereth. Theſe things are far more than to forbid buying and ſelling without the mark of the beaſt, or his name.

18. Here is wiſdom. Let him that hath underſtanding count the number of the beaſt, for it is the number of a man, and his number is ſix hundred threeſcore and ſix.

18. Here is work for the ſagacity of a ſharp-witted man: Let ſuch try to find out the beaſt by the number of his name; for it pleaſeth not God more plainly to reveal it. It is numeral letters, which denominate a man; and which in numbering ſignify DCLVVVI, or 666.

About this name and number the fathers, papiſts, and proteſtants, are of many minds among themſelves. The firſt general difference is, whether it ſignify the *name* of a man properly, or only ſome *other mark* that belongeth to him, called his name? And the next whether the name belong to a *ſingle perſon*, or to a *ſtate*, or *policy*, or *party*? Of the proteſtants many think it is a *man's name*, but belonging to the papacy in common: Junius taketh it for the canon law and decretals: Broughton for Adonikam, Ezra 2. 13. Brightman reciteth theſe, and divers names, found out by divers fancies, Titan, Lampetis, Ninetes, Cacos, Odegos, Alethes, Blaberos, Palas, Baſcanos, Amnos, Adicos in Arethas, Eccleſia, Italica, and Romagnus. All which he rejecteth, and taſteneth on that which Irenæus choſe of old, which is Lateinos. And he thinks that this *number of the name*, to be received, was meant of the Greeks, who were brought to ſubmit to the Latin church; And ſo all the Greeks that ſo ſubmit, receiving the *number*, are joined in the guilt and damnation with them that had the *mark* or the *name* itſelf.

This is clear that all they, that only find out a *name*, or *number*, which are *not impoſed*, and by the *ſubjects received*, ſpeak not at all to the text. It is only the *receiving* of the *mark*, *name* or *number*, that is here mentioned: It is the ſubjects badge. If the racked word *Lateinos* be uſed as added to catholic, and put inſtead of Roman, it may reach the papiſts, whoſe name and badge now is to be [Roman catholics, as diſtinct from all others, that are but mere Chriſtian catholics.]

But lately moſt proteſtants take the number

ber of the name to be but ſome characteriſtical acts or marks: Some ſay, It is the ſyſtem of papal corruptions in doctrine and worſhip; ſome (as Mr. Potter) make it the number of 25, as the ſquare root of ſix hundred ſixty-ſix, and he largely tells us how many ways it ſuiteth Rome. But how is this number of 25 received as a badge by reprobates? Some ſay, that patriarchal and metropolitan (and ſuch like) idolaters and perſecutors are the image of papacy, and that PERJURY is the mark of the beaſt, who by falſe oaths bindeth all to him, and to his prelates; ſo that whoever will not be *perjured*, by falſe and wicked oaths, are not received into his church, nor tolerated by them: And I read not in hiſtory that ever any party on earth did ſo long, and ſo violently, bind men by wicked oaths, and involve all ſorts in heinous perjury, as the pope and his prelates have long done and do: Abbot Uſpergenſis lamenteth it in his days that prieſts and people were commonly involved in perjury, *ſwear*, or *ſuffer*, is their law; and when intereſt requireth it, unſwearing and forſwearing is as violently impoſed, and whole countries abſolved from their oaths to their ſovereigns. PERJURY, PERFIDIOUSNESS, and PERSECUTION, ſeem to be the mark of the papal dominion: And (as my old fellow miniſter in the ſame congregation) Mr. Nath. Stephens ſaith, The name of the beaſt ſeemeth moſt likely to be his *aſſumed power*, or pretended authority; to which it is that he maketh all to ſwear: And the oath or ſubjection is not to the *number*, but to the power or perſons marked by that number; the *number* being but the *name* abbreviated, and the *name* the notification of the party, or policy, to which men conſent.

But Mr. N. Stephens thinks that 666 is the time between the beginning of the Roman monarchy, according to Daniel's computation, as it reſpected the church, which was in Pompey's time, and the riſe of Antichriſt, which he thinks was in 666. (Anno Dom.) and ſo is juſt 666 years: For he taketh (as many others do) the title of univerſal biſhop given Boniface III. by Phocas, to ſet up Antichriſt firſt; and the antecedent fall of the Roman empire to be that by the Goths, &c. But I am paſt doubt, that neither wicked Phocas, nor Boniface themſelves, did mean that the univerſality ſhould extend over all the world, but only over the empire; for what pretence could Phocas have to give power or titles to his ſubjects, to rule in all princes dominions on earth? They only meant that he ſhould be before the biſhop of Conſtantinople, the prime biſhop in the univerſal empire; and that Leo challenged before Phocas: But the claim, of governing all the world, came up by degrees long after both; and it was about 700 years before the popes caſt off their ſubjection to emperors and kings.

On the other ſide, thoſe that appropriate all this to heathen Rome, are not of one mind. Some take the *beaſt* to be the *heathen worſhip* as it ſtood at Rome, and the Roman empire, ſupporting it, to be repreſented by ſeven heads, that is, particular emperors or hills, and the ten horns to be ten confederate kings, and tributary: And that Domitian is ſpecially meant, as a ſelf-idolizing blaſphemer and perſecutor, for three years and a half; and that the magic, auguries, and oracles, are the ſecond beaſt; and eſpecially Apollonius: That the image is the idol-worſhip ſet up in the reſt of the empire in imitation of Rome: And all were compelled to bear ſome *mark* of their God, or his *name*, or ſome numeral letters ſignifying his name, branded on them; but that it being not revealed then what theſe letters ſignify, it cannot be known now, ſave that it was a diſcriminating note received by ſome, and not by others.

But others think, that Veſpaſian was the beaſt, and Antichriſt, 1. Becauſe ſome fooliſh Jews took him (as they had done Herod) at firſt to be the Meſſiah. 2. Becauſe he anſwered to Antiochus Epiph. who before him violated and profaned the temple and worſhip. 3. Becauſe Chriſt ſeemed to lead them to that interpretation, Matth. 24. by aſſimilating the caſe to that in Daniel. 4. Becauſe he was ſaid to work miracles, to cure a blind man, &c. 5. Becauſe he ſo deſtroyed the ſacred nation, and enſlaved the remainder; which the Chriſtians were far from rejoicing in, being ſtill much inclined to the honour of Jeruſalem, and thinking that a glorious throne of Chriſt was there to be erected, and grieving for them, as Paul did, Rom. 10. & 11. 6. And theſe gather the name from the letters of Teitan, as if Titus had been ſo called by alluſion to Titan. And Heſychius ſaith that Titan was to be written as of old, as containing the number of 666.

Others rather lay the name and mark on all the heathen emperors, as idolaters and perſecutors, or enemies at leaſt to Chriſtians. And, 1. They may well prove that it was very ordinary with them to uſurp ſome degree of deity while they lived, or to be deified by the ſenate, or their ſucceſſors, when they were dead; and to have altars erected to or for them, and ſacrifices offered accordingly. Of Auguſtus himſelf there is full evidence, Virgil and Horace, deify him, and mention his devoted ſacrifices and altars. So doth Valerius Maxi-

mus

mus invocate Tiberius, and Propertius calls him God. Claudius is called Divus in an old monument. The ſelf-deifying of Caius Caligula and Domitian, is commonly known: It is no wonder that the great worth of the Antonines, eſpecially M. Aurelius Philoſophus, made the Romans deify him when he was dead, and would have done ſo, for his ſake, by his ſucceſſors of the Antonine race, had not they, by the inhuman villainies of Commodus and Heliogabalus, changed their minds, (Though Antonine accepted not this while he lived.) Many emperors preſumed to deify their wives when dead: And indeed building temples over their dead bodies, and erecting altars there, was too ſoon imitated by the zealous Chriſtians over the graves, bones, or ſuffering-places, of the martyrs. Aurel. Victor ſaith indeed, that Dioclefian was the firſt after Domitian (and Caligula) that ſuffered himſelf publicly to be called LORD, and named and adored as God: (But not the firſt that was deified by the ſenate, or flatterers, eſpecially poets.)

And that they uſed to mark or ſtigmatize their ſervants, ſoldiers, and ſlaves, he that will read may ſee in Pignorius de Servis; out of Ambroſe de obit. Valentin. Plin. jun. Ep. Auſonius; Petronius Arbiter; Sueton. de Calig. Aetius Amidenus Medic.

And it is not impoſſible to invent congruous numeral letters that might be the abbreviations of their names: And though John writing in Greek put [Chi, Xi, Sigma] yet ſeeing the emperors and Roman ſubjects were Latins, who can doubt but that the letters, being at once nominative and numeral, were Latin, and not Greek, however Teitan, and Oulpius, and Lateinos, &c. be inſtanced by many.

For inſtance [T. FLAV. VESPAS. C. DIV.] is the abbrevation of [Tito Flavio Veſpaſiano Cæſari Divo] (The father and ſon had the ſame name) the numeral letters are [D. C. L. V. V. V. I.]

[T. FLAV. DOM. C. DIV. VOT.] that is, [Tito Flavio Domitiano Cæſari Divo Votum] the numeral letters of the abbrevation are [D. C. L. V. V. V. I.] Galba, Otho, Vitellius, are not worth the naming.

[D. ULP. TRAJANO C. VOT.] that is, [Divo Ulpio Trajano Cæſari, Votum] is, [D. C. L. V. V. I.

[ÆL. ADRIANO C. AUG. VOT.] that is, [Ælio Adriano Cæſari Auguſto Votum] is, [D. C. L. V. V. V. V. I.]

[DIV. Æ. LU. VER. ANTON. C.] that is, [Divo Ælio Lucio Vero Antonino Cæſari] D. C. L. V. V. V. I.

So [DIV. AUREL. ANTON. C. VOT.] is, [Divo Aurelio Antonino Cæſari Votum] D. C. L. V. V. V. I.

So [DIVO VALER. C. VOT.] is, [Divo Valeriano Cæſari Votum] D. C. L. V. V. V. I.

So [DIV. AUREL. C. VOT.] is, [Divo Aureliano Cæſari Votum] D. C. L. V. V. V. I.

So [VA. DIOCLES. VOT.] that is, [Valerio Drocleſiano Votum] D. C. L. V. V. V. I.

So [DIV. HERCUL. VOT.] that is, [Divo Herculio Votum] C. L. V. V. V. I.

I do but give inſtances how eaſy it is to conceive how ſuch nominal marks might be given and received: But that *de facto* it was juſt ſo, or why that number is choſen, who can tell.

CHAP. XIV.

AND I looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his Father's name written in their foreheads.

1. Next the viſion ſhewed me Chriſt, as a Lamb, ſtanding on mount Sion, &c. Theſe hundred forty and four thouſand, ſeem to be only the faithful Chriſtian Jews, that ſtuck to Chriſtianity through ſuffering; the number being the ſame, as chap. 7. and the number of twelve, which is the ſquare root of this number, noting a reſpect to the twelve tribes, as the number of twelve apoſtles did: Therefore the place is called Mount Sion, (their holy place;) whether it be in heaven, or in the catholic church, that they are ſuppoſed to be. Doubtleſs, many Chriſtian Jews thought that the New Jeruſalem ſhould be in the place where the Old was at Chriſt's coming. The name of God (and of the Lamb, ſay ſome copies) in their foreheads, ſignifieth their open profeſſion of fidelity to their Father and the Son, and God's gracious noting them for his own. And it helps us to expound what the mark of the beaſt was, even ſome open ſignal obliging profeſſion of idol-worſhip.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3. And they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders, and no man could learn that ſong, but the hundred and forty and four thouſand, which were redeemed from the earth.

2, 3. The voice of many waters ſignified the multitude of converts that by the goſpel were

were gathered to this church on mount Sion, who praiſed God with the melody of harps, or joyful pſalmody: And it was new pſalms of praiſe for man's redemption, and the grace of Chriſt which they ſung, as before God and the cherubims, and the holy church, which none of the Jews were fit to ſing, ſave the foreſaid choſen ſaved number.

4. Theſe are they which are not defiled with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. 5. And in their mouth was found no guile: for they are without fault before the throne of God.

4, 5. The viſion being of thoſe in heaven, as the precedents of the Chriſtian church at Jeruſalem, that ſhould afterward ſucceed them; they were the firſt-fruits of the apoſtles miniſtry, deſcribed Acts 1. and 2. and 3. and 4. who were eminent in purity and love, free from idolatry and fornication, as a people choſen out of the Jewiſh nation unto Chriſt; and as they were holy on earth, they are faultleſs and perfect now in heaven.

6. And I ſaw another angel fly in the midſt of heaven, having the everlaſting goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

6. Whether the *midſt of heaven* have the myſtical ſenſes that divers give, or be only [*ſent from heaven to earth*] I know not; Some ſay, it is called the *everlaſting goſpel*, becauſe it was decreed from everlaſting; ſome, becauſe it endureth to everlaſting, or tendeth to life everlaſting. By the *goſpel* ſome underſtand only the glad tidings of the fall of the Roman empire; ſome, the doctrine of reformation, and the tidings of the fall of popery; and ſome, the common doctrine of ſalvation by Chriſt, as it was now more freely and univerſally to be publiſhed to the gentile world.

7. Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worſhip him that made heaven and earth, and the ſea, and the fountains of waters.

7. Away with your idols that are no gods, and turn to and fear the true and living God, who made heaven and earth: For the time is come that he will judge and deſtroy idolaters. Other expoſitions I omit.

8. And there followed another angel, ſaying, Babylon is fallen, is fallen, that great city, becauſe ſhe made all nations drink of the wine of the wrath of her fornication.

8. Another part of my viſion *was another angel, &c.* implying a *further revelation to me.* Whether it ſignify alſo another ſort of preachers on earth, and who; as ſome ſay, the Albigenſes and Waldenſes, or Luther, Zuinglius, or Illyricus and his century writers, let them tell that know.

Babylon is here deſcribed (and more fully after) to be that great city that drew all nations unto idolatry, whether this were Rome as heathen, or Rome as papal, or Rome as containing both, ſee my advertiſement.

9. And the third angel followed them, ſaying with a loud voice, If any man worſhip the beaſt and his image, and receive his mark in his forehead, or in his hand, 10. The ſame ſhall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of his indignation, and he ſhall be tormented with fire and brimſtone, in the preſence of the holy Angels, and in the preſence of the Lamb.

9, 10. Thoſe that partake of the ſins of idolatrous Babylon (or Rome) ſhall partake of her plagues; and the judgment that overthroweth her ſhall extend to all her companions in idolatry, and alſo the puniſhment in the life to come; And Chriſt and his angels will execute and behold it, as juſt and good.

Some, to ſave their charity, ſay that damnation is not denounced to all that only have the *name* of the beaſt, or the *number*, but only to them that receive his *mark* as his ſlaves, and worſhip him and his image. But I think receiving his *name*, and its *number*, is included in receiving the mark. But all may be pardoned to the penitent believers.

Whether this angel be Luther, Chemnitius, Whittaker, and ſuch others, I leave to the proof of the affirmers: It is enough to me, that this additional revelation and puniſhment, is notified to John as by another angel.

Though many think that only temporal puniſhment is here meant; doubtleſs the ſame ſin deſerveth more.

11. And the ſmoke of their tor-

ment

ment aſcendeth up for ever and ever. And they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name.

11. Though temporal calamity be here included, this ſeems plainly to mean hell: And the *mark of his name*, is here made equal to [his mark] *ver.* 9. O the reſtleſs miſery that is prepared for the impenitent!

12. Here is the patience of the ſaints; here are they that keep the commandments of God, and the faith of Jeſus.

12. This miſery of impenitent idolaters and enemies of Chriſt, will ſhew the world, how wiſe and happy the ſaints were, that by patient ſuffering did overcome, and kept to the end, the commands of God, and the faith of Jeſus. Faith, obedience, and patience, are all neceſſary to ſalvation.

13. And I heard a voice from heaven ſaying unto me, Write, Bleſſed are the dead that die in the Lord, from henceforth, yea, ſaith the ſpirit, that they may reſt from their labours, and their works do follow them.

13. Though it be always happy to be at reſt with Chriſt, the ſufferings of thoſe times will be ſo great, as will make it ſeem a ſeaſonable bleſſedneſs, to go to that reſt, where they ſhall no more labour or ſuffer, but receive the fruit of their labours and works performed for Chriſt on earth. Some make this to be but a promiſe of after freedom from perſecution here: The text proveth a bleſſedneſs for ſeparated ſouls before the reſurrection: For by the Greek, [*henceforth*] ſignifieth *from this time forward*. The Socinians therefore abuſe the text, that make the bleſſedneſs to be but reſting in a ſtate of *death*, till the reſurrection. For life, with God's ſervice and acceptance in a time of perſecution, is a greater bleſſing than mere death.

14. And I looked, and behold, a white cloud, and upon the cloud one ſat, like unto the Son of man, having on his head a golden crown, and in his hand a ſharp ſickle. 15. And another angel came out of the temple, crying with a loud voice to him that ſat on the cloud, Thruſt in thy ſickle and reap, for the time is come for thee to reap, for the harveſt of the earth is ripe. 16. And he that ſat on the cloud thruſt in his ſickle on the earth, and the earth was reaped.

14, 15, 16. Some underſtand this of an angel in the likeneſs of a man; but moſt of Chriſt, or an angel like Chriſt. The other angel ſeemeth to ſignify but another part of the viſion, and execution reaping the harveſt, is punniſhing ſinners ripe for deſtruction.

17. And another angel came out of the temple which is in heaven, he alſo having a ſharp ſickle. 18. And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the ſharp ſickle, ſaying, Thruſt thy ſharp ſickle, and gather the cluſters of the vine of the earth, for her grapes are fully ripe. 19. And the angel thruſt in his ſickle into the earth, and gathered the vine of the earth, and caſt it into the great wine-preſs of the wrath of God. 20. And the wine-preſs was trodden without the city, and blood came out of the wine-preſs, even unto the horſe-bridles, by the ſpace of a thouſand and ſix hundred furlongs.

17, 18, 19, 20. Of the difference between the harveſt, and the vintage, and the two angels, and their executions, opinions are various. Some make it to be two degrees of our plague, ſome to be two; ſome ſay *conjunct*, ſome ſay, *diſtant*. Some ſay, one is the deſtruction of the Turkiſh empire, and the other (the vintage) of the Roman papacy before Chriſt's coming. Some ſay, the firſt is the completing of the elect as converted, and the latter the deſtroying of Antichriſt. Some ſay, it ſpeaketh of the laſt judgment, ſome, of the laſt only of heathen Rome, and ſome, of other executions. It is clear that it ſpeaketh of divers degrees of execution of God's judgments on the idolaters, ſignified as by divers angels appearance, words and deeds; but whether it meant any beſide the Roman heathen idolatry, and their conſenting countries ſufferings; and whether the ſixteen hundred furlongs ſignify any more than diffuſed plagues, and whether it was means of Trajan's executions in Syria, &c. as Grotius thought, or of the county about Rome, or any determinate ſpace, and where, and which of the ſix or ſeven ſenſes of [*power over fire*] is right,

right; beſides a mere deſtroying power, are all things which I cannot determine.

Mr. Brightman hath found England to be the thouſand ſix hundred furlongs, and Cranmer to be the angel that had power over fire, becauſe he held his right hand to be burnt; and Thomas Cromwell to be the executing angel: And ſome that can make themſelves believe, that ſo ſmall a ſpot of ground as England, is it that this tragedy is acted on, have thought that they found here the killing of the two witneſſes (magiſtracy and miniſtry) and the two beaſts, and the number of their names, in the Greek letters here mentioned, (Chi, Xi, Sigma,) and the wounding and the healing, and the mark of the beaſt PER, as referring to Ch. (*church*) and St. (*ſtate*;) and in a word, that almoſt half the Revelation ſpake of England. But unleſs they can prove that the two beaſts have their off-ſpring, who bear their father's image, and are diſperſed as Cain's off-ſpring was, ſo that the ſame thing is acted over by them, in ſeveral lands and ages, which was acted by the firſt, I ſhall, rather than this, confine the expoſition to that empire and ſtate, that the church ſuffered under when John wrote.

CHAP. XV.

AND I ſaw another ſign in heaven, great and marvellous, ſeven angels having the ſeven laſt plagues, for in them is filled up the wrath of God.

1. Seven plagues, which are all to be poured out on the idolatrous perſecuting empire, as it were by ſeven angels.

2. And I ſaw as it were a ſea of glaſs, mingled with fire, and them that had gotten the victory over the beaſt, and over his image and over his mark, and over the number of his name, ſtand on the ſea of glaſs, having the harps of God.

2. I ſaw a ſea like that in the temple, ſignifying purity, and the multitude of worſhippers; mingled with fire, ſignifying the altar-ſacrifices, and their zeal, and God's acceptance, and them that by patient ſuffering had overcome, by keeping themſelves undefiled from owning the Roman idolatry, by owning the idol, or his image, or mark, or the numeral letters of his name; And they ſtood on this ſea, having the harps on which they ſang the praiſes of God, as was uſed in the temple.

3. And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty, juſt and true are thy ways, thou king of ſaints.

3. And they, being many of them the firſt Chriſtian Jews, ſang Moſes's ſong after the drowning of Pharaoh, the caſe being like their deliverance from the Roman tyrants, and the ſong of Chriſt, ſuited to the joyful praiſes of God, for the work of man's redemption and ſalvation; ſaying, Great, &c. Thou glorifieſt thy power in conquering the greateſt, proudeſt enemies, and delivering thy ſervants from the great dangers, even by miracles of providence; And thy juſtice and truth, O moſt holy lover, and King of ſaints, are magnified in thy avenging them on their cruel enemies.

4. Who ſhall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations ſhall come and worſhip before thee, for thy judgments are made manifeſt.

4. This demonſtration of thy greatneſs, holineſs, and juſtice, ſhall move the nations to fear and glorify thee, as the only moſt holy God, and to fear and worſhip thee, becauſe of thy judgments.

5. And after that I looked, and behold, the temple of the tabernacle of the teſtimony in heaven was opened: 6. And the ſeven angels came out of the temple, having the ſeven plagues, clothed in pure and white linen, and having their breaſt girded with golden girdles.

5, 6. The holy place and God's decree ſeemed to be opened; and ſeven pure and glorious angels, honourably girded to execute God's will, came forth with the ſeven laſt plagues that are to finiſh the deſtruction of the idolatrous, potent, perſecuting Roman empire.

7. And one of the four beaſts gave unto the ſeven angels ſeven golden vials full of the wrath of God, who liveth for ever and ever.

7. Thoſe that undertake to tell whom theſe angels, and this living wight, ſignified on earth, go further than I can, who know no more but that the ſeven plagues were thus repreſented.

8. And the temple was filled with ſmoke from the glory of God, and from his power, and no man was

able to enter into the temple, till the ſeven plagues of the ſeven angels were fulfilled.

8. And the dreadfulneſs of God's wrath, as a conſuming fire, ſtriking even his worſhippers with fear, and in the execution diſturbing the church's peace, was repreſented to me by the filling of the temple with ſmoke, from the glory of God, &c.

CHAP. XVI.

AND I heard a great voice out of the temple, ſaying to the ſeven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

1. I heard a great voice out of the temple, ſending theſe angels to pour out the vials, and execute God's wrath.

2. And the firſt went and poured out his vial upon the earth: and there fell a noiſome and grievous ſore upon the men which had the mark of the beaſt, and upon them which worſhipped his image.

2. Of the great plague in wicked Commodus's reign (that killed, in Rome alone, two thouſand a day;) and of the like, in the reign of ſeveral perſecutors, even till Conſtantine's reign; and of the bloodſhed and fire, and the reſemblance of this, to the plagues of Egypt: See Dr. H. on the text, and Grotius before him. Others ſay, It is the papiſts torment of conſcience, when popery is fallen.

3. And the ſecond angel poured out his vial upon the ſea, and it became as the blood of a dead man: and every living ſoul died in the ſea.

4. And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood.

3, 4. That theſe ſignify a progreſs of the ſame judgment on the idolaters, is clear: But whether, by the ſea, and the rivers, and fountains, ſignify things ſo diſtinct, as many think; and which, of their many conjectured ſignifications, are right, I cannot ſay.

5. And I heard the angel of the waters ſay, Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus.

5. The angel that executed God's judgments on the idolatrous nations, performed it with praiſe and glory to God, for his juſtice on perſecuting idolaters.

NOTE, The angels in heaven were not ignorant of what God thus did on earth: And as God's mercy hindered not his execution of juſtice, ſo their pity kept them not from triumphing over theſe deſtroyed ſinners, and giving God the glory of their puniſhment.

6. For they have ſhed the blood of ſaints and prophets, and thou haſt given them blood to drink, for they are worthy. 7. And I heard another out of the altar ſay, Even ſo, Lord God almighty, true and righteous are thy judgments.

6, 7. NOTE, 1. God and angels will rejoice in the terrible revenge of the blood of ſaints. 2. The angel from the altar ſignifieth, the conſent of the ſouls under the altar, and of the church of holy worſhippers on earth, who pray for deliverance. 3. Were it never ſo certain, that it is idolatrous, heathen Rome that is here meant, it conſequently inferreth that, if papal Rome have equalled, yea, far exceeded them, in ſhedding the blood of ſaints, their puniſhment ſhall be as great, or greater. It is no ſmall aggravation of papal bloodſhed (by maſſacres, inquiſitions, burnings, &c.) that they father all on Chriſt himſelf, and do it as Chriſtians; yea, and, in ſo many ages, make it the neceſſary defence of their kingdom: And they ſhall find, that God knoweth a ſaint when men call him a heretic; and will not be ſo mocked, as to diſown Chriſt's ſheep, for ſuch forged marks.

8. And the fourth angel poured out his vial upon the ſun, and power was given unto him to ſcorch men with fire. 9. And men were ſcorched with great heat, and blaſphemed the name of God, which hath power over theſe plagues: and they repented not, to give him glory.

8, 9. Some take this to ſignify a great draught, and dearth, that came in the days of Commodus; and after, of Maximinus. Many take the ſun here, for Antichriſt, that calleth himſelf ſo: Others, for governors: Some, for the king of Spain; ſome, for the German emperor; or ſome ſuch papal luminary: Some, for the ſcripture, as tormenting papiſts: Some, for Chriſt, as ſending forth his word and judgments. I can go no further than the general ſure ſenſe; That a greater plague, that fell on the idolatrous empire, made them lay all the

the blame on the Chriſtians, and rage the more; but cured not their idolatry, or perſecution.

10. And the fifth angel poured out his vial upon the ſeat of the beaſt, and his kingdom was full of darkneſs, and they gnawed their tongues for pain, 11. And blaſphemed the God of heaven becauſe of their pains and their ſores, and repented not of their deeds.

10, 11. The plain, general ſenſe of all this is, to liken idolatrous, perſecuting Rome, and the ſuffering Chriſtians, to Pharaoh, and the Iſraelites; and liken God's plagues on Rome, to the Egyptian plagues: And to tell us that, as Pharaoh's heart was hardened, till deſtruction fell on him and his, ſo will be the idolatrous Romans.

By the ſeat of the beaſt is meant Rome, with the imperial power (or papal, ſay many:) and by darkneſs, the confuſions there, and diminutions of their glory: In heathen Rome theſe were many and great; the ſoldiers ſetting up, and pulling down, and killing emperors, till they ſet the empire to ſale; Emperors ſet up, and warring againſt each other: few dying a natural death: Valerian taken, captivated, and made his footſtool, by Sapores, and ſlead. To be an emperor, was the next way to murder, or ſome odious diſgrace and death, by him that could overcome and kill him.

And papal Rome was ſubdued by the *barbarians*. Other expoſitors are many.

12. And the ſixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the eaſt might be prepared.

12. That this ſignifieth a further progreſs towards idolatrous, perſecuting Rome's deſtruction, and the church's deliverance, is clear; but what Euphrates ſignifieth, and what its drying up, and what, The way of the kings of the eaſt, expoſitors greatly differ in. Some take Euphrates literally; ſome, myſtically; ſome, for the Turks; ſome, for the chief champions of Antichriſt; ſome, for the chief ſtrength and garriſon of Babylon; ſome, for the pope's riches, and great tributes and revenues; and ſome, for the river Tiber, in Rome, and ſo, for Rome itſelf. And theſe take the drying of it up to be, the ruin of Maxentius, by Conſtantine, deſtroyed in the Tiber: Others think, the drying up, to be the deſtruction of the Turks: And ſo they vary in the reſt. But ſome think, that this is but a further aſſimulation of the caſe to the Iſraelites, when the Red ſea was dried up for their eſcape, and to prepare the way for Pharaoh's ruin: and ſignifieth, that the danger and impediments of the Chriſtians deliverance were removed, by the overthrow of all the idolater's forces, the ruin of Diocleſian, Maxim. Herculius, Galer. Maxim. Maxentius, Licinius; that ſo the Chriſtians, by and with Conſtantine, might triumph. And ſome think, it is a weakening the Roman power, toward Euphrates, to let in the Perſians, and others, to afflict them.

13. And I ſaw three unclean ſpirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet. 14. For they are the ſpirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

13, 14. As, when Ahab was to be deſtroyed, the devil was a lying ſpirit in the mouth of all his prophets, and bid him, Go and proſper; and Zidkiah made horns, to ſignify his victory; ſo I ſaw, as it were, three devils, like the frogs of Egypt; or three lying ſpirits, ſent by ſatan, and encouraged by the idolatrous, perſecuting emperors, and by his flattering oracles, augurs, orators, &c. to perſuade all the foreſaid princes to fight againſt Conſtantine; eſpecially, Maxentius and Licinius; that they might fall, as Ahab and Pharaoh did.

Or, ſay others, they were popiſh miſſionaries, and prieſts, and friars, ſent out by antichriſtian, civil power, and antichriſtian eccleſiaſtical powers, to draw men to popery and idolatry, that they may be deſtroyed when God ſhall judge them. The day of God, ſome take, as before, for Conſtantine's victories againſt idolaters; others, for the day of the pope's fall; and others, for the laſt day of judgment.

15. Behold, I come as a thief; Bleſſed *is* he that watcheth and keepeth his garments, leſt he walk naked, and they ſee his ſhame.

15. My coming will be, when men expect me not: Bleſſed is he that prepareth not for ſhame and confuſion, when his ſin and hypocriſy ſhall, by my judgment, be brought to light, by complying with the higher powers in ſin, as thinking that I will be long in coming, to take down ſinners, and ſet up ſaints.

16. And he gathered them together into a place called in the Hebrew tongue, Armageddon.

16. The devil's prophets provoked them to gather, and fight to their deſtruction.

NOTE, Here the dragon is expounded to be devils: And this word *devils*, in this book, uſually ſignifieth, thoſe idols (Jupiter, Mars, Apollo, &c.) which the Romans worſhipped inſtead of God: (For Paul tells us, It was devils that they worſhipped.) And it being the ſpirits of theſe devils, or heathen idols, that are ſent out, it ſeemeth moſt probable, that it is the war with the heathen idolaters that is here meant. Dr. H. after Groſius, noteth that, in the fight at Rome, Maxentius had a hundred and ſeventy thouſand foot, and eighteen thouſand horſe, of Romans, Italians, &c. and Conſtantine had ninety thouſand foot, and eight thouſand horſe, of Germans, Gauls, and Britons: and that the victory was of ſuch conſequence, that, from that day, the account of years, by indictions, began to commemorate the deliverance of city and church; (which ſince, is turned into accounting from the birth of Chriſt.)

But others ſay, It is the day of the fall of Antichriſt: And ſome ſay, of the deſtruction of the Turks. And ſome ſay, he that gathered them together, is Chriſt, or God, by his permitting providence, for their deſtruction.

17. And the ſeventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven from the throne, ſaying, It is done.

17. The angel, that poured his vial into the air, ſignifieth, the coming down of God's plagues from heaven, on the generality of the enemies. And the voice out of the temple ſignifieth, that it is done by God's decree, for the vindication of his holy worſhip, and his church.

(*It is done*) That is, The laſt plague on the Roman Pharaoh is now pouring out, and he is to be drowned in the Red ſea. God's judgments are accompliſhed for the extirpation of the heathen Roman empire, and the revenging the blood of the ſaints, ſhed by them. As Pharaoh's cruelties encreaſed, before the Iſraelites were delivered, ſo Dioclеſian made the cruelleſt ſlaughters, before the heathen beaſt was to be deſtroyed: and then they were ripe, and the time was come. Or, as others, the end of the world.

18. And there were voices, and thunders, and ligtnings: and there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake, and ſo great.

18. The great commotions which went to theſe great changes, and ſubverſion of the heathen powers, was repreſented to me, as by thunderings, lightnings, and the greateſt earthquake. Say ſome, it is the changes by the Gothogoths, and ſuch others: Say others, there were literally ſuch dreadful earthquakes before Totilas took Rome: Say others, it is yet to come before Antichriſt's fall: And ſay others, before the day of judgment.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath.

19. And Rome was then divided between heathens, Chriſtians, and worldly men, that were indifferent for religion: Or, ſay others, heathens, orthodox, and heretics: It is taken from Ezek. 5. Others ſay, that literally the third part was deſtroyed by Totilas; and ſay others, by Alaricus; others ſay, it is three in relation to the three princes, the dragon, the beaſt, and the falſe prophet; others, that Antichriſt's kingdom was falling by being divided in itſelf.

20. And every iſland fled away, and the mountains were not found.

20. As earthquakes ſhake mountains and iſlands; ſo all the dependants of Rome fell with it.

21. And there fell upon men a great hail out of heaven, every ſtone about the weight of a talent: and men blaſphemed God becauſe of the plague of the hail; for the plague thereof was exceeding great.

21. God's executions bruiſed and broke them, as great hail would do the tender plants, and yet they did but blaſpheme God the more. A talent is threeſcore pound. God's judgments purſued the ſcattered Roman citizens, ſay ſome; the papiſts, ſay others; and all wicked Chriſtians, ſay others.

CHAP. XVII.

AND there came one of the ſeven angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the judgment of the great whore, that ſitteth upon many

many waters: 2. With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

1. Some ſay, 1. I will ſhew thee what is coming from God on imperial, heathen, idolatrous Rome; who by *power* and by *learning* (by the firſt and ſecond beaſt) hath drawn kings and nations with her to idolatry.

Others ſay, it is papal Rome, and they prove it, becauſe if they had not been married to God before by the profeſſion of Chriſtianity, they could not have been adulterers. To which the former ſay, 1. That fornication may be the ſin of the unmarried. 2. That by fornication is meant idolatry, and God's right may ſerve to inter this guilt, though men be not married to him by conſent: And that it is incredible that all the heathen world are no idolaters, becauſe they were not profeſſed Chriſtians. By the whore is meant the ſame as the woman, the ſecond two-horned beaſt; and the falſe prophet, ſay many, that is, the church of Rome, with the whole body of the Roman clergy; which others deny.

3. So he carried me away in the ſpirit into the wilderneſs: and I ſaw a woman ſit upon a ſcarlet-coloured beaſt, full of names of blaſphemy, having ſeven heads, and ten horns.

3. Into the wilderneſs, ſay ſome, to repreſent the deſolation; ſay others, becauſe it was a revelation not to be yet openly known in the city; for if the rulers had known of all theſe terrible predictions againſt them, they would have raged by perſecution againſt Chriſtians; and therefore all this prophecy was to be obſcure, and not communicated ſo long commonly as other ſcriptures. Others ſay, it was to ſhew that Antichriſt's kingdom is barren, without a drop of grace: Others, that ſolitude is fitteſt for contemplation: Others, that the wilderneſs is heatheniſm brought in by popery. Others, that as the true church was driven into a wilderneſs of ſolitude and ſuffering, ſo now ſhall papiſts be. Others, that the papacy is a wilderneſs, as an apoſtatical church ſucceeding the apoſtolical church.

Who is the *great whore*, whether Rome pagan, Rome papal, or Rome hereafter fallen to future antichriſt, I once for all refer the reader to my poſtſcript.

4. And the woman was arrayed in purple and ſcarlet-colour, and decked with gold and precious ſtones and pearls, having a golden cup in her hand, full of abominations and filthineſs of her fornications.

4. Idolatrous Rome was repreſented to me as a woman richly and ſplendidly arrayed, by her wealth, and pomp, and power, enticing the world to her idolatry.

5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

5. The name written was, [*Myſtery, Babylon*, &c.] that is myſtical (not literal) Babylon, the great city Rome, the mother of idolatry and wickedneſs, propagating them by her power and learning, to all the nations of her dominions, and further in the world. As Babylon was the idolatrous, cruel, captivator of the ancient Jews, over throwing their kingdom; ſo was idolatrous, proud Rome, the captivator and perſecutor of Jew and Gentile Chriſtians, and the great enemy of the church.

9. And I ſaw the woman drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus: and when I ſaw her, I wondered with great admiration.

6. Idolatry was not her only crime, but the guilt of being as drunk with holy blood. But her pomp and her bloodineſs ſeemed wonderful.

7. And the angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.

7. NOTE, Seeing God profeſſeth to open the myſtery, who this mother of harlots is, it is ſafeſt to add as little, on pretence of fuller expoſition, as we can.

8. The beaſt that thou ſaweſt was, and is not, and ſhall aſcend out of the bottomleſs pit, and go into perdition, and they that dwell on the earth ſhall wonder, (whoſe names were not written in the book of life from the foundation of the world) when they behold the beaſt that was, and is not, and yet is.

8. Some take this as fitted to the time when the empire ſhould firſt be Chriſtian;

as if it meant, Rome was the beaſt when it was pagan, but now is not when it is Chriſtian, but will be again when it was papal and antichriſtian. Or, Rome is the idolatrous beaſt under the pagan; but is not now under that form; but yet is under the papal form: Many other expoſitions I paſs by. They, that expound all of pagan Rome, ſay that the ſenſe is [I ſhall notify the beaſt, which is the Roman emperor, by that one who now reigneth, which is Domitian] He was in the government when his father Veſpaſian was abroad: And he afterwards ceaſed, while his father and brother Titus reigned, and then reſumed it, raiſed by Satan to perſecute the church, and then is baſely killed himſelf.

Rather thus: [I am now ſhewing thee the fall and deſtruction of the beaſt and whore, and will now notify him to thee accordingly]. The beaſt or emperor at this fall will be the bloodieſt of all perſecutors, Diocleſian: Of whom then it may be ſaid, *He was emperor*, but diſcouraged by the ill ſucceſs of his perſecution, he, with Maxim. Herculius, laid down the empire, and both betook themſelves to a private life: But after the devil would fain have reſtored them, and they attempted to riſe out of their privacy; but did it to their own deſtruction, being both killed when Conſtantine prevailed: As were Licinius and Maxentius, who would have done their work. So that when Conſtantine was deſtroying the Pagan empire, it was true, that Diocleſian (and Maxim. Hercul.) was emperor, and *now is not*, and *yet is*, that is, in *being*, though not in *power*, but will riſe to his perdition.

And the idolaters ſhall be ſtruck with wonder and conſternation, when they ſee ſo cruel and great a tyrant ſo brought to nought.

9. And here is the mind which hath wiſdom: the ſeven heads are ſeven mountains, on which the woman ſitteth. 10. And there are ſeven kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace. 11. And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.

9, 10, 11. That the ſeven mountains are thoſe of Rome is very plain: But who were the ſeven kings I confeſs I know not. Here is work for a ſearching head (the mind that hath wiſdom.) But it is matter of fact, which when the thing was newly done, the mind that hath wiſdom might know: But how can we know it, but by hiſtory, without a new revelation? And hiſtory herein is lame, and much uncertain, and the work of man, and men are liars; and few Chriſtians were writers till three hundred years after Chriſt; and the firſt Chriſtians had many fabulous reporters among them, (as their ſpurious writings ſhew.) When John wrote this book, and whether all at once, or at many years diſtance of the parts, is unknown, (however confident men may talk.) Euſebius truſteth divers fabulous authors, and reports, for want of better, though he be credible of himſelf. I take the ſtyle, and words of the book, to be the beſt hiſtory of the time, which intimateth that part of it, at leaſt, was written before the ſiege of Jeruſalem, which maketh me the eaſilier believe Epiphanius, that John was firſt baniſhed into Patmos in the reign of Claudius, and there wrote part of the book, at leaſt. For though ſome of it might be written of things paſt, it is hardly credible that moſt of it ſhould be ſuch.

This verſe hath many expoſitions; many ſay it ſpeaketh not of individual kings, but of ſeven ſorts of government, viz. kings, conſuls, decemvirs, dictators, tribunes military, and emperors; and the pope they make to be the ſeventh and eighth. But ſo much is ſaid againſt this, as I cannot anſwer: As, 1. That it is not mere *power*, but *idolatrous* and *perſecuting power*, that the text deſcribeth; and none of theſe perſecuted, ſave the emperors; nor were they ſo idolatrous as Athens, and other places. 2. That the mere imperial power as the pillar of idolatry, is plainly made the beaſt; therefore not the five antecedent. 3. That indeed theſe five were no ſupreme power; for that was only in the ſenate, which had the legiſlative power till violence raviſhed them of it; which when it did, the conſuls, decemvirs, and tribunes, had but a part: No, nor the emperors long, or oft. Theſe were not ſeveral ſovereigns, but parts of the ſupreme, as the Tribuni Plebis were; and ſome of them very ſhort. And the Pontifices Max. might as well be named as ſome of them. And who the ſeventh and eighth head were, is ſaid with ſo great difficulties, difference and confuſion, as would be tireſome to repeat.

The papiſts opinions about a future Antichriſt, and theirs that apply all to Mahomet I will not repeat.

They that expound it of particular Ceſars alſo, are oppoſed by many hard objections. Some of them apply all to the ſeven emperors, that the Chriſtians were firſt troubled by, viz. Claudius, Nero, Galba, Otho, Vitellius, Veſpaſian, Titus, and Domitian the eighth: But three or four of theſe perſecuted not. Some think that ſeven, here ſignifieth

ſignifieth not a determinate number, but many. They ſeem the ſame with the ſeven heads, chap. 13. And if the ten horns ſignify not preciſely juſt ten, why ſhould the ſeven? I, that underſtand it not, may ſay, it is as probable as ſome of theſe that this be the ſenſe [it being the time of the fall of the beaſt and whore that I am ſpeaking of] there ſhall be, at that time, ſeven Ceſars alive at once, of whom Dioclefian, Conſtantius, Chlorus, Galerius, Maximianus, Severus, and Galerius Maximinus, are fallen at the time when Conſtantine is deſtroying idolatry: Conſtantine is the ſixth who is then in being: Licinius is after to be uſed as one of them, ſeeming then a friend. The bloody Dioclefian who, with Max. Herculius, laid down the rule, is one of the ſeven, and together will, by the devil's inſtigation, attempt again to be the eighth, but to his own perdition. Whether Maxentius paſs only for a partial uſurper after, or paſs for the eighth, rather than Dioclefian, I let paſs. Both Licinius and Maxentius continued but a ſhort ſpace.

12. And the ten horns, which thou ſaweſt, are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beaſt.

12. Say ſome, they are twelve heathen kings, that are not full kings, but tributary to Rome. Say others, they are the Gothiſh and other extraneous kings, that are not in the empire, but are confederates. Some ſay, it is the tyrants that have headed the devil's kingdom in ſeven ſeveral ages: But this is a vain popiſh evaſion. That ten kings were dependant an pagan Rome, is clear; and that ten or more of the barbarians broke the Chriſtian empire: But which is meant is the doubt.

13. Theſe have one mind and ſhall give their power and ſtrength unto the beaſt. 14. Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them: for he is the Lord of lords, and King of kings, and they that are with him, are called, and choſen, and faithful.

13, 14. The ten idolatrous dependant kingdoms, ſhall aſſiſt and ſupport the Roman pagan empire with their power and ſtrength: But Chriſt, who overcometh Rome, will overcome them alſo; for he is over all kings and kingdoms, and will help the Chriſtian army under Conſtantine. Or, ſay others, ten kings ſhall give their power to the pope, and make war againſt Chriſt, that is, his doctrine and worſhip, and Chriſt and the reformers ſhall overcome them. But theſe cannot be the ſame barbarous kingdoms of Goths, &c. fore-mentioned, but moſtly others.

15. And he ſaith unto me, The waters which thou ſaweſt, where the whore ſitteth, are peoples, and multitudes, and nations, and tongues.

15. This idolatrous Roman power ruleth over many great and populous nations of the earth: Or, as others, the papal idolatrous power is upheld by many nations, even all the empire.

16. And the ten horns, which thou ſaweſt upon the beaſt, Theſe ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire.

16. The ten nations, that before upheld the Roman idolatry, ſhall turn againſt her, and be the inſtruments of her deſtruction. The Briotns, Gauls, Germans, and divers others, firſt fought with Conſtantine againſt the pagans, and many more of them after turned Chriſtians. Or, ſay others, The reformation ſhall be wrought by princes that have forſaken popery. Whether it ſpeak only of deſtroying the idolatrous Roman power, or of deſtroying the houſes, or the city itſelf, is controverted: The latter is not yet performed, nor the firſt as to the papacy.

17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfilled.

17. God hath ſo over-ruled them, and all their hearts, that eventually they ſhall ſerve the pagan empire, ſay ſome, or the papal power, ſay others, till the time that God will pull them down, as he foretold.

NOTE, God can ſo order things, that all his judgments ſhall be executed by ſinners, without cauſing any one of their ſins.

18. And the woman, which thou ſaweſt, is that great city, which reigneth over the kings of the earth.

18. It is certainly Rome that then reigned. It is certain then that pagan, imperial Rome, was at that time the beaſt, on which the whore ſat: And certain that pagan idolatry was it that then made Rome the whore: But whether (beſides this) Chriſtian imperial Rome under Conſtantine, or under the weſtern emperors after, or imperial Conſtantinople, or Rome as the pope's ſeat (before 606, or after only, or when) be the whore. And whether their very

different

different ſort of ſin make them two or three whores, or the concord, in general, or ſimilitude, make pagan and papal Rome to be the ſame whore, as meant in this text, theſe and other are the doubts: But the certain part muſt not be doubted of.

CHAP. XVIII.

AND after theſe things, I ſaw another angel come down from heaven, having great power, and the earth was lightened with his glory.

1. The fall of Rome is ſo great a work, that it was ſhewn me by an angel of wonderous glory. Thoſe that tell us that this angel was an eminent preacher, and ſuch other particularities of filling the earth with his glory, go further than my knowledge goeth.

2. And he cried mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird.

2. The language of thoſe times was to call deſerted ruined places where no man dwelt, the places haunted by devils and goblins, and ſatyrs, and owls, and ſerpents. So that this ſignifieth, Deſolation: And the Jews then thinking that, as Babylon that before captivated them is deſtroyed, ſo the very city of Rome would be; the prophecy calleth the deſtruction of the pagan empire and idolatry, with all its retinue of literate upholders, by the name and titles of the deſtruction of the city. For it was not Babylon, as a city, nor *quâ Roma*, as this city, nor as a rich and great city, but *as* the great *idolatrous power which captivated* and *perſecuted* the *church*; therefore it is deſtroyed, not as a great or rich city, but as Babylon: And ſo it is deſolate. Some think that this is ſpoken of it, as when Rome was burnt in part by Totilas, and the remnant of pagans deſtroyed by Alaricus: That is more than I can prove. But it being the pagan empire, that captivated the church, that made it Babylon, I think Babylon fell when that fell, though many pagans did ſurvive.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich, through the abundance of her delicacies.

3. For their power and learning have ſpread the poiſon, or drunkenneſs, of their idolatry to all nations, and the kings of the earth have been encouraged in the guilt; and her wealth and grandeur, have promoted all pride and ſenſuality in the nations, that have traded with her, or depended on her. Others ſay, It is the ſale of pardons, indulgences, and ceremonies, and church-preferments, that are her merchandize and delicacies.

4. And I heard another voice from heaven, ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues. 5. For her ſins have reached unto heaven, and God hath remembered her iniquities.

4, 5. That is, Away from idolatrous pagan Rome, as Lot fled from Sodom; if you love your lives and ſouls avoid all partaking in her ſins: Eat not things offered to idols, imitate them not, and comply not with them in any act of idolatry, or other ſin: For the time of her deſtruction is at hand, and you may ſuffer with her if you ſin with her, and fly not from her.

Or, Come out from popery, and partake not of the ſin, leſt you partake of the plagues. Here, ſay ſome proteſtants, we anſwer the queſtion, Where was your church before Luther? And why do you ſeparate from popery? To the firſt, ſay they, our church was in Babylon, where God bore with it, till he called it out: To the ſecond, God commanded us to come out. No doubt, we muſt partake of no men's ſins.

6. Reward her even as ſhe rewarded you, and double unto her double, according to her works: in the cup which ſhe hath filled, fill to her double.

6. God, who is her judge, will have you lay doubly more on her than ſhe laid on you by perſecution: And this is no injuſtice; it being for ſin againſt him, and not only as againſt you. This giveth the reaſon of God's execution by Conſtantine; but alloweth no private men to take arms againſt government, on pretence of revenging the injuries of the church.

7. How ſhe hath glorified herſelf, and lived deliciouſly, ſo much torment and ſorrow give her: for ſhe ſaith in her heart, I ſit a queen, and am no widow, and ſhall ſee no ſorrow.

7. The ſins of Sodom were pride, fullneſs, idleneſs, and unmercifulneſs: And pagan Rome, grown proud and ſenſual by power and wealth, ſhall now ſuffer debaſement, and dejection. Or, Rome papal, that ſaith, I am the ſucceſſor of Peter, and the mother of all churches, ſhall be dejected, and deſtroyed for her pride and cruelty.

8. Therefore ſhall her plagues come in one day, death, and mourning, and famine; and ſhe ſhall be utterly burnt with fire; for ſtrong is the Lord God who judgeth her.

8. The fall of the pagan empire ſhall be ſudden and terrible, like the burning of a city. Or, ſay others, the remnant of pagans ſhall be burnt out of Chriſtian Rome by Alaricus, &c. Say others, papal Rome ſhall be caſt down: Say others, burnt. But it is not like if the city were burnt, but ſome would rebuild it, as we did London.

9. And the kings of the earth, who have committed fornication, and lived deliciouſly with her, ſhall bewail her, and lament for her, when they ſhall ſee the ſmoke of her burning: 10. Standing afar off for the fear of her torment, ſaying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

9. The nations, that were her companions in idolatry, ſhall bewail her great and ſudden fall. Obj. *Papal Rome falls not ſuddenly.* *Anſ.* We know not what it may do yet: But it is certain pagan Rome did.

11. And the merchants of the earth ſhall weep and mourn over her, for no man buyeth her merchandiſe any more. 12. The merchandiſe of gold and ſilver, and precious ſtones, and of pearls, and fine linen, and purple, and ſilk, and ſcarlet, and all thyine wood, and all manner veſſels of ivory, and all manner veſſels of moſt precious wood, and of braſs, and iron, and marble, 13. And cinnamon, and odours, and ointments, and frankincenſe, and wine, and oil, and fine flour, and wheat, and beaſt, and ſheep, and horſes, and chariots, ſlaves, and ſouls of men.

11, 12, 13. The pride and greatneſs of Rome, bought up all that many countries could bring in, of all ſorts for neceſſity and delight; and they ſed the pagan idolatry and tyranny: Others apply it to papal pardons, offices and preferments. But theſe were rather bought at Rome, than ſold thither. By *ſouls of men*, ſome underſtand pagan Roman ſlaves, ſome their murdering idolatry, and ſome papal ſoul-murders.

14. And the fruits that thy ſoul luſted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou ſhalt find them no more at all. 15. The merchants of theſe things, which were made rich by her, ſhall ſtand afar off for the fear of her torment, weeping and wailing, 16. And ſaying, Alas, alas, that great city, that was clothed in fine linen, and purple, and ſcarlet, and decked with gold, and precious ſtones, and pearls! 17. For in one hour ſo great riches is come to nought,

14, 15, &c. Rome's pride and ſenſuality found all the countries money for all ſorts of commodities, whoſe market ceaſeth by her deſtruction.

17. And every ſhip-maſter, and all the company in ſhips, and ſailors, and as many as trade by ſea, ſtood afar off. 18. And cried, when they ſaw the ſmoke of her burning, ſaying, What city is like unto this great city? 19. And they caſt duſt on their heads, and cried, weeping and wailing, ſaying, Alas, alas, that great city, wherein were made rich all that had ſhips in the ſea, by reaſon of her coſtlineſs! for in one hour is ſhe deſolate.

17, 18, 19. The fall of the pagan power and religion, being the political life of the city, is thus repreſented in viſion to John, under the ſhew of the burning of the city buildings (as our eyes ſaw London burning three days, 1666, September 2, 3, and 4.) Or, ſay others, The fall of Rome papal was thus repreſented: But others ſay, that Rome papal ſhall be thus really burnt and deſtroyed.

20. Rejoice over her, thou heathen, and ye holy apoſtles and prophets, for God hath avenged you on her.

20. It was this ſame Roman idolatrous power, which murdered the holy apoſtles and many prophets that are now in heaven: And they ſhall rejoice in the vindictive juſtice of God: And ſo ſhall the church on earth; not as it is revenge on private enemies, but as it is God's public deliverance of his Church, and vindication of his truth and cauſe and glory.

21. And a mighty angel took up a ſtone like a great millſtone, and caſt it into the ſea, ſaying, Thus, with violence, ſhall that great city Babylon be thrown down, and ſhall be found no more at all.

21. The pagan empire was never again reſtored; for Julian did but begin to attempt it, and was killed, before he could ſo much as lay any foundation for it. Yea Rome was never more the ſeat of the empire, much leſs of the pagan empire: For Conſtantine did but, as it were, take up his quarters there for a ſhort time, and remove the ſeat to Conſtantinople: And his ſucceſſors in the weſt, had but the leſſer part of the empire, and were, ſometimes at Rome, and ſometime at Milan, and ſometimes at Ravenna, and after in France and Germany.

22. And the voice of harpers, and muſicians, and of pipers, and trumpeters, ſhall be heard no more at all in thee: and no craftſman, of whatſoever craft he be, ſhall be found any more in thee: and the ſound of a mill-ſtone ſhall be heard no more at all in thee. 23. And the light of a candle ſhall ſhine no more at all in thee: and the voice of the bridegroom, and of the bride, ſhall be heard no more at all in thee: for thy merchants were the great men of the earth: for by thy ſorceries were all nations deceived.

22, 23. Thus, as by the emblem of a city totally ruined and deſerted, was the fall of pagan Rome repreſented to John: And that you may know, that it was not the burning and deſertion of the material buildings that is meant, he now tells you that, by the merchants, he meant the nations that conſented to, and upheld her idolatry and power.

24. And in her was found the blood of prophets, and of ſaints, and of all that were ſlain upon the earth.

24. God dealt thus ſeverely with her, becauſe ſhe had not only been the murderer of apoſtles and prophets, and the primitive Chriſtians, at Rome and abroad, in all her dominions, in upholding her idols, but (as Jeruſalem) had by imitating former perſecutors, juſtified them, and ſo ſuffereth for all. The conſidering of Dan. 7. 11. Jer. 51. 63. and 25. 10. Ezek. 17. 13. Ezek. 27. 12, 13. will help to expound all this.

Others ſay, It is papal Rome, and how the blood of apoſtles and prophets was found in her, they tell us from Matt. 23. 25. And how the blood of ſaints will be found in her, is eaſily proved.

CHAP. XIX.

AND after theſe things I heard a great voice of much people in heaven, ſaying, Hallelujah, ſalvation, and glory, and honour, and power, unto the Lord our God.

1. The Saints in heaven, and the Chriſtians on earth, gave praiſe to God, and glorified him, for this great work.

2. For true and righteous *are* his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants at her hand. 3. And again they ſaid, Allelujah: and her ſmoke roſe up for ever and ever.

2, 3. They glorified God for holy and amiable juſtice, and deſtroying the mother of idolatry and neſt of luxury and cruelty. God will have great glory by deſtroying the perſecutors and wicked, and in delivering his ſaints, and in the freedom of the goſpel.

4. And the four and twenty elders, and the four beaſts, fell down, and worſhipped God that ſat on the throne, ſaying, Amen, Allelujah.

4. And the conſenting praiſes of the church, eſpecially of Chriſtian Jews, was repreſented to me under the oft-mentioned ſimilitude of the temple-worſhip, where the twelve tribes were doubly repreſented (by twelve oxen, and twelve lions) and four cherubims were about the mercy-ſeat. Jews, and Gentile Chriſtians, praiſe God for the fall of Babylon.

5. And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great.

5. And God himſelf, and his miniſters, called

called to all his church to join in theſe his praiſes.

6. And I heard as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, ſaying, Allelujah: for the Lord God omnipotent reigneth: 7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herſelf ready. 8. And to her was granted, that ſhe ſhould be arrayed in fine linen, clean and white: for the fine linen is the righteouſneſs of ſaints.

6, 7, 8. And the raiſing of the catholic church in numbers, and extent, and power, to the viſible glory of Chriſt, was repreſented to me by the voice as of a great multitude, &c. ſaying, Praiſe the Lord, for his kingdom is coming in power, and his church ſhall be promoted by the rulers of the earth, and the kingdoms of the world ſhall be viſibly the kingdoms of the Lord, and of his Chriſt: And Chriſt and his church will appear to the world in honour and joy, as marriages uſed to be celebrated. And the catholic church ſhall be clothed with the notes of honour and purity, or righteouſneſs, (or ſhall publicly worſhip him in his inſtituted ordinances.)

9. And he ſaith unto me, Write, Bleſſed *are* they which are called unto the marriage-ſupper of the Lamb. And he ſaith unto me, Theſe are the true ſayings of God.

9. Happy are they that ſhall ſee the fall of Babylon, and the deliverance and advancement of the Chriſtian church, and ſhall have their place and part in that public reign of Chriſt, by his Chriſtian magiſtrates and paſtors, and in the public praiſes of the flouriſhing Chriſt (much more they that ſhall ſee his reign in the kingdom of glory.)

10. And I fell at his feet to worſhip him: and he ſaid unto me, See, thou do it not: I am thy fellow-ſervant, and of thy brethren, that have the teſtimony of Jeſus, to worſhip God: for the teſtimony of Jeſus is the ſpirit of prophecy.

10. I thought that I owed ſo great honour to ſuch a meſſenger of ſo glad tidings, that I fell at his feet to worſhip him, (not with divine worſhip, as God, but as his angel;) but he forbade it me, and bid me worſhip God only, and not angels, by ſuch proſtration: (For though we may, by proſtration, do worſhip to a prince or parent, yet to do it to angels that are inviſible, will be too like the heathen ſort of worſhip, and encourage thoſe that offer angels unwarrantable worſhip.) I am a ſervant of Chriſt, and a fellow-ſervant to thee and thy brethren the prophets; and your office of publiſhing the goſpel, and mine in this prophecy, are much like: The ſpirit of prophecy, by which you are Chriſt's meſſengers and witneſſes, is that teſtimony of Jeſus, which you and I, as fellow-ſervants, are in our ſeveral capacities employed.

11. And I ſaw heaven opened, and behold, a white horſe, and he that ſat upon him was called faithful and true, and in righteouſneſs he doth judge, and make war.

11. Having ſpoken in general of the fall of Babylon, he now ſheweth how Chriſt in its overthrow will do execution on thoſe his enemies, till he have rooted them out; and how the beaſt will ſtruggle before he be quite deſtroyed, and that not in Rome only.

12. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew but he himſelf. 13. And he was clothed with a veſture dipt in blood, and his name is called, The Word of God.

12, 13. His flaming eyes ſignify his glory and omniſcience; and his many crowns, the many kingdoms which he ſhall ſubdue and reign over. What his unknown name is, we muſt not enquire. His bloody veſture ſignifieth his victory over his enemies, purchaſed with his church's deliverance by his own blood: And his known name is, *The Word of God.*

14. And the armies, which were in heaven followed him upon white horſes clothed in fine linen, white and clean.

14. And the executioners of his juſtice on Babylon, &c. were repreſented to me by an army of heavenly ones following him on white horſes, and clothed in white, &c.

15. And out of his mouth goeth a ſharp ſword, that with it he ſhall ſmite the nations: and he ſhall rule them with a rod of iron: and he treadeth the wine-preſs of the fierceneſs and wrath of almighty God.

15. The word of his mouth, is as a ſharp ſword, to overcome the heathen world, and all his enemies, by converting his choſen,

and denouncing his judgments on the incurable, which he will execute, and that preſently by the ſword of his warriors, by whom he will cruſh the rebels, and on them he will execute God's vindictive juſtice.

16. And he hath, on his veſture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS.

16. For beſides [*the word of God*] he hath another name on his thigh (where the ſword is worn) King of Kings, &c. For he will reign, and all kings and lords are under him, and he will ſubdue his foes.

17. And I ſaw an angel ſtanding in the ſun, and he cried with a loud voice, ſaying to all the fowls that fly in the midſt of heaven, Come and gather yourſelves together unto the ſupper of the great God: 18. That ye may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great.

17, 18. It cannot be expected that the whole idolatrous empire of Babylon be deſtroyed without war: And he will conquer that is King of kings, and Lord of lords: And commanders and ſoldiers ſhall be a prey to the fowls; which was fulfilled on Maxentius, Licinius, &c. Others ſay, this is deſtruction of the popiſh kings: And others, that it ſignifieth not their death, but the fall of popery.

19. And I ſaw the beaſt, and the kings of the earth, and their armies, gathered together to make war againſt him that ſat on the horſe, and againſt his army. 20. And the beaſt was taken, and with him the falſe prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image. Theſe both were caſt alive into a lake of fire burning with brimſtone.

19. 20. The pagan emperors were conquered, and with them the literate ſeducers, (ſenators, orators, poets, philoſophers, augurs, aruſpices, prieſts, who by ſuch poetical fable is, as Ovid's Metamorphoſis, and by feigned predictions, oracles, and ſuch pretended miracles as Eunapius boaſteth of by many of their philoſophers, but eſpecially by the power of their abuſed learning, called by Paul, *the wiſdom of the world, which is fooliſhneſs with God, and ſcience falſly ſo called*) who deceived the princes and people into a high opinion of their idols, and a contempt of Chriſtianity, as fooliſhneſs: The imperial power, and the learned ſeducers, were rooted out, and, as Sodom, caſt into utter deſtruction, and judged to damnation.

Others ſay, that the beaſt here is the pope, and the falſe prophet, with him, is himſelf alſo, he being the beaſt as civil ruler, and the prophet, as eccleſiaſtical: But the text plainly maketh them two. Others ſay, it is the pope and his clergy, jeſuits, friars, &c.

21. And the remnant were ſlain with the ſword of him that ſat upon the horſe, which ſword proceeded out of his mouth: and all the fowls were filled with their fleſh.

21. The memory of their conquered emperors and philoſophers, ſenators, poets, &c. is continued in hiſtory (as Pilate's in the creed) to their perpetual ſhame, and ſo they are ſaid to be caſt alive into the lake: But the multitudes of ſoldiers and people, that fought for them, were ſlain and caſt into oblivion; or ſome converted by the word, and ſome confounded. Or, as others, the papiſts are ſome converted, and others for obſtinacy condemned.

CHAP. XX.

AND I ſaw an Angel come down from heaven, having the key of the bottomleſs pit, and a great chain in his hand. 2. And he laid hold on the dragon, that old ſerpent, which is the Devil and Satan, and bound him a thouſand years. 3. And caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more, till the thouſand years ſhould be fulfilled: and after that, he muſt be looſed a little ſeaſon.

1, 2, 3. And as for the notice of the ſtate of the church, after the extirpation of the pagan empire and idolatry, it was ſhewn me under the appearance of an angel coming from heaven with power to reſtrain the devil, and he laid hold on him, and impriſoned, and ſurely ſhut him up, as in a bottomleſs

tomleſs pit, that he might deceive the nations now turned to Chriſt, no more for a thouſand years (or a long time): But then he will be permitted a little while, to deceive many churches.

NOTE, Satan ever ſince, to this day, hath kept about four parts of ſix of the world in heatheniſm; ſo that it muſt be the world then under the Roman empire that he is bound from deceiving. Whether a *thouſand years* be taken ſtrictly, or for a *long time*, is uncertain: Some take it to be a promiſe of his one thouſand years reſtraint after the fall of the pagan empire; and many for a thouſand years after the fall of the papacy. The former think it is all paſt; the latter (moſtly) think it is all yet to come, but ſome, that it began in 1560. It is not a promiſe that Satan ſhall not in that thouſand years, corrupt the Chriſtian church with any great ſin, but that he ſhall not ſeduce them from Chriſtianity, till after a thouſand years. Juſt at, or about, that ſpace of time, Mahometaniſm, which began farther off, about 606, did invade the eaſtern churches, and overcome the Chriſtian powers, and ſet up a falſe prophet, an enemy to Chriſt, and bring Chriſtianity into captivity and ſcorn.

4. And I ſaw thrones, and they ſat upon them: and judgment was given unto them: and I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Chriſt a thouſand years

4. And the happy following ſtate, of the church, was further repreſented to me by the appearance of thrones, where men ſat in judgment, ſhewing the dominion of Chriſtians over their enemies. And I thought I ſaw the ſouls of the martyrs, whom the pagans murdered, and not only of them, but of all ſound Chriſtians, who had abſtained from all participation in the pagan idolatry, and they lived and reigned, as ſuperior to their enemies, with Chriſt, the king of the church, a thouſand years.

NOTE, Here is no talk of the body's reſurrection, but the ſoul's living, and reigning with Chriſt: And it ſeemeth to mean, that as the ſouls of the faithful live and reign with Chriſt in heaven, for duration; ſo the ſucceſſors of ſuch ſhall partake on earth of ſuch a reign, as Chriſt will exerciſe in his church: And if yet many corruptions and troubles conſiſt in this imperfect ſtate, with Chriſt's own reign in the ſoul, and in the church, why may it not conſiſt with this promiſed reign of ſaints in the empire over pagans? As Chriſt's reign here is more or leſs prevalent againſt public ſin, ſo ſhall their participation with him be. Both heavenly and earthly reign ſeem here ſpoken of: the firſt, as in reality, though, in the viſion, but to ſhew the other.

5. But the reſt of the dead lived not again until the thouſand years were finiſhed. This is the firſt reſurrection. 6. Bleſſed and holy is he that hath part in the firſt reſurrection: on ſuch the ſecond death hath no power, but they ſhall be prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years.

5, 6. The reſt of the dead, even the ſubdued pagans, (or papiſts, ſay others) were kept as in a ſtate of death, out of power, till the dragon revived their power again a thouſand years after. Happy are the holy Chriſtians, who ſhall be partakers in the privileges, bleſſings and comforts of this delivered and advanced church; they ſhall no more fall under the pagan power (or papal, ſay others), nor partake with them of that utter deſtruction which is as a ſecond death: Even as holy ſouls, with Chriſt in heaven, have there the ſtate of a firſt reſurrection before the body riſe, and are ſecured from the condemnation of the wicked.

7. And when the thouſand years are expired, Satan ſhall be looſed out of his priſon, 8. And ſhall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: and the number of whom is as the ſand of the ſea.

7, 8. There are ſeveral expoſitions of this: Some ſay that, by the thouſand years, is meant precitely that time, which fell out either from Conſtantine's edict 611. till the Turks ſubdued Greece; or from Alaricus's ſacking Rome, till the Turks took Conſtantinople; and that the fall of the eaſtern churches, under the infidel power, was the letting looſe of Satan: Others ſay, that a thouſand years ſignifieth only a long undeterminate time, and that it was the church's proſperity, till the papacy corrupted all, and tyrannized: Others ſay, it was a thouſand years before Antichriſt ſhould come: Others, that it will be a thouſand years after the fall of the papacy, in which religion ſhall flouriſh under holy princes and paſtors:

Others,

Others, that after the fall of the papal Antichriſt, Chriſt will viſibly return, and ſet up a holy kingdom, whoſe chief ſeat ſhall be at Jeruſalem.

Some ſay, that it will be a reſurrection of bodies, ſome only political. Some ſay, that the thouſand years began at Chriſt's birth, or at the apoſtle's preaching: Others, at the deſtruction of Jeruſalem, and ended about Hildebrand's time. Some (as before ſaid) at Conſtantine's empire, and ended at Boniface VIII. that killed the Albigenſes, &c. Others, that it began at 1560. He that knoweth which of theſe is the right, let him tell it, for I do not. By Gog and Magog many underſtand the Turks; others, all ſorts of Chriſt's enemies: Whoever they be, a war they will attempt againſt the church, and will be overthrown.

9. And they went up on the breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved city; and fire came down from God out of heaven, and devoured them.

9. This text ſeemeth the hardeſt of all the reſt: Thoſe that ſay, the holy city is Conſtantinople; ſome of them are put to ſay, that Gog and Magog's deſtruction, as by fire, is yet to come: But the text ſeemeth to ſpeak of it, as done before they could take the city. Others ſay, it was Tamerlane, (an infidel, and therefore ſent, from God, againſt his own inclination:) that raiſed Bajazet's ſiege, and carried him about in a cage of iron in ſcorn, till he wilfully daſhed out his own brains; and ſo Andronicus was delivered. Others refer it to Baldwin's, and other Chriſtians, taking Conſtantinople, againſt the Turkiſh power: But becauſe the Turks afterwards took it, theſe ſeem not to agree with the text. Others think it is a war yet to come, ſay ſome, at Jeruſalem, which ſhall by Chriſt be made the holy city, or his chief royal ſeat; and there will be his thouſand years reign on earth. Others take the *holy city* to mean the reformed churches, which ſhall again be aſſaulted by all ſorts of enemies, before the day of judgment. And ſome take the camp of the ſaints, and the beloved city, to be the ſeven Aſian churches to whom John wrote. Whatever it be, if it be paſt, I underſtand not what, or when it was; if it be to come, time muſt expound it. In general it is ſure, that enemies will oft aſſault the church, and God will defend it.

10 And the devil, that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and falſe prophet, *are*, and ſhall be tormented day and night, for ever and ever.

10. When Chriſt hath delivered his church from pagan cruelty, the ſame dragon, or devil, will ſeek new inſtruments to aſſault it, from age to age, and moſt notably at the laſt: but he ſhall be conquered after all, and be caſt out into torment, as the pagan powers and deceivers were.

11. And I ſaw a great white throne, and him that ſat on it, from whoſe face the earth and the heaven fled away, and there was found no place for them.

11. Some think that this ſpeaketh not of the day of judgment, but of the calling of the Jews: And ſome think the meaning is, that when Chriſt ſets up the *thouſand years* refined church, (by a reſurrection, and his viſible preſence, ſay ſome; or by a holy government and people, and deliverance from enemies, ſay others;) both the power of infidels, (Turks and Heathens,) which are meant by the earth; and the *corrupted church*, (both papal and Greek, &c. meant by *heaven*) ſhall all vaniſh, that the holy city may take place. But moſt ſay, it deſcribeth the day of judgment.

12. And I ſaw the dead ſmall and great, ſtand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of thoſe things which were written in the books, according to their works.

12. When Chriſt hath overcome his church's enemies, he will judge the world, and the book of their own doings and conſciences ſhall be opened, and alſo God's book of life, (the ſcripture, or goſpel-law) ſay ſome, which is the rule of judgment; or the book of God's decrees, ſay others, in which all are enrolled that ſhall be ſaved. And they ſhall be judged according to their works, the matter of fact being recorded in *their book*, and the matter of right in God's law, and the concluſion in his decree: To be judged according to their works, is to be then juſtified or condemned, as they have ſincerely kept Chriſt's law of grace, by which they ſhall be tried; or have not kept it, by faith, repentance, and ſincere obedience, the condition of ſalvation.

13. And the ſea gave up her dead which were in it: and death and hell delivered up the dead which

which were in them: and they were judged every man according to their works.

13. All that were any way dead, were judged according to their works, by the law that they were under.

14. And death and hell were caſt into the lake of fire: this is the ſecond death. 15. And whoſoever was not found written in the book of life, was caſt into the lake of fire.

14, 15. And death and hades, that is, mortality, ſhall to his ſaints be by Chriſt for ever aboliſhed, or, as ſome take it, thoſe wicked men, that death and hell ſhall deliver up to judgment, ſhall be caſt into hell-fire. This utter abolition (or this damnation) is called the ſecond death. And whoſoever hath not right to ſalvation by the goſpel-covenant, or law of grace, and is not by God enrolled among the heirs of life, was caſt into the lake of fire.

Mr. Potter, and many others, expound all this confidently, (and the two following chapters) of Chriſt's judging, and rewarding, and puniſhing men, in this life: But others, as confidently, of the life to come. Though this makes the text difficult, it maketh no great doctrinal controverſy, both being commonly believed.

CHAP. XXI.

AND I ſaw a new heaven, and a new earth: for the firſt heaven, and the firſt earth, were paſſed away, and there was no more ſea.

1. NOTE, That the corrupt ſtate of the world, and the degenerate church, may be called the old heaven and earth, is granted: And that the church, before the end, may be ſo reformed and bleſſed, as that heaven and earth may be ſaid to be new: And alſo that fire at laſt ſhall diſſolve the earth, and that heaven, that fell under the curſe for man's ſin, and there ſhall be (no annihilation, but) a new heaven and earth, is plain in Peter, &c. But which of theſe is the ſenſe of this text is doubtful. I incline moſt to the latter, that it is the new world, that ſhall follow the conflagration, and judgment. If any aſk what the new earth ſhall be for? he muſt take up with what God hath told us; *Therein ſhall dwell righteouſneſs*, and the creature be delivered from the bondage of corruption, into the glorious liberty of the ſons of God, and all things ſhall be reſtored. Whether we ſhall then dwell on earth, or only a new-made generation, is not ſo clear. But the Jeruſalem, now in heaven, conſiſteth of ſpirits: And this muſt come down from heaven, and theſe ſpirits muſt be again, at the reſurrection, embodied: And do not new bodies ſuit with a new earth, as ſpirits with heaven? *Obj.* This will be to our loſs. *Anſ.* No, God will dwell with man, and be no ſtranger to us then in heaven: Heaven and earth will not be ſeparated as now. As our bodies will be (no clog to the ſouls, but) ſpiritual, incorruptible bodies, ſo earth will be made ſuitable to them. It is no diminution to the glory of the ſun to ſhine on bodies, no nor of God, to vouchſafe them his influence.

2. And I John ſaw the holy city, new Jeruſalem, coming down from God out of heaven, prepared as a bride adorned for her huſband.

2. Not new created ſouls, but immortal ſouls, coming down with Chriſt, ſay ſome; before the day of judgment, ſay others, after. Many texts ſeem to place it here, and not in heaven only, after the reſurrection. This is the life of preparation on our part; but ſouls in heaven are further prepared by Chriſt.

3. And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, *and* be their God.

3. Wherever the place be, God's preſence in glory, will make it a heaven to us. But if it did ſpeak only of an advancement by holy reformation and peace on earth, it would be ſo far like to heaven.

4. And God ſhall wipe away all tears from their eyes, and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

4. If they be in the right, who expound this of a thouſand years freedom from perſecutions, and all ſorrows on earth, in a New Jeruſalem, I am ſure it will be a more joyful time, when it ſhall be performed in the proper ſenſe of the words, after the general reſurrection. And I ſee no probability that the promiſe of [*no more death*] and the reſt that follow ſhould be meant of any earthly ſtate, before that time. The new Jeruſalem, and the new heaven and earth, muſt be at once expected: and that is, when all theſe things are diſſolved by fire, at the judgment of the great day! O deſirable bleſſed day,

5 And

5. And he that ſat upon the throne, ſaid, Behold, I make all things new. And he ſaid unto me, Write: for theſe words are true and faithful.

5. It is true that at Conſtantine's delivering the church, there was as it were a *new world*. And I am in hope yet, that there may be ſuch a reformation and advancement of piety and unity before the laſt day, as may be called a *a new world* in a fuller ſenſe: But not up to this deſcription of the new Jeruſalem.

6. And he ſaid unto me, It is done: I am Alpha and Omega, the beginning and the end, I will give unto him, that is athirſt, of the fountain of the water of life freely.

6. Say ſome [I am he, that hath thus delivered the church from idolaters and perſecutors; and now all, that will, ſhall have the bleſſed privileges of the church.] Rather, [I have prepared the church for the ſtate of bleſſedneſs; and I, that am the principal efficient and ultimate end of all, will give life everlaſting, in the new Jeruſalem, to every believing thirſty ſoul.

7. He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon.

7. He that overcometh temptation to the end, ſhall, as my ſon, inherit full felicity in me, who will be his God.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake, which burneth with fire and brimſtone: which is the ſecond death.

8. But thoſe that, being cowardly, forſake me for fear of ſuffering, and truſt not me, and thoſe that live in filthineſs and cruelty, and unrighteouſneſs, and idolatry, and all falſe deceivers ſhall be damned.

9. And there came unto me one of the ſeven angels, which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the Lamb's wife.

9. By the bride is meant the new Jeruſalem, that is, ſay ſome, the delivered church in Conſtantine's time and after: 2. Say others, the reformed church at the fall of popery. 3. Say others, a proſperous time before the thouſand years. 4. Say others, the Jews converſion in great ſplendour at Jeruſalem. 5 Say others, Chriſt's viſible reign with the martyrs, and others, raiſed from death a thouſand years before the reſt. 6. Rather the new heaven and earth after the laſt judgment, when the flaming ſword, and partition wall, ſhall be taken down, and God dwell with man.

10. And he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great city the holy Jeruſalem, deſcending out of heaven from God.

10. Say ſome, the church, as here advanced to purity and liberty by the heavenly power: Rather the ſouls, that were with Chriſt, coming with him to meet thoſe that ſhall be then alive and changed, advanced to that perfection, in which they ſhall for ever be glorified with the Lord. Though ſome glimpſe of this may be in happy reformation, concord and deliverance here before.

11. Having the glory of God: and her light was like unto a ſtone moſt precious, even like a jaſper ſtone, clear as cryſtal:

11. Its glory and ſtrength was repreſented to me, as made of jaſper, clear as cryſtal, God's own glory ſhining out.

12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Iſrael.

12. John being a Jew, and the Jews the firſt Chriſtians, who had commonly an expectation of Chriſt's more ſpecial relation to them than to others, and they being the firſt ſpecimen of the catholic church, the revelation of the new Jeruſalem (and perhaps alſo of ſome antecedent happy ſtate) is repreſented as ſhaped to the Jews expectations; and as typified by the old Jeruſalem. And its wall is its ſtrength and ſafety, and ſeparation from others. Its gates are for entrance, and the guardian angels numbered according to the twelve tribes; as were the apoſtles, who yet founded all the churches.

13. On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates

13. Note, Not that this muſt be thought the ſhape of it; but that its glory was repreſented by ſuch a ſhape.

14. And

14. And the wall of the city had twelve foundations, and in them the names of the twelve apoſtles of the Lamb.

14. As the church on earth is founded by the doctrine aad witneſs of the twelve apoſtles, ſo is the new Jeruſalem deſcribed as related to them, it being but the church militant perfected and made triumphant.

15. And he that talked with me had a golden reed to meaſure the city and the gates thereof, and the wall thereof. 16. And the city lieth four-ſquare, and the length is as large as the breadth; and he meaſured the city with the reed, twelve thouſand furlongs: the length, and the breadth, and the height of it, are equal.

15, 16. By this repreſentation, (like that in Ezekiel) the firmneſs and perfection, and greatneſs, of the New Jeruſalem, was ſignified.

17. And he meaſured the wall thereof, an hundred and forty and four cubits, according to the meaſure of a man, that is, of the angel.

17. The angel appearing as a man, his meaſure is taken as a common human meaſure.

18. And the building of the wall of it was of jaſper, and the city was pure gold, like unto clear glaſs. 19. And the foundations of the wall of the city were garniſhed with all manner of precious ſtones. The firſt foundation was jaſper, the ſecond ſaphire, the third a chalcedony, the fourth an emerald. 20. The fifth ſardonix, the ſixth ſardious, the ſeventh chryſolite, the eighth beryl, the ninth a topaz, the tenth a chryſophraſus, the eleventh a jacinth, the twelfth an amethyſt.

18, 19, 20. That the New Jeruſalem is repreſented by theſe precious ſtones, as firm, precious, lucid, and glorious, and by the number of twelve, as ſuited to the twelve apoſtles, and ſo in them to the twelve tribes of Iſrael, as typical of the New Jeruſalem, is all that I underſtand of this: what each precious ſtone diſtinctly ſignifieth, you may read in them that know, (or take on them to know) more.

21. And the twelve gates were twelve pearls, every ſeveral gate was of one pearl, and the ſtreet of the city was pure gold, as it were tranſparent glaſs.

21. If there ſhall be any ſtate, on this ſide eternity, which anſwereth this glorious repreſentation, how much more will the perfected glorious triumphant church anſwer it?

22. And I ſaw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it.

22. Some expound this of liberty to ſerve God in every place, as well as in temples, (who yet would deſtroy them as conventiclers, that do ſo.) But the text ſeemeth to mean, that this New Jeruſalem is the perfect ſtate, which is above our inſtituted lower man's, God will be our all.

23. And the city had no need of the ſun, neither of the moon, to ſhine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

23. Prophetical hyperboles and allegories, may put as high terms as theſe for a ſtate of mere reformation, and church proſperity: But ſeeing that it muſt be a force, and not an expoſition, which ſo reſtraineth it, without proof, we muſt believe that it hath a higher accompliſhment.

24. And the nations of them, which are ſaved ſhall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

24. And thoſe, that ſhall be converted out of all nations, of the gentiles, ſhall, as well as Abraham, and the Chriſtian Jews, lay up and find a treaſure with Chriſt in the New Jeruſalem.

NOTE, They that expound this of the thouſand years reign of raiſed martyrs at Jeruſalem, and they that expound it of a peculiar Jewiſh church there, after the Jews converſion, ſay, that the nations round about ſhall not have the ſame confirmation and glory, as the New Jeruſalem, but be liable to trials ſtill. Dr. Hammond, who expounds it of the church's proſperity after Conſtantine's ſucceſs, giveth theſe reaſons, 1. Becauſe the New Jeruſalem deſcendeth from heaven. *Anſw.* 1. So it may to judgment, and yet return to heaven. 2. Or rather, the new heaven and earth ſhall be open as one. An immortal glory, in the new earth, after the reſurrection, may be the New Jeruſalem. 2. He argueth from Gal. 4. 26. as if the Jeruſa-

lem *above* were only the church militant: But that we deny.

25. And the gates of it ſhall not be ſhut at all by day: for there ſhall be no night there. 26. And they ſhall bring the glory and honour of the nations into it.

25, 26. There ſhall be no danger of the entrance of enemies or traitors; But all worldly glory and bleſſings by ſaints referred to this end, ſhall there be found in the tranſcendent perfect ſtate.

27. And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or *maketh* a lie; but they which are written in the Lamb's book of life.

27. Sure this proveth that it is ſomewhat better than the thouſand years after Conſtantine, that is here meant; For alas, how much abomination and deceit entered in that time! what hatred, falſe accuſations, worldlineſs, pride, cruelty, and contention?

2. NOTE, None but ſaints cleanſed from groſs ſin, will be found written in the Lamb's book of life. It is a vile ſlander on the orthodox doctrine of election, that we ſay, the elect may be ſaved how wickedly ſoever they live; when we ſay, that it is one decree of God that electeth men to be holy, obedient, perſevere, and be ſaved.

CHAP. XXII.

AND he ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb.

1. By this ſome underſtand baptiſm, that bindeth all to purity: Some the goſpel (not muddied by uſurpers corrupt canons:) And ſome, the ſpirit in greater meaſure: And ſome, the heavenly influence for illumination and life for ever. All theſe in their ſeaſons may be expected.

2. In the midſt of the ſtreet of it, and of either ſide of the river, *was there* the tree of life, which bare twelve manner of fruits and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

2. As in the proſperous church militant, everlaſting life is open, and given to all acceptors, by the doctrine of the apoſtles, and continually repreſented and conferred in the ſacraments, and by the word, the ſpirit of Chriſt accompanying his ordinances, the preaching of the word is for the healing of the unbelievers and the unconverted: So, in the New Jeruſalem, where the end of all his is attained, the glory is repreſented by the means that are paſt, that brought them thither, by which men were ſanctified, and the nations healed: the means being eminently (though not formally) in the attained end. But the better the church is on earth, the more it thus reſembleth the New Jeruſalem.

3. And there ſhall be no more curſe, but the throne of God, and of the Lamb, ſhall be in it, and his ſervants ſhall ſerve him. 4. And they ſhall ſee his face, and his name *ſhall be* in their foreheads.

3, 4. Thus it appeareth that the New Jeruſalem is a ſtate of immortality (by the tree of life,) and freedom from the curſe, or all puniſhment for ſin, and the very throne of God, and Chriſt ſhall be viſibly in it, and they ſee God's face: And though ſomewhat tending to all this be in the church militant, this ſeemeth a deſcription of the church triumphant.

5. And there ſhall be no night there, and they need no candle, neither light of the ſun; for the Lord God giveth them light, and they ſhall reign for ever and ever.

5. There ſhall be no want of knowledge, nor need of miniſters, teaching, ſcripture, or ſuch means. For God will be to them above, and inſtead of theſe; and they ſhall reign for ever. And what more can be hoped for by man? Why ſhould forced expoſitions darken this?

6. And he ſaid unto me, Theſe ſayings *are* faithful and true. And the Lord God of the holy prophets ſent his angel to ſhew unto his ſervants, the things which muſt ſhortly be done.

6. As Chriſt, Matt. 24. told them of ſuch devaſtations as that generation ſhould ſee, and yet adjoineth the ſigns of the end of the world; juſt ſo doth he, by this revelation, ſhew John the fall of pagan Babylon, and the church's deliverance, and yet ſhortly annex a thouſand years after, and then the end of the world: All was to be *ſhortly*, but not ſhortly equally with the firſt parts. But it is not to be ſaid, that he almoſt paſſed by the things that were ſhortly to be done, and ſaid almoſt all of the papal Rome. The certainty of the revelation is the hope and joy of firm believers.

7. Behold, I come quickly: bleſ-

ſed

ſed is he that keepeth the ſayings of the prophecy of this book.

7. Think not that I delay my coming, as ſlack of performing my promiſe: Some of this will be quickly done, and the laſt ere long. To underſtand, and believe this prophecy will be comfortable: But to keep the precepts of it, avoid the ſins threatened; believe the promiſe of my victories and coming, and wait in patience, is needful to all.

8. And I John ſaw theſe things, and heard them. And when I had heard and ſeen, I fell down to worſhip before the feet of the angel, which ſhewed me theſe things.

8. NOTE, All ſaulty worſhip of angels is not idolatry, nor maketh a church idolatrous: It was not divine worſhip which John gave the angel: If really he wrote moſt of this book againſt popiſh idolatry, as many think, he would never be twice guilty of worſe than their praying to angels and ſaints themſelves, when he condemned: For they worſhip them not, as gods, though amiſs. John thought veneration was the angel's due.

9. Then ſaith he unto me, See *thou do it* not: for I am thy fellow-ſervant, and of thy brethren the prophets, and of them which keep the ſayings of this book: worſhip God.

9. See before, chap. 19. 10. God is jealous of any thing too like idolatry.

NOTE, Are angels our fellow-ſervants? Love them then, and be thankful to God for their love and help; and rejoice in this privilege, and think it not unlikely that you ſhould live with them for ever. O what a people ſhould we be then in holineſs!

10. And he ſaith unto me, Seal not the ſayings of the prophecy of this book: for the time is at hand.

10. The moſt of it is to be performed ere long, in the ruin of the pagan perſecuting empire.

11. He that is unjuſt, let him be unjuſt ſtill: and he which is filthy let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill. 12. And behold, I come quickly, and my reward is with me, to give every man according as his work ſhall be.

11, 12. I come quickly to fulfil and execute this prophecy; and then I will take and judge men, as I find them; there ſhall be no more place for preparation; as it was with the wiſe and fooliſh virgins, Matt. 25. when the midnight cry was, The bridegroom cometh, as I find you, I will uſe you.

13. I am Alpha and Omega, the beginning and the ending, the firſt and the laſt.

13. I am God eternal, the firſt cauſe, and ultimate end of all things; able to fulfil my will and word.

14. Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

14. Bleſſed are they that do what Chriſt requireth to ſalvation in his law of grace, (or purify their heart and life) that they may, by his free gift, have right to enter into the New Jeruſalem, and live with Chriſt for ever.

15. For without *are* dogs, and ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lie.

15. For all filty, cruel, perſecuting, idolatrous perſons, and liars, and deceitful teachers, and hypocrites, (though called Chriſtians,) are ſhut out of the holy city, as dogs are turned out of the houſe.

16. I Jeſus have ſent mine angel to teſtify unto you theſe things in the churches. I am the root and the off-ſpring of David, and the bright and morning ſtar.

16. I Jeſus have ſent my angel to tell theſe things to John, that he may tell them to the churches of Aſia, and by them to others (the matter much concerning thoſe churches then alive.) Take theſe as my own words, who am the Meſſiah propheſied of, as the Root and Son of David, and am the light of the world, ſent to teach men the way of life.

17. And the Spirit and the Bride ſay, come. And let him that heareth ſay, come. And let him that is athirſt come. And whoſoever will, let him take the water of life freely.

17. And ſeeing church-deliverance now, and the glory of the New Jeruſalem at laſt, are the effects of my coming, as my ſpirit teacheth men to deſire my coming, and my church and choſen do deſire it; ſo let all deſire it that would partake of that felicity.

For all shall have it by my free gift, who do but believingly desire it. For I will shut out none but final obstinate refusers.

18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

18, 19. If any wilfully corrupt this prophecy, in words or sense, to draw men from believing it, to the belief of their own corrupt additions, God will add to them his plagues, and deprive them of any part of the blessings here foretold, and shut them out of this holy city of God.

Note, It is dangerous then to make bold, cabalistical, fanatic expositions of this Book, and to call our own conceits the sense of the Revelation: And it is dangerous groundlessly to expect more prophecies of God's usage of his church; or to add to any of his word, or diminish from it, and father any of our errors on Christ, and on his spirit, which hath here finished that book, which must be the universal church's rule of life.

20. He which testifieth these things, saith, Surely I come quickly. Amen. Even so, Come Lord Jesus.

20. Jesus, who is the author of this Revelation, surely promiseth that he will come quickly, by degrees to perform all his word, and chargeth you not to question it through unbelief, or to faint by doubting, as if he did fall by his delay. And let us all with faith, hope, and desire, prepare and earnestly pray for his coming: Even so, come Lord Jesus.

21. The grace of our Lord Jesus Christ *be* with you all. Amen.

21. I conclude all with this best request to God for you, and benediction to you, that the grace of our Lord Jesus, which is our preparation for glory, and our earnest, pledge, and foretaste of it, may be with you, to prepare you, and seal you up, as the certain heirs of that blessed state, and save you from all sin, and temptation, and enemies that would deprive you of it. Amen.

ADVERTISEMENT.

ADVERTISEMENT.

READERS,

I Here give you notice, (which I desire you not to forget in the reading of this Paraphrase) that it is but some general notes, and not a proper exposition of the *Revelations*, which I offer you. And that I here confess to you, that very much of it I understand not: And if this offend any, that say I should have better studied it, I only say, 1. That *you suffer fools gladly, seeing yourselves are wise.* 2. That I am far below Dionysius, Alexandrinus, and most of the ancient fathers, even Augustine himself, who professed that they understood it not; yea, incomparable Calvin professeth, that he understood not the *thousandth part* of it; and his partner Beza would give us little of it, next to none: And both refused to write a comment on it. 3. I honour them that know more than I, and contradict them not: I had rather say too little (where other men have said enough) than say more than I know. 4. It is not through mere *sloth*, that I am ignorant: Women and boys think they know herein what I do not, who have studied it less than I; but I confess that despair is much of the cause. Forty-four years ago, when I was but young, I studied it (I doubt too soon) and read Brightman, Napier, Pareus, &c. and after that Mede, Potter, and many more, besides such treatises, as Downamus de Antichristo, Broughton, and other such, besides the answerers of Bellarmin, &c. I met with many divines and laymen, who had chosen it out for the chief study of their lives; and I found so great diversity of opinions, five of the most confident going four ways, and so little proof of what they most confidently asserted, that I despaired of being so much wiser than they, as to come to satisfaction, if I should lay by more necessary studies, and make this the business of the rest of my life, which yet I durst not do. Afterwards I conversed with my fellow-labourer, Mr. Nath. Stephens, who hath written of it, and was much upon it in his discourses, but I durst not be drawn to a deep study of it: And when since I read Mr. Durham, Dr. Moore, &c. and Grotius, and Dr. Hammond, and many annotators, I confess despair, and more needful business, made me do it but superficially: And when I had for my own use written the rest of this Paraphrase on the New Testament, I proposed to have said nothing of any more of the Revelations, than the three first chapters, professing that I understood it not. But after, being loth to *omit wholly* any part of the New Testament, and thinking that the renewed study of that, which speaketh so much of the New Jerusalem, might be suitable to a pained dying man, I thought of it more searchingly than I had done heretofore, but have not now either the strength of wit, or length of time, that are necessary to so hard a work, and therefore presume not to oppose others, but refer the readers to them that have more thoroughly studied and expounded it, than I can do: But yet I thought that those generals, which I understood, might be useful to unlearned readers, though they made them no wiser than I am myself: while those, that are above me, have enough higher to read.

If any be offended that I name so many men's opinions; I answer them, 1. Had I known which of them was right, I would have mentioned that only: But when I know it not, (and their difference tells us that they know it not themselves) how can I honestly be so partial as to name one, and pass by the rest? And how should I know which that one must be? When Lira had given us the exposition of much of it, he plainly tells us, that these are other men's expositions, but he thinketh them improbable; and if ever he come to understand it himself, he will tell us the true meaning; which if he had not said, I should have thought that *Lira dilirasset*, though the saying be, *Si Lira non Lirasset, totus mundus dilirasset.* My friend, Mr. Matthew Poole, in his *Synopsis* hath recited greater diversity of opinions than I have done; where the arguments for them may be partly seen, which my short notes must not take in.

The points which are too hard for me, are these especially.

I. Whether the dragon, beast, or false prophet, or whore, be the special Antichrist? And whether the case of Antichrist be here much, or at all, meddled with?

II. Who

II. Who is the firſt beaſt? chap. 13.
III. Who is the ſecond beaſt?
IV. What is the image of the beaſt?
V. What is his mark received, and what his name, and what is the number of it received?
VI. What is the whore?
VII. Who are the two witneſſes? and where, and when killed?
VIII. What is the binding of the dragon, and the thouſand years reign, and reſurrection, and where?
IX. What, and when, and where, is the army againſt the holy city, and the wars at Armageddon?
X. What, and when, and where, is the New Jeruſalem?

I. As to the firſt, I long took it for granted, that Antichriſt is here ſpoken of, even the ſame mentioned by John in his epiſtle, and by Paul, 2 Theſ. 2. 2. But, to my admiration, when I ſearched, I could find neither the name of Antichriſt, nor an aſcertaining deſcription of him; ſo that I began to think better of the moſt learned judicious Aierom Zanchy, who took Mahomet to be the Antichriſt, though the popes crimes might allow us to take him for one of thoſe other Antichriſts, of whom John ſaith there were many. And if any find him here characterized, as called *the beaſt, the falſe prophet, or the whore,* I will crave his pardon, for my chooſing to take up with the ſcripture names. I am not wiſer than the revealer of theſe things, in naming ſuch as he here ſpeaketh of; why are not the names here given us ſufficient? I will explain the word [*Antichriſt*] where I find it; and the words, [*beaſt, falſe prophet, whore, &c.*] where I find them. I dread fiction and addition. Of the deſcription I ſhall ſpeak after.

II. *Who is the firſt beaſt,* is of great importance, of which I find many opinions: Thoſe of the fathers, and the papiſts, I paſs by: Theſe now among us ſtand chiefly in competition. 1. Thoſe that ſay, it is the Roman empire, as containing both the pagan, and the papal ſtate: 2. Thoſe that ſay, it is the papal civil power only, as upheld by popiſh princes, the ten kings: 3. Thoſe that ſay, it is only the papacy, or *Antichriſt*, who is the firſt beaſt, as in civil power, and the ſecond, in eccleſiaſtical. 4. Thoſe that ſay, it is only the pagan empire. (Others I paſs by that ſay, 5. It is the Greeks eaſtern empire; 6. Or the Turkiſh empire; 7. Or a future unknown Antichriſt; 8. Or the devil.)

1. Mr. Mede ſaith, the firſt is the common opinion, but not true, he is for the ſecond; and Mr. Durham, and many of late, for the third, and all of them againſt the 4th. I ſhall not further mention their reaſons againſt each other, but only thoſe that are brought for the papacy, either alone, or with its ſupports, and thoſe that are brought againſt the fourth opinion; (which is for the pagan empire.)

1. They ſay that the firſt beaſt muſt needs be the papacy (or its ſupports.) 1. Becauſe John ſaw the riſing of it, ſo that it was then to come: But pagan Rome was before. 2. Becauſe he ſucceedeth the dragon in his ſeat. 3. It is the pope that owneth the names of blaſphemy. 4. He is adored. 5. He only healeth the wounded head. 6. He is contemporary with the ten kings with crowned horns. 7. He is contemporary with Babylon, which is papal Rome. 8. All the texts agree to papal Rome. 9. He is Antichriſt, who is to ſit in the temple of God. 10. That which hindered, was to be removed before his revelation, which was the empire as pagan.

II. And they ſay, it cannot be the pagan empire. 1. Becauſe that was riſen long before. 2. Becauſe it was not that power, which was the ſixth head, but the ſeventh and eighth, and aſcended out of the bottomleſs pit, with whom the ten kings were to receive kingdoms. 3. Becauſe the pagan empire was not contemporary with Babylon. 4. This beaſt was to continue 1260 years, whereas the pagan empire continued but 360. 5. It had not the ten crowned horns. 6. The Roman pagan empire was lawfully obeyed, being God, but ſo is not the beaſt. 7. The things ſaid, chap. 19. agree not with it.

And here the ſixth doubt is coincident, *what is the whore?* For if it be only papal Rome, then, ſay they, the pope is the beaſt. And this they prove. 1. Becauſe it is a myſtery, which heathen idolatry was not. 2. Antichriſt ſits in the temple of God. 3. Becauſe it is that Rome, that muſt be for ever deſolate, and a place for devils and ſerpents, &c. 4. The fall of Babylon was to be, after the faithful were come out of it. 5. Pagan Rome ſold not ſouls, nor made the nations drunk with the cup of her fornication. 6. She was not married to Chriſt, and therefore could be no adultreſs. 7. She had no falſe prophet, as here deſcribed, to ſeduce and work miracles, but did all by force, &c.

II. But becauſe it is an advantage to the reader, to know the judgment of men in the connexion of the parts, and Mr. Brightman ſeemeth to have done his work, with as pious a zeal and as great learning and deep ſtudy as any man, I ſhall ſum up his opinion about

about this matter; having on Daniel ſtrongly proved (after Calvin) that the paſſages, commonly expounded of Antiochus, are miſtaken, he ſaith that it is the Romans power that they mean, who were above all called gods, that is, all princes, and that the abomination (not *making*, but) *made* deſolate, was the utterly caſting out the old Jewiſh temple-worſhip, which was good till abrogated, and abominable afterward: That this was done by the deſtruction of the temple, but perfected in Julian's time, by God's overthrowing it, when he attempted to re-edify it. And on Rev. 13. And forward he ſaith, 1. That Antichriſt, the pope, is both the firſt and ſecond beaſt, and Lateinos his name, &c. 2. That the firſt 1000 years began with Conſtantine, who was the man-child, and bound the dragon. 3. The binding him, is, that he ſhall no more ſet up heatheniſm. 4. But Antichriſt began at the ſame time, and reigned all the while that the dragon was bound, even from Conſtantine; and the church was in the wilderneſs. 5. The firſt reſurrection began 1300, when Marſil. Patavinus, Wickliff, and others began reformation. (But I am perſuaded that thoſe, after Albigenſes, and before Bagoudæ, were before Conſtantine; Reynerius confeſſed that they called themſelves Apoſtolics, and ſaid they were from Sylveſter's, that is Conſtantine's time: Why then is Wickliff (who hath many errors) ſet above them? 6. The reſt of the dead in popery roſe not by reformation. 7. The ſecond death is hell fire. 8. A ſecond 1000 years, of church-reformation and proſperity, began then at 1300, when the dragon was let looſe: Antichriſt began at his binding; and the happy 1000 years reformation at his looſing. 9. His looſing ſet up the Turk, Gog and Magog, (Scythians) to a war againſt the ſaints. 10. The camp of the ſaints was Europe. 11. The holy city was the converted Jews, and the place of the war in Judea, where the Turks ſhall wonderfully be utterly deſtroyed, (by Michael the angel of the Jews.) 12. The beaſt that deceived the Turk, is the Turk himſelf. 13. The beaſt, and falſe prophet in hell with him, is Antichriſt, who falls a little before him. 14. The judgment, and ſecond reſurrection, chap. 20. 11. are the full reſtoring of the Jews. 15. The *dead*, *ſmall* and *great*, *judged*, are the Jews, that till now rejected Chriſt. 16. The ſea and earth giving up their dead, are all countries ſending home the Jews converted. 17. Death and hell, caſt into the lake, are Turks and papiſts, that ſhall detain the Jews no longer. 18. The thrones and reign of thoſe dead, is the deſtruction of their enemies on earth. 19. Only elect Jews ſhall be in that church. 20. What the firſt heaven and earth is, that ſhall be done away, he doth not know, but thinks it is the old Jewiſh way of worſhip, which ſhall ceaſe at their converſion. 21. *No more ſea, is no more falſe doctrine.* 22. *No more death*, is no more ſharp puniſhment, and that the ſting of death ſhall be taken out: 23. And the new glorious Jeruſalem, deſcribed in the 21ſt and 22d chapters, in this city or church of the converted Jews at Jeruſalem, the reſt being reſtored with them. Why I incline to learned Mr. Calvert's opinion, that the converſion of the Jews is long ago paſt, the obſtinate Jews being moſtly deſtroyed by Titus and Adrian, and the Chriſtian Jews being very numerous quickly, and all, that ſtayed in Judea, as much made the kingdom of Chriſt, by profeſſion, in the days of Cyral, Javenal, and after, when their country was repleniſhed with biſhops, churches and monaſteries, and many abroad ſince then converted, (as Lira, Tremellius, and others, were,) as other Chriſtian kingdoms were, (where ſome ſtill are infidels) I have ſhewed on Rom. 11.

But the moſt wonderful part of the expected miracle is, that all theſe thouſands, if not millions of Jews, that live ſcattered through the world, and now are the moſt vile, and barbarous, ignorant and worldly perſons, living among Turks, and papiſts, where they hear not the goſpel, ſhould all without preachiag or teaching be not only converted at once, but made ſuch wiſe and excellent Chriſtians, as are fitter to conſtitute a glorious church, than we that have been taught ſo long. If God have promiſed that not only a nation, but a New Jeruſalem, ſhould be thus born, or come down from heaven, in a day, it muſt be believed: But doubtleſs it will be a miracle incomparably excelling all that Chriſt and his apoſtles did; yea millions of miracles at once: And therefore we may expect ſuch proof as ſaith needeth in ſo ſtrange a caſe. And as God is no reſpecter of perſons, ſo the Jews never proved, ſince Abraham's days, under the law, under judges or kings, or ſince, ſo wiſe or excellent a people, as may prognoſticate ſuch advancement. And God uſeth to work by means, Chriſt and his apoſtles converted none without the word: And Paul ſaith, *How ſhall they believe on him, of whom they have not heard? And how ſhall they hear, without a preacher, and how ſhall they preach, unleſs they be ſent?* And theſe expoſitors tell us not that preachers ſhall be ſent to the ſcattered Jews, into all Turkiſh and papiſts lands, to learn the languages, and convert them at once. It is worth the readers peruſal, c. 7. p. 217. how he juſtly derideth Bellarmine, as ſuppoſing that Antichriſt will put down God's worſhip in all the earth, telling him that he hath an hundred forty-eight thouſand thouſand times five hundred

fifty

fifty thouſand nine hundred and nine miles to travel, to do it, (and ſo much have univerſal popes and councils, to take charge of,) which will hardly be done in three years and a half: and yet killing men's ſouls is a leſs work than to make them alive.

It is doleful to think what Satan hath gained by corrupting the church, by wicked biſhops, making that his game, when pagan power fell; partly by tempting in worldly wicked men by wealth and honour, and partly by making ungodly princes the chooſers of biſhops, (and ungodly patrons the chooſers of prieſts,) and when men ruled by Satan chooſe them, Satan himſelf oft chooſeth them: Who, by their wickedneſs, malignity, and perſecuting the beſt men, have tempted thoſe Chriſtians, who moſt hate ſin, to call almoſt all the church antichriſtian, and fly from it as worſe than pagan Rome, and to loſe ſuch of their love to all that are called by ſuch abhorred names. Had the paſtors of the church been all holy, humble men, of love, and not men of wickedneſs and blood, their power and intereſt would have been the joy of pious men. But enough of that ſide.

II. On the other ſide, they that ſay the contrary, thus expreſs their ſenſe.

1. The *firſt beaſt* is the Romam imperial military power, not *as ſuch*, but as the *grand power of idolatry*, firſt, and next, as the *daſtrivator and perſecutor of the Chriſtian church*, of Jews and Gentiles.

2. The *image of the beaſt* is both the idol-ſtatues, images, and altars of their idol gods, and of *themſelves*, both which by their laws were to be worſhipped with ſacrifices, and other acts of idolatry.

3. The *ſecond beaſt* is the *ſenate*, with all the literate idolaters and flatterers, orators, philoſophers, prieſts, poets, commedians, augurs, &c. as learned defenders of idolatry, and reproachers, and enemies of Chriſtianity.

4. The *name of the beaſt*, was the name of the idol-god, whom they were to worſhip, and of the idolized emperors, as all *divi* and *dii*, and honoured by altars and ſacrifices.

5. The *mark* was a ſtigma, or badge, then uſully received by ſervants, and ſoldiers, and votaries, as an obliging mark of ſubjection.

6. The *number of the name* was ſome abbreviating letters, part of the mark, and here proved to be numeral; though at this diſtance, we cannot ſay what they were, nor whether ſtill the ſame.

7. *Receiving the mark* is profeſt conſent, and uſually by ſuch a badge.

8. The *woman whore* was the city of Rome, not merely as a city, or as Rome, or as rich, or as powerful, but as *idolatrous* and *captivating* the church.

9. The *witneſſes* were the Jew and Gentile Chriſtian teachers, prophets, miracle-workers, and martyrs, that had the ſpirit, as the firſt Chriſtians had, for ſignal teſtimony to the goſpel, miracles long continuing in ſome degree. Theſe are their expoſitions.

Their reaſons they begin firſt with the *whore*; or the ſeat of the *beaſt*, which they ſay muſt needs be pagan Rome. 1. Becauſe it was expreſly ſaid by the angel, who purpoſely explained it to be *the great city which ruleth over the kings of the earth*. 1. Not a *church* which is under princes, but properly *a city*. 2. Not only pretenders to a power of church keys; but proper rulers by power of arms. 3. Not only over the church, (oft called heaven,) but over the *kings of the earth*, (noting thoſe *without*.) 4. Not [*ſhall rule*] but *doth rule*, as a viſible note, by which John *might know the whore*.

This being ſo plain, that only violence can obſcure it, may be, ſay they, a key to all the reſt.

2. Chap. 17. 2. The kings of the earth had at *that time* committed fornication with her; and the inhabitants of the earth were *then* drunken with the wine of her fornication, elſe it could not be to John a notifying mark. But the papacy was not of many hundred years after in being.

3. John was brought into the wilderneſs to ſee it, which was the then perſecuted ſtate of the church: And it was to comfort him and that church, in hope of a near deliverance; for they were things that *muſt ſhortly be done*.

4. Her *name* notifieth her [*Babylon the great, the mother of harlots, and abominations of the earth*; [Babylon] captivating the Chriſtians, as old Babylon did the Jews; [*the great*] as *then being*; (to whom the papal power was then ſmall;) *The mother or nurſe*, and upholder of the moſt *abominable idolatry* and *wickedneſs*, not in the church, but [*of the earth*] by power and learning, upholding the worſhip of ſun, moon, ſtars, and men; of Jupiter, Saturn, Sol, Mars, Mercury, Pallas, Venus, Neptune, and numberleſs idols, by Paul called devils; and the wickedneſs of life, deſcribed by Paul, Rom. 1. Eph. 4. 18. &c.

5. The names of blaſphemy were her's, reproaching Jews and Chriſtians with ſcorn, and aſcribing God's names and works to their idols, and to men.

6. The vaſt riches and luxury of her deſcribed, punctually agree with pagan Rome.

7. She was then drunk with the blood of prophets, and martyrs, which the pope was then not. The angels undertaking to open the myſtery, muſt not be thought rather to obſcure it.

8. She

8. She had been a perſecutor of both Jew and Gentile Chriſtians, who both gave God thanks for her fall.

9. The whore ſat on ſeven mountains, but ſo did not the papal civil empire.

10. The aſſiſtant kings had not received regal power, being but as ſervants to the beaſt, and the whore: But popiſh kings are kings indeed.

11. They were unanimous in upholding the whore: But popiſh kingdoms long ſtrove againſt the papal power.

12. They fought againſt Chriſtianity till they were conquered, *v.* 14. But ſo did not many popiſh kingdoms.

13. *People, multitudes and nations*, more notify pagan Rome than papal.

14. C. 18. They were to reward her double, as ſhe had uſed them. But ſo we muſt not do by papiſts.

15. The kings of the earth lament her fall. But the more the pope falls the more they rejoice, except the houſe of Auſtria, and a few more.

16. Her fall cometh ſuddenly, as in an hour; but the pope ſtandeth yet after 150 years, beginning to fall.

Moreover about the *beaſt*, they ſay,

1. It is ſaid, *he was*, and *is not*, and *yet is*: But the papacy *was* not then, nor *is*, after it *was not*.

2. The ſeven heads of the beaſt, had the name of blaſphemy. But if the heads were the ſeven ſpecies of government, the name of papal blaſphemy, was not on ſix of them at leaſt, but only of pagan blaſphemy: Therefore it was pagan Rome, or its empire, that they headed.

3. The ſeven pagan ſorts of government, were not ſeven heads of the papacy, or Roman church; therefore the papacy or Roman church, was not the beaſt: For they were the heads of the beaſt. And the *wounding* of one of the heads, ſhews that all the ſeven were heads of one, and the ſame beaſt.

4. [*Who is able to make war with the beaſt?*] tells us, that it was by arms that he ſtood, and not by mere hypocriſy and deceit. That was the part of the ſecond beaſt, and not of the firſt.

5. It is *all that dwell upon the earth*, (without that church) that worſhip him: But thoſe that dwell in *heaven*, and the *tabernacle*, and *name* of Chriſt, be blaſphemeth, Verſ. 5, 6, 7.

6. They worſhip the dragon for giving power to the beaſt: But by the dragon the text ſaith is meant the devil; and it is thoſe devils that pagans thought did proſper Rome, that is, Mars, Jupiter, Apollo, &c. But papiſts worſhip not theſe for ſetting up the pope.

7. The dwellers on the earth worſhipped the *firſt beaſt, whoſe deadly wound was healed*, chap. 13. 12. But it was not the pope, nor the papal Rome, or church, whoſe deadly wound was healed, in the judgment of all them, that ſay, the very erecting of the papacy was the healing of that wound: For it was not wounded as a head, before it was in being. And it was pagan Rome, or idolatry, that the papacy healed, then the *healed* and not the *healing* party, was the firſt beaſt.

8. It is contrary to divers expreſs texts, that the firſt and ſecond beaſt are the ſame; Therefore they, that make the pope the ſecond, muſt acknowledge another to be the firſt.

9. The number of a man, *received*, cannot be found of papal Rome.

10. All that receive the mark and name of the beaſt are (without converſion) to be tormented for ever; But we cannot ſay ſo of all that own the papacy: Education and converſe, and prejudice againſt proteſtants for their diviſions, maketh many think verily, that the papal church is the beſt for its unity, and antiquity, and extent, and duration, &c. When we read the writings of ſuch men as Bernard, Gerſon, Kempis, Gerhard, Zutphaneenſis, Thaulerus, Sales, &c. And the lives of ſuch as Ph. Nerius, de Rentl, Boromeus, &c. Yea, the writings of ſuch as Bonaventure, and divers ſchoolmen, we find ſo much of truth and holineſs in them, that forbids that judgment.

Further that it is *pagan Rome* that is the *whore*, and its *empire*, as *idolatrous* and *captivating*, that is the *firſt beaſt*, and not the *papacy*, they argue thus.

If it be papal Rome, it is either the *city* as building and place, or it is the *policy*. 1. Not the *place* called the city; for it is good as ſuch. 2. Not the *place* as related to the *policy*. For, 1. The material city of pagan Rome, was as much defiled as that of *papal Rome*, and yet continued. 2. Elſe when the pope dwells elſewhere, the relation would follow him. For above 100 years, much of Italy itſelf placed the ſupremacy in the patriarchs of Aquileia. Rome may fall, and the papacy ſtand: It hath been often taken, and ſacked, and long poſſeſſed by Goths and others: Even Charles V. by Charles of Burbon, ſacked it.

2. If in the *policy*, either, 1. As related to Rome. 2. Or as *elsewhere placed*. And *what is* that *policy*, that is the *formal constitution* of the *first beast?*

1. It is not *empire* as *such*; for all power is of God, and was to be obeyed in heathens: Else all emperors would be such beasts, (or, as they say, Antichrists.)

2. It is not empire merely as Roman: For then both the heathen emperors would have been the beast (or Antichrists) without respect to their sin. And Constantine Valentinian, Jovian, Theodosii, Marcian, &c. the great blessings of the church, would have been Antichrists, or the beast: Or at least those good emperors that abode at Rome.

3. It is not empire merely, as found in a person of *bad qualities* and life: For then every wicked emperor and king would be the beast, (or their Antichrist) and a pope, that were not personally vicious, would be none.

4. It is not every emperor or king, that is an *usurper* or invader: For then many emperors would be the beast.

5. It is not every one that is *ambitious*, and striveth to be highest and above all others: For then there would be a great many Antichrists in the world.

6. It is not every one, that in *church power* would be *highest*, for then James and John would have been Antichrists; and so would many bishops of Constantinople and Alexandria; if not many in most other lands among the several parties of Christians.

7. It is not every one that pretendeth to, and usurpeth, a sort of power that God never giveth: For so do many impostors of most parties.

8. It is not every one that joineth civil and ecclesiastical power in one person: For so did Melchisedec; and so did Cyril, and other Alexandrian bishops, and those of Constantinople, and what episcopal countries have not such? If you say, that this is a-kin to anti-christianity, or preparatory, I say, our question is not what is a-kin, or preparatory, but what is it, that formally constituteth it?

9. It is not every one that is a persecutor; for so alas have been too many in most times and places, nor is it all that promote heresy or blasphemy by persecution. For so did Valens, and many Arian kings (and councils) Genericus, Hunnericus, Theodoricus, Odoacer, &c.

10. It is not all that were idolaters in any degree, for so is now four-fixth parts of the world: much less all inward heart-idolaters; as are all that are covetous, and love the world better than God, and obey man against him. Nor is it all that give saints or angels undue or sinful veneration: for so John twice offered prostration to the angel: At least, so did the council of Nice, to the images of saints, and especially the Virgin Mary: And so did many of the eastern emperors, and Tharasius drew in almost all the eastern bishops; yea, many were faulty long before popery came in.

11. It is not the *being* of any of these at Rome, that constituteth the beast or Antichrist, which would not do it elsewhere; for Theodoric, Odoacer, and other Arians, blasphemers of Christ, and persecutors in Rome, were not the beast or Antichrist. It must therefore (say these men) be somewhat differing from all these; which we can find in pagan Rome, but not in papal. If the same thing will make the pope, (and all papists) to be the beast, that would not make another such, there must be some special reason for it.

12. Lastly, say they, it must be remembered, that it is confessed to be *civil power*, and not *ecclesiastical*, that constituteth the first beast, and *Rome* is *his seat*. Now, 1. The *empire* was not settled at Rome, but at Constantinople, when Christianity came in power. 2. The popes were most martyrs and sufferers till Constantine's time; and long after professed subjection to emperors, yea, even to Arians, and to usurpers: And Alexandria and Constantinople used as much *force* as they. It was 606 years before Phocas called Boniface III. the universal bishop; by which he never meant, the *universal emperor*, or *civil governor:* (No, nor universal ecclesiastical any further than the empire.) It was long after this, that the claim of deposing kings as excommunicate, was set on foot by Gregory the seventh; and long after that, before it was determined in the *Lateran council*. Most Christian kingdoms opposed it all along: William the Conqueror, and William Rufus, and others, in England: Philip, and others, in France, where it is denied to this day, and much in Spain: The German emperors, Henry the fourth and fifth, and Frederic and Otho long fought against it, and some of them took Rome, and made and unmade popes, and used them as their subjects: The princes of Italy themselves, were from age to age almost always in war against the popes: The eastern emperors before mastered them, till Pipin, and the two Charles's used the papacy to usurp the empire, and after were masters of the pope themselves: The very citizens and laity of Rome, from age to age, strove with them for the chief power in Rome itself, and often overtopped them, till they got foreign princes to help them. To this day they claim not

imperial

imperial power over other princes, ſave indirectly, as nullifying the title of the excommunicate, falſly pretending that they may excommunicate them, and that Chriſtians may then reject them as no kings. Is all this an univerſal empire, and was Rome the whore for ſeven hundred years or not? It is ſuppoſed that *idolatry* and *perſecution* make her the *whore*, and her civil power, the beaſt. Tranſubſtantiation is the groſſeſt part of the firſt, and that is a novelty: A few odd men wrote for it a little ſooner, but their church owned it not by law, till the fourth Lateran council under Innocent III. almoſt twelve hundred years after Chriſt. And exceſs of veneration to ſaints and angels, moſt churches on earth owned, and ſtill own, (the Greek, Armenian, Abaſſine, &c.) Our divines have proved purgatory, and almoſt all their abuſes of that tendency, to be novelties; (ſee *Maulin de novit. Papiſm, Blondel de Eccleſ. Rivet's Defence of du Pleſſis, &c.*) Now here we are divided. 1. Some ſay Rome was the whore ever ſince 300: And ſo all, or near all, the church of Chriſt in the empire was the beaſt, or whore, or both: (except the few poor men in Piedmont and Languedoc; for I am of the opinion, that they kept their ſimplicity and integrity ever ſince Diocleſian's perſecution) and then all the glory of the beſt ages of the church is darkened into ſhame, and the triumph for its deliverance from pagan captivity, turned to our confuſion. (I have fully in my Hiſtory of Councils, deſcribed the miſchiefs of clergy ambition, but never thought that ſuch men's faults ſo overthrew all Chriſt's church in the empire, as to make it Antichriſtian: A holy humble miniſtry upheld it, while ſome ambitious carnal prelates troubled it) as even a heathen Am. Marcellinus witneſſeth, ſpeaking of Damaſcus's caſe. If Chriſt had no church viſible ſo many hundred years, then he was no Chriſt, or king, of a viſible church, which is a ſad concluſion for oppoſers of Antichriſt. Doth he ſay worſe againſt Chriſt himſelf?

2. Others ſay, that Rome began to be Babylon in 606, under Boniface the third, and Phocas, (on the grounds before confuted.) 3. Others begin it under Boniface the eighth. 4. Others begin it with Hildebrand's uſurpation over princes, between 1000 and 1100 years after Chriſt. 5. Others begin it with Innocent the third, who in the Lateran council generally firſt owned that uſurpation and tranſubſtantiation, and bloody perſecution for it, which before were owned but by little factious parties. 6. Others labour to prove that that council made no decrees, and ſo that it was not ſettled then.

Now, if Rome for 606 years, or for 1000, or for 1100 years, was not Babylon, then pagan Rome was not then, nor Chriſtian Rome; and no man knoweth when it began to be ſo: And then almoſt all our moſt confident late expoſitions are quite overthrown. But doubtleſs John was told of a Babylon, a whore, a beaſt, which was much earlier than this. The ſix or ſeven *ſpecies* of pagan government, were not the heads of a Chriſtian papal beaſt, that was to riſe 1000, or 600 years after Chriſt. See biſhop Barlow's preface to his *Brutum Fulmen* of their novelty.

With theſe reaſons, this ſort of expoſitors add the anſwer to the contrary objections. And to the firſt they ſay, that the *riſing of the beaſt out of the ſea*, doth but tell the order of the viſion to John, and not that the beaſt was not yet in being; and it may mean Domitian, or Diocleſian, not yet come. To the ſecond they ſay, the objectors beg the queſtion. 3. And ſo of the third. 4. To the fourth they ſay, that the Greek word ſignifieth not *continuance*, but operation, to which ſome copies join, *he maketh war*: And they ſay, that neither here, nor *cap.* 11. of the witneſſes preaching, is meant a thouſand two hundred and ſixty years, but *days*, as expreſſed, even three years and an half. 5. To the fifth they ſay, it had the ten *crowned heads*, which is the ſame ſtates, which were *crowned horns*, when they became militant and cruel. 6. They ſay, that the pagan empire, as the *beaſt commanding idolatry*, was not to be obeyed. 7. They ſay, pagan Rome is called *myſtical*, not *literal Babylon*; and their myſteries of worſhip alſo were idolatry. 8. They ſay, that it is not Antichriſt ſitting in the temple, but the beaſt blaſpheming it, that this text mentioneth. 9. They ſay, that pagan Rome, as ſuch, is totally deſolate, and for ever, but the papal is not. 10. The faithful came away from Babylon's idolatry and ſin before her fall, and were called on to avoid her moſt carefully, juſt when ſhe was falling, leſt juſt then the falling Babylon fall on them: But papal Rome, being not yet fallen, were no Chriſtians theſe 1300 years under the reaſons of that call? 11. They ſay, pagan Rome ſold ſlaves, and bought them, and ſold ſouls to idolatry, worſe than popery. 12. They ſay, that the unmarried heathens may be guilty of fornication, yea, and of adultery, by reaſon of God's right to them: And the *fornication* here is but *idolatry*, and it is ſaid to conclude that heathen Rome was not idolatrous. 13. Laſtly, They ſay, that their ſenate, and all the learned patrons of paganiſm, and reproachers of Chriſtianity, better anſwer the character of the ſecond beaſt, and falſe prophet, than either the pope as pleading for himſelf, or his agents pleading for his civil power.

I should next have told you the difficulties that arise to me about the other questions; but I fear perplexing the readers, and must not be so large. I mention what I have done, to tell you why I understand not the Revelations, and cannot help it that I am no wiser than excellent Calvin, nor than all the ancient fathers, (though I disown their conceit of a future Antichrist at the end of the world.)

I doubt not but many, in blind zeal, will call this my confessed ignorance a warping towards popery (though I have long in my writings against popery confessed the very same). This I must bear from them, that bear more from themselves, and from whom the church beareth more. It is a small thing for one man to be censured by those persons, that censure more hardly almost all the church of Christ on earth: But when I try whether they know any more than I, I find little more than a believing that to be the sense of the revelation, which those good men say it is, whom they most value.

Some will desire yet to know more of my own opinion: And I will freely tell it them.

I. I am much persuaded, by impartial consideration of the text, that the Roman imperial power, as the upholder of heathen worship of devils, idols, and themselves, and as captivaters of the church of Jews and Gentiles, was the first beast, and that Rome in that respect was Babylon, and the whore, that made all nations drunk with her pompous idolatry. And the whole current of the book seemeth plainly to drive at this. But many of the subordinate particulars I understand not.

II. Whether the papacy be *another beast*, or whore, there meant, and the text mean *two first beasts*, and *two whores*, or the similitude, notwithstanding so many dissimilitudes, and six hundred, or seven hundred, or a thousand years interruption, make these two one; or whether it be Antichrist that is the beast, I will neither affirm, nor deny, but see no evidence to prove the affirmative.

III. What my judgment is of popery, the reader may fully see, 1. In one sheet enumerating its errors. 2. In a book, called, *The Safe Religion*. 3. In another, called, *A Key for Catholics*. 4. In two of the true Catholic Church against Johnson, alias Terrel. 5. In one called, *The Christian Religion certain without Popery*. 6. In one called, *Full and easy satisfaction, which is the true religion*. 7. One called, *Naked Popery*. If these satisfy not the censurers zeal, him, that is ignorant, be ignorant, and he that is wrathful, be so still.

IV. I do judge of popery by the knowledge of its particular errors and sins, and not by the Revelations, or any thing which I understand not. If the pope be the great Antichrist, which I neither deny, nor affirm, because I know not, (as I have long ago confessed,) I think that it is formally, as he is by claim the Vice-Christ, *Vicarius Christi*, and claimeth an *Universal Sovereignty Ecclesiastical over the whole Church upon Earth*, (and not over a nation only;) and that he began with that claim, to which his many corruptions are joined to make up a body of iniquity: Were there no more to be said against that church, than, 1. This claim of *Universal Government*. 2. And the cherishing of *ignorance*, by forbidding the reading of the scripture in a known tongue, without licence, and Latin prayers and service, and an ignorant clergy. 3. And the inhuman doctrine of transubstantiation. 4. And the vile corruptions of much of God's worship. 5. And their horrid blood-guiltiness, by which they do uphold their kingdom called a church. I take those popes and papists, who own all this, to be liable, before God, to greater punishment than the *beast*, and *false prophet*, mentioned in the Revelations; it being far worse to sin thus under the name of *Christians*, and *Christ's Vicar*, and *holy Bishops*, than as *infidels* and *heathens*, to whom (as to Sodom) it shall be easier in the day of judgment, than for these.

V. Therefore I judge, that a confederacy or coalition with the church of Rome, in any of these sins, or in the very *form* of a *Church headed by a pretended Universal Head*, or *Sovereign*, is to be abhorred by all sound Christians: And I am glad that this kingdom is sworn against all *Foreign Jurisdiction, Civil or Ecclesiastical*; though union and concord with all foreign churches must be as far kept as we are able, not partaking of their sins. But I have long ago (in my *Key for Catholics*) proposed the desirable terms (not for a coalition, but) for neighbourly peace, that we may live in love and quietness, and not as those that still take themselves bound to destroy each other.

VI. On these grounds I judge of persons according to their *personal guilt*, and not by the general name of *papists*. I abhor those that are wicked, and that own the foresaid wickedness, but not all that are called Roman catholics, that live in the fear of God, and in charity. I will try uncertainties by certainties, and not deny fundamentals in opposition to men's bye-opinions. I am certain that I must love a Christian, as such, and that as much as in me lieth I must live peaceably with all men, and avoid all unnecessary division, wrath and hatred; and I am sure that, *Blessed are the peace-makers*, for (whatever error calleth them) they shall be called the children of God: I am sure, that I must

(unnecessarily)

(unneceſſarily) ſpeak evil of no man; and that ſlandering and falſe accuſing are diabolical works; and that the wiſdom is from beneath, which cauſeth envy and ſtrife: and, in a word, that LOVE is Chriſt's *work* and character, and *hatred* the devil's: But I am not ſure that the church of Rome hath theſe 1000 or 1300 years been the Whore, and Babylon, meant in theſe texts; nor that yet all papiſts ſhall be tormented, as worſhipping the beaſt, or his image, &c.

I am ſure, that the viſible church will have ſcandals, and ambitious men; and yet that its deliverance in Conſtantine's time, and the following ages, was a wondrous mercy, which heaven and earth did rejoice in, and praiſe God for: And it was a great part of Chriſt's coming to reign by Chriſtian princes, and that the kingdoms of the world were made the kingdoms of Chriſt: Therefore I dread the denying Chriſt theſe kingdoms, and reproaching even the beſt ages of his church on earth as Antichriſtian, leſt I deny him to have any church viſible at all, or tempt men to infidelity, by ſaying that Chriſt is ſo little a King, and came to ſo little a work in the world, as to have no church, ſave the perſecuted part, till Anno 300, and the reformers ſince 1560, ſave a few latent perſons. Men will judge of the workman by his work, and of phyſicians by their cures: And though it be honourable to ſave one ſoul, they will tempt men to diſhonour Chriſt, that call almoſt all his church Antichriſtian. I would not ſlander one man; but ſhould I miſtake, and ſlander millions for thirteen hundred years together, how great were my guilt!

VII. I dread the turning religion into a human, hurtful, love-killing faction. If I abhor millions and millions merely on my uncertain expoſition of the Revelations, I cannot do it in faith. If one aſk me why I do it, and I ſay, becauſe they are of Babylon, or worſhip the beaſt, and you aſk me how I know it, I muſt ſay, that I know it not; But muſt here believe it, becauſe Mr. A. Mr. B. Mr. C. &c. ſay ſo: And ſo as papiſts found their *faith*, and their hatred of us as heretics, on the credit of their teachers, that ſay ſo, ſo ſhall we ours on the word of our teachers. And here I dread the effects, viz. abhorring men cauſeleſly, corrupting our prayers, and ſermons, and books, and fathering all on God, condemning all as favouring popery, who have not contracted this hating diſeaſe; crying down many good and many harmleſs things, merely becauſe they came from the beaſt and Babylon. Temples themſelves, good prayers, excellent miniſters and churches, yea baptiſm itſelf, have been cried down and renounced, as Babyloniſh and Antichriſtian, and a ground of endleſs diviſions, and ſtarting at every ſhadow that Rome hath had to do with, is thus late; yea the ſeekers greatly countenanced that ſay, Scripture, church and miniſtry, are loſt in the wilderneſs, and the church feigned to be brought into the wilderneſs, juſt when it was brought out of it, (which was the pagan perſecution;) even the proteſtant churches are condemned as being yet Antichriſtian, and the martyrs, that ſuffered by papiſts, yea, and thoſe that ſuffered in the 3d, 4th, and 5th centuries by Arians and others, are all made by many to be the children of Babylon; and a war proclaimed between profeſſed Chriſtians, by which all the Romaniſts are tempted to hate and deſtroy us, as thoſe that would do ſo by them. And all this by expounding the Revelations of that, which no man, that hath not more knowledge than I, can find that it ſaith, or meddleth with: And that needleſly, while we have plain texts enough that condemn popery, and all ſin, by which we may abhor bad men, without the danger of hating the children of God. Chriſt is in our Creed, but Antichriſt is not. All the old fathers were not papiſts that took not the pope for Antichriſt: But more probability of it may be gathered from other texts than from the Revelations.

VIII. To ſay, *I know not* what I would know and cannot, is eaſier to me, than the dread of being guilty of the ſin threatened in the concluſion of this book, that God will add the plagues in it to them that add to it, and blot his name out of the book of life, who taketh from it. (I deny not other men's knowledge, but my own: Ignorance of men's ignorance is the mortal diſeaſe of the world:) To add to the *ſenſe* is to add to the book: To ſay, *this is the ſenſe*, when I know it not, and where five of the wiſeſt are of four minds (and common Chriſtians take all on truſt) this expoſeth me to the dread of this heavy curſe.

If this account excuſe me not to the reader, it excuſeth me to my conſcience, whoſe cenſure I muſt more fear than man's, leſt I prefer my intereſt in the good opinion of partial miſled cenſorious dividers, before the pleaſing of God, and my ſalvation, and that when I am going from this world to him: And if all this ſeem too much to any, the diſeaſes and danger of the churches, the extremes of many and their ſad effects, theſe fifty years, and the confuting of thoſe who falſly interpret my hiſtory of biſhops and councils, do make it ſeem otherwiſe to me.

I blame not modeſt conjectures, if men will but confeſs their uncertainty, when they are uncertain, and not make an uncertain opinion an article of faith, and ſacrifice to it

certain

certain fundamental truth or duty, the churches peace or Chriſtian love, nor uſe it to kindle a partial, hating, dividing zeal. Good Mr. Brightman did with a pious mind determine many things very confidently, which time hath already confuted: He hath concluded that the bleſſed reſurrection, and time of Chriſt's thouſand years reign in the New Jeruſalem, ſhall be 1695, eleven years hence. Thomas Rogers, and many others, have been ſhamed by ſetting times, which being paſt have confuted them. This hah frightened ſome others from that boldneſs, who yet in other uncertainties have been ſo confident, as that they have drawn many good people thereby to meaſure their faith and charity. I am far from thinking, that deeper ſtudents are as ignorant herein as I: But I would not have all that are as ignorant, looked upon as aliens. And I confeſs that I am leſs able to expound prophecies than Daniel, who yet thus concludeth, ch. 12. 8, 9. *And I heard, but I underſtood not: Then ſaid I, O my Lord, what ſhall be the end of theſe things? And he ſaid, Go thy way, Daniel, for the words are cloſed up and ſealed, till the time of the end.*

Yet I ſay as Calvin, [*I make no doubt, but the revelation is God's word, though I underſtand it not*;] and that it is not uſeleſs: Yea, ſo much as I do underſtand, is of exceeding comfortable uſe: Though I know not whether the New Jeruſalem will come down from heaven before, or at, the common reſurrection, it rejoiceth me that it will come: And God having condeſcended to deſcribe it, as glorious, by corporeal ſimilitudes, to us that have no full ideas of things ſpiritual, it is a meet means of our comfort, by ſuch ſimilitudes, to conceive of that glory; and even to imprint them on our minds, to further our deſires of that bleſſed ſtate, and make *us love*, and long for Chriſt's appearing, and cry daily, *Come Lord Jeſus.*

While I was writing this, there came to my hands Iſaac Voſſius's, Var. Obſervat. In which he ſheweth the magnitude of Rome, when it was in its grandeur, (it being about 60 miles about) and how it decreaſed, and that Conſtantine deſtroyed Rome far more, and before the Goths, by building Conſtantinople; ſo that within 80 years it was not the fifth part ſo big, as in Aurelian's time: And that when Ruſus and Victor wrote, there remained not the 20th part of the old city; and that now, under the pope, it is ſo far from containing the ſeven hills, that it is almoſt all contained in the Campus Martius, and containeth not now ſcarce the two hundredth part of the old city. And that it was fitly called Babylon the great, we read that old Babylon was near as great as Rome at the greateſt, and by Herodotus, and ſome others, made greater.

It is anſwered to this, that *it is the ſame city ſtill, known by the ſame name.*

But it hath not either the ſame ſituation, magnitude, power, dominion, and idolatrous fornication, by which John was to know it, nor would that deſcription agree to it now. By many ſuch reaſons I ſuſpect that the queſtions, (*who is the beaſt? which is Babylon? and who is the Antichriſt?*) are not the ſame in the ſcripture ſenſe, nor muſt have the ſame ſolution.

If any, that are friends to papal uſurpation, and church-corruption, ſhall think that my confeſſed ignorance of theſe prophecies, is any advantage to their ill cauſe, I will further tell them, that it is far more dreadful to the pope, and all his flatterers, and followers, to be plainly condemned by the known laws of Chriſt, which all Chriſtians receive as paſt all doubt, than to be under the dread of a dark and controverted prophecy. To them that ſay, the pope is the firſt and ſecond beaſt, the whore of Babylon, the man of ſin, the falſe Chriſt or Antichriſt, you have the ſhift of a contempt of his words, as of a controverted uncertain thing; but who knoweth not, that the plain law of God concludeth, that the proud, the worldly, the malignant, the idolatrous, murderers, perſecutors, liars, the enemies of Chriſt's goſpel and ſerious godlineſs, are Satans ſlaves, and ſhall not enter into the kingdom of God? Can any man, that readeth but what Baronius, Binnius, Genebrard, and the moſt flattering of your hiſtorians, ſay of the popes from An. 700, till 1400, think that God owned and guided ſo wicked a ſort of men? I again tell thoſe, that are angry at my hiſtory of biſhops and councils, that I doubt not but God had, in all ages, a viſible church of pious Chriſtians, kept up by the lower ſort of biſhops and paſtors, and ſome of the higher (patriarchs and metropolitans,) but it was by theſe majorities, and ambitious men, that corruption, cruelty and diſſention, chiefly entered; and they being uppermoſt, a few of them, by noiſe, oſtentation, and domineering, paſt for the whole church with undiſcerning men.

And here to ſhew you how the pope hath ſucceeded the moſt bloody pagan perſecutors, and out-done them, I will inſtance in a hiſtory not ſufficiently underſtood by moſt.

Dioclefian murdered more Chriſtians than all the former pagan perſecutors ſet together. Among others he dealt ſo cruelly and inhumanly with them in France, and Savoy, and Retia, as forced many to ſtand upon their defence to ſave their lives; two commanders, Amandus and Elianus headed them, and raiſed them, that were but country clubmen,

men, into arms: Much of France and Spain favoured them. Diocleſian made Herculius Maximianus Cæſar, and ſent him with an army againſt them. In this army was the Theban legion, whoſe colonel was Mauritius; at the Alps Herculius would try his ſoldiers, by idolatrous tricks, whether they would fight againſt theſe Chriſtians called rebels, or not: The Theban legion ſaid they could fight againſt bad men, but not againſt good men, but would rather ſubmit their lives to his pleaſure; (not being able to reſiſt if they would:) So he decimated them, and killed 70, and with the reſt of his army quickly routed the country-clubmen, and beſieged their very ſtrong caſtle, and killed them all, and overthrew their fortreſs. Many ſcore thouſand are ſaid to be killed, and the name Bagaudæ put on them in ſcorn, (like Tories and Whigs,) as ſignifying thieves and robbers.

And what is all this to the Roman pope? *Anſ.* Theſe were the Chriſtians murdered by Diocleſian and Herculius, pagans; the relics of the fugitives continued in Languedoc, Piedmont, Rhetia, &c. from age to age, till at laſt reviving to a more free oppoſition to popiſh tyranny and corruption, they were murdered by the popes, (by Simon Montford, and his Cruſado's, and others after) to a far greater number than by Herculius Max. So that ſome hiſtorians reckon two millions killed in all, in thoſe and other parts. And is it not more wicked for a profeſſed vicar of Chriſt, to murder millions of poor Chriſtians, for being againſt his tyranny and corruptions, than for a pagan emperor, that had civil dominion, to kill not half ſo many?

I know it will be doubted by ſome, 1. Whether theſe Bagaudæ were Chriſtians, ſeeing it is ſaid that they never reſiſted their perſecuting princes, but uſed only prayers and tears? And 2. Whether the Albigenſes and Waldenſes were their ſucceſſors? The hiſtory is of great weight. I prove both parts.

I. For the firſt, ſet theſe following teſtimonies together.

Hyeronymus, in Chron. 2303. ["Diocleſian took Maximianus Herculius into partner-"ſhip of the empire, who reſtored peace to France, the multitude of Ruſtics being "oppreſſed, who called their faction by the name of Bagauds."]

Victor de Ciſarib. ["By the departure of Carinus, Elianus, and Amandus, aſſaulted "moſt of the cities, waſting the countries, by raiſing a band of countrymen and rob-"bers, whom the inhabitants called Bagauds."]

Eutropius, lib. 9. ["When the countrymen in France had raiſed tumults, and taken "the name of Bagauds to their faction, and had Amandus and Elianus for their captains, "Ceſar ſent Maximianus Herculius to ſubdue them."]

Pompon Leutus. ["Maximianus did with marvellous ſpeed ſuppreſs, and preſently "root out the tumults in France, which Amandus and Elianus, on pretence of tyranny, "had raiſed, with the whole faction of the Brigauds, by which name the rout of the "Ruſtics called themſelves."]

Paulus Oroſius, lib. 7. cap. 25. ["When in France, Amandus and Elianus, gather-"ing a band of Ruſtics, which they called Vagands, had raiſed pernicious tumults, he "(Diocleſian) made Maximianus, ſirnamed Herculius Ceſar, and ſent him into "France, who by military power eaſily bridled the power, and confuſed band, of the "countrymen."]

But Salvain ſpeaketh plainer, *Lib. 4. de Gubern.* ["The Bagauds being ſpoiled, "afflicted, and killed, by bad and cruel judges, when they had loſt the right of Ro-"man liberty, loſt alſo the honour of the Roman name: And their infelicity is im-"puted to them: We impute to them the name of their own calamity: We impute the "name which we made ourſelves; and when we have compelled them to be crimi-"nous, we call them rebels, and call them, deſtroyed wretches. For what elſe was it "that made them Bagauds, but our iniquities, and the diſhoneſty (or naughtineſs) of "judges? What but their preſcriptions and rapines, who turned the name of the public "tax, into the gains of their own treaſure; and made the tributary impoſitions to be "their own prey? Who, like cruel wild beaſts, did not rule thoſe committed to their "charge, but devoured them; and were not maintained (or fed) only with the men's "ſpoils, (as moſt robbers uſe) but with tearing the men, and, as I may ſay, with their "blood. And the matter was ſo managed, that the men that were ſtrangled, and "killed by the robbery of the judges, began to be, as it were, *barbarians*, becauſe "they were not ſuffered to be Romans: For they were fain to be, what they had not "been, becauſe they were not ſuffered to be what they had been, and they were con-"ſtrained to defend at leaſt their lives, becauſe they ſaw that they had utterly loſt "their liberty.

See du Freſne's Gloſſary, lately printed at Paris, vol. 2. "In the word [Bagaudæ] "ſhewing that they were Chriſtians. See *Florentius* in *Hottenger's Eccleſ. Hiſtor.*

In the life of Abbot Bobolen, publiſhed by Chifletius in the end of Beda's works, "[Oroſius the hiſtory writer, in his hiſtory which he compoſed---affirmeth that the fore-

ſaid

" ſaid caſtle was by Maximianus Herculius overthrown to the very ground, and utterly " deſtroyed; becauſe Amandus and Elianus, *(Chriſtianæ Cultores Fidei)* who were of " the Chriſtian religion, would not be ſubject to the ſacrilegious Roman princes: For " the ſame Maximianus, having gathered an army of Romans, and joining to him the " legion of the Theban ſoldiers, drew towards them, that he might utterly deſtroy the " caſtle of the Bagauds; And paſſing over the Alps with his army, and reſting weary " about Octodurum, commanded to invite all to the *fanatic* ſacrifices, and to take an " oath upon the ſacreds of the gods, that they would with one mind fight againſt the " troops (or companies) of the Bagauds: And the reſt of the Chriſtians wherever " found, he decreed ſhould be killed by all men. But when this came to the ears of " Maurice, captain of the Theban legion, viz. that Ceſar commanded them to fight " againſt Chriſtians, he ſaid to him, (the emperor) we know how to fight againſt im- " pious men, but to deſtroy godly men, and fellow citizens, we are utterly ignorant: " We hold our arms you ſee, but we reſiſt not, for we are readier to die than to kill; " And ſo they joyfully yielded their necks to the executioners, and by the torment of " their bodies, paſſed to the heavenly glory. Then Ceſar proceeding, and coming to the " caſtle of the Bagauds, ſo long beſieged it by land and water, till after a long time he " took it, with the poſſeſſors, whom he killed with ſword and fire: And ſo brought to " nought the caſtle, that beſides the ruins of the ditches, no ſigns appeared of any " fortifications. As among other caſtles it was tumid with munition, more excellent " than the imperial, ſo by the Roman emperor it was brought lower by deſtruction. " And the inhabitants of the ſaid caſtle, who (as I before noted) were Chriſtians, " deſpiſing the care of their body for the love of God, are to be believed to have paſſed " to the heavenly kingdom by martyrdom." So far this author.

See alſo the life of St. Maurice, in *Hiſtor. Lombard.*

" It is called (ſaith Ferrarius) *Bagadarum Caſtrum*; and *St. Maur. des Folſez, teſta* " *Vignerio*, to this day, and is *pag. Gal. ad. Matronam fluv. apud Pariſios*; And turned " to a monaſtery."

You may ſee more yet in Martinii Onomaſt, in the word Baquetes, for that he maketh, after Scaliger, to be their country name, and their enemies after uſed it for the title of rebels, and rogues, and ſeditious people.

I conclude with Martinius, his words hereon, [" *Et talis eſt mos, &c.*] Such is the " manner of ſome, who being titled (or called) *Clement*, delight to be *inclement*: The " end of whoſe reputation and government, is as was their predeceſſor Rehoboam, " ambition and luxury do this, ſo great weight is in that one rule [MODERATE " THINGS ARE DURABLE,] and the prudence, in public and family government " to proportion our expences to our eſtates, &c. But it will not be better with " human affairs, as long as the wiſdom from above is excluded, and the wiſdom " that is earthly, ſenſual and deviliſh, taketh place in the world. But yet let not the " ſuffering of any evil, draw us to do any evil: For it is the greateſt evil not to be " able to bear evil.

Out of all this, it is evident, 1. That the horrid oppreſſion and cruelty againſt Chriſtians in Dioclefian's time did drive theſe Chriſtians, in France, to a ruſtic ſelf-defence, under the conduct of Amandus and Elianus. 2. That it was for refuſing to fight againſt them, that the Theban legion was decimated, (and ſeventy killed ſay ſome) and with all for not ſwearing and ſacrificing to the gods. 3. That it was the great numbers of Chriſtians, (whoſe multiplication Euſebius deſcribeth in Dioclefian's days,) that cauſed him to deſtroy them, leſt they ſhould grow too ſtrong for him (as Pharaoh did by the Iſraelites.) 4. That yet theſe ſelf-defending Chriſtians ſped worſe, and ſuffered more, than they had done if they had fled. 5. That thoſe that the pagan emperor called rebels, and ſeditious rogues, ſuch writers as the author of the life of that Babdien doubt not to number with gorified Martyrs: How well let them anſwer.

II. But what is all this to the popes of Rome? *Anſw.* It ſeemeth clearly to be the ſucceſſors of theſe, that the popes after murdered. For, 1. There is no doubt but though many that took arms were killed, and their caſtle demoliſhed, the far greateſt part were not in arms, and therefore ſaved themſelves by flight, and hiding, eſpecially old men and women, and children. 2. No doubt but they fled to the moſt mountainous and de- ſerted parts, as ſafeſt. 3. No hiſtory tells us of their flying ſo far as the aged, and women, and weak could not go, but to Languedoc, Piedmont, Rhetia, and about the Alps. 4. The people murdered by the popes, were found moſt in thoſe ſame countries, and are of the very like deſcription. That there were ſome manichees among them, who diſgraced the reſt, and made Bernard, Peter Cluniacenſis, and Walafr. Strab. and others, accuſe them hardly, it is no wonder: The apoſtles churches had hereſies, Luther's reformation was accompanied with many diſgraceful ſects; nor

is it marvel that we read of no great noiſe againſt or about them, for ſome hundred of years after Dioclefian, and that they were not called Albigenſes, Waldenſes, &c. till of late. For it was many hundred years after, before the biſhops turned to perſecute their fellow Chriſtians openly: And when they did, theſe were poor people and harmleſs, fled (as the Britons into Wales) where they were neither a deſirable prey, nor any great annoyance to any: And when ſome teachers after more openly cried down the pope's tyranny and corruptions, then they began to be more defamed and perſecuted. 5. Reynerius, that well knew them, teſtifying that they were more dangerous than new-riſen ſects, becauſe they boaſted of their antiquitiy, that they were called *apoſtolics*, and had continued what they then were from the days of Sylveſter: And Sylveſter lived in Conſtantine's time, and was biſhop of Rome about Anno. 314 and ſo lived in Dioclefian's time; ſo that either theſe Albigenſes were the ſucceſſors of the murdered Bagauds, or another ſort juſt like them in the ſame country, which no reaſon can imagine. Of their antiquity ſee more in Paul Perin, and Morland's hiſtory of them, but eſpecially at large in biſhop Uſher *de Succeſſionem Eccleſiarum.*

I think then it is manifeſt by this hiſtory that the bloody popes and papiſts, did murder the ſame ſort of men, (yea three or four times more in number,) by ſword and inquiſition, (not only there, but in Germany, Bohemia, Poland, &c. whither they were diſperſed,) which Dioclefian and Max. Herculius murdered; (and yet honour St. Maurice, and the Theban legion, that would not fight againſt them, as they do St. Martin, that ſeparated from the biſhops that were but for killing a Gnoſtic Priſcilianiſt:) And it is not the name of a heretic, that will cloke ſuch hypocritical cruelty, or deceive Chriſt, that he ſhall not know his flock, if men miſcal them. To own Chriſt and the goſpel, and to murder thouſands, or millions, in his name, as if he took it for acceptable ſervice, is incomparably a more aggravated crime, than the moſt bloody pagan perſecution war.

Obj. *Theſe were heretics, and deſerved death. Anſ.* 1. And were they worſe than heathen idolaters and infidels, and muſt three or four parts of the world be put to death?

Obj. *But they were baptized, and ſo are revolters. Anſ.* 1. And do they revolt to worſe than paganiſm? 2. Is infant-baptiſm of ſo ſmall conſequence, as that the papiſts may murder all that revolt from it? Is not this the way to make antipedo-baptiſts, or anti-baptiſts, and keep men from Chriſtianity? But *oportet Mendacem eſſe Memorem.* Why then do your hiſtorians charge them to have been againſt infant-baptiſm? Did you murder none till they were baptized?

2. But what was their herefy, how can we know better than by your bloody laws againſt them? The general council, 4. at the Lateran under Innocent III. tells us, it was denying tranſubſtantiation, (and diſobeying the pope:) And all temporal lords are to ſwear, to extirminate all ſuch, and all others, that they will call heretics, on pain of excommunicatſon, depoſition, and damnation. So that all that renounced not their ſenſes were heretics, and all ſuch to be deſtroyed or extirminated, and ſubjects abſolved from their allegiance to temporal lords that will not execute it; and many other grievous penalties are added. And ſeeing general councils are the rules of the religion of the thorough papiſt, be not angry with them that call both your pope and council, and church, Antichriſtian, who thus excluded Dioclefian, and Max. Herculius in their work.

Obj. *But how then can you hold that the whole viſible church was never the ſeat, or ſociety of Antichriſt, in any one age?*

Anſ. Very well: Chriſt was Chriſt, the Head of his church, *as viſible and inviſible*, in every age. 1. Three or four parts of the Chriſtian world were then, and are now, from under the pope: This very bloody council ſaith, cap. 4. "That the Greeks re-"jected the Roman pope, and ſo far abhorred the Latins, that if Latin prieſts did but "celebrate at their altars, the Greeks judged them defiled, and would not uſe them "again, till they had waſhed them, yea they re-baptized thoſe whom the Latin prieſts "baptized." And they once a year excommunicated the popes long, and they owned not tranſubſtantiation: And they, with the Abaſſines, Armenians, and all ſuch others, were three or four times more than the papiſts.

2. And who may not eaſily know that a pope, and ſuch a council called general, are not the weſtern viſible church, real or repreſentative? It is not unlikely that forty to one might be againſt them. King John's ambaſſador was one of the conſenters, who then was in conteſt againſt Stephen Langton, archbiſhop of Canterbury; and to conquer his own lords and kingdom, gave his kingdom to the pope, and took it as from him. And if ſuch a king had the choice of biſhops, they would no more repreſent the church there, than he and his court repreſented the kingdom, when he gave it away, and fought againſt it; and thoſe biſhops that the pope choſe did as little repreſent it, being more the meſſengers of his will, than of the church's: And how few biſhops were in

ſuch councils, beſides thoſe that the pope made or conſented to? When he, and the emperors Henries were in war, the emperor's biſhops condemned the pope's, and the pope's biſhops condemned the emperor's, and theſe ſervants of two men in power, were not the repreſenters of the church. The multitude of lower quiet biſhops, paſtors and people, were the viſible church, more than England was a viſible kingdom diſtinct from king John's court; for the pope was but an uſurping head, which that king then was not.

Obj. *Then you make two viſible churches in Europe? Anſ.* Yes; Chriſt had one diffuſed over the world; and the pope made another, by uſurpation and rebellion, which was *Regnum in Regno*, as any rebel might do that could get ſtrength, to ſet up a party in power, to call him king, in ſome part of a kingdom.

Such an Antichriſtianity as this, I make no doubt but the papacy did become guilty of; and none that owneth it as ſuch, and receiveth their mark, can be innocent; but are condemned by plainer evidence than dark prophecies; but I will not therefore ſay the ſame, of all, from Anno. 304. (Or any other,) that lived before this contracted guilt, though too many at Rome, and other countries, prepared the way; nor yet of all called papiſts, who own not the crimes, and characters of ſuch men; and much leſs of all the viſible church in any one age: And leaſt of all the viſible church, ſince 304, or thereabouts. The world hath already ſeen a great deal of public ſin and miſery, in and by the emperors of Pagans, Mahometans, Chriſtians, conquering and being conquered, turning and overturning, thouſands and hundred thouſands murdered, &c. more than I can find mentioned in Daniel, or the Revelations.

In this judgment I am (in pain and languiſhing) waiting for my change, and hope of a world, where all is expounded, and all wickedneſs, malignity, and diviſions, ſhut out, and holineſs, love, and concord perfected, and all perfectly pleaſed in pleaſing God.

And as I can eaſily bear the reproach of thoſe that accuſe me for no better underſtanding the *Revelations*, and of all that accuſe me, of being either too little againſt popery and Antichriſt, or too much, being ſhortly to be above the ignorant obloquy of all extremes; ſo readers, I earneſtly adviſe you, that you never take faction for religion, nor lying or betraying truth, for its defence: Let them prove that popes have not been Antichriſts that can: It is none of my work. But if you are never ſo ſure that it is he indeed, pull him not down by calling truth, duty, or things lawful, Antichriſtian, nor by telling men that all proteſtants are idolaters, or Antichriſtian, if they forſake not the communion of all our parochial proteſtant churches, and of all other reformed churches that are as bad as they, that the papiſts may re-enter into them as deſerted garriſons, and find no reſiſtance: Nor by telling the world that all our laws againſt popiſh recuſancy do puniſh them, for not doing an unlawful thing, which all proteſtants ſhould refuſe as well as they. This is no likelier a way to pull down Antichriſt, than racking and tearing the reformed churches, by unlawful ſnares, and ſilencing the faithfuleſt miniſters of Chriſt. But above all, begin not the papal Antichriſtianity, with the beginning of the Chriſtians deliverance by Conſtantine, nor too ſoon; nor feign it to be univerſal: Read ſuch books, as Jewel, Rivet, Blondel, Pet. Moulin, Dalleus, &c. If you are ſcholars, which prove the novelty of popery, and the confident offer of the preſent biſhop of Lincoln, Dr. Barlow, (no ſtranger to antiquity, or books) that he will recant and turn to them. "Let them prove by any full and concluding reaſon, that "any Chriſtian church in the world acknowledged, or the church of Rome herſelf, "aſſumed, and publicly pleaded for, ſuch a papal ſupremacy as now they pretend to, "for 1000 years, after our bleſſed Saviour, and for my own part, I will confeſs, and "retract my error."

"Let them prove by any ſuch concluding reaſon, that any church in the world "(Eaſtern or Weſtern, Greek or Latin,) did acknowledge (what now the pope and "his party ſo earneſtly and vainly contend for,) the pope's infallibility, and his ſupre-"macy over all general councils, for 1500 years after our bleſſed Saviour, and for my "part, I will retract what I have here affirmed, and be (what I hope I never ſhall be) "their proſelyte."

LONDON, 1684, Nov. 12.

Natali Authoris, Ætata. Suæ, 70.

RICHARD BAXTER.

BRITISH MUSEUM 8 SE 74

POSTSCRIPT.

THESE *Memoranda* on review I think meet to annex. I. It is a great queſtion whether our four evangeliſts in the Greek do recite the very words of Chriſt (and others) or only tranſlate them: And it dependeth on the queſtion, Whether the Greek or Caldee (called Hebrew) was then that vulgar tongue in which me muſt ſuppoſe Chriſt ſpake. And hitherto moſt learned men have ſuppoſed that it was the Caldee, and ſo that Chriſt's words are delivered to us but as tranſlated. But the very learned Iſaac Voſſius hath newly aſſerted very confidently, that it was the Greek that was then the common tongue. I am no competent judge; but ſeveral paſſages hinder me from aſſenting. 1. *Acts* 21. 37. 40. [*Canſt thou ſpeak Greek?*] Whether this was, [*Vox dubitantis* or *admirantis*] is doubted: but which ever it was, it plainly implieth that Greek was not their moſt uſual tongue. And *v.* 40. [*He ſpake unto them in the Hebrew tongue*] &c. 22. 2. *When they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence.*] This implieth that the vulgar beſt underſtood it.

2. *Acts* 2. 8, 9, 10, 11. All the people named, though in the Roman provinces, heard the apoſtles ſpeak in their own tongues: Which implieth that all theſe countries kept their own languages, and that the Greek was but the learned's tongue, as Latin and Greek are now with us: which few but the Romans and the richer ſort learned and commonly uſed.

3. The experience of the world tells us, how hardly the vulgar change their common tongue: Wales, Cornwall, Ireland, &c. tell us this, where Engliſh is but rich men's language, after many hundred years conqueſt of the Britons, &c.

II. Whereas I have mentioned in the end of the *Bagaudæ*, or *Baquetes*, as affirmed by *Freſne*, the life of *Bobeline*, &c. to be Chriſtians, and it ſeemeth to croſs them that ſay, that *Chriſtians never reſiſted the heathen emperors by arms:* Let it be noted, 1. That there is no probability that they were all Chriſtians: For divers writers make ſo great a number in France and Spain to be for them, as ſheweth that it was alſo the poorer ſort of the vulgar heathens that joined with them. 2. That however holy Salvian excuſe them, and the Life of Bobeline ſaint them, the generality of Chriſtian writers diſown them, and their fact, and moſt that I have ſeen do not ſo much as call them Chriſtians, (as the three in *Hottinger's Eccl. Hiſt.*) though they deny it not. 3. And the hiſtory tells us, that God did not proſper them: There were many thouſands of them killed upon their reſiſtance, more than it is like perſecution would have killed, however bloody Diocleſian was. 4. And thoſe forenamed hiſtorians make their arms the occaſion of the decimating the Thebean legion, and the death of Mauritius and

his company; and the perſecution of Felix and his companions, by Decius in Helvetia. 5. And they have left an evil name behind them even among Chriſtians as well as heathens.

III. I will purpoſely omit much about the mark of the beaſt and number of his name, leſt I put thoughts into inquiſitive heads, which may be abuſed. But whereas ſome eminent doctors thought, that as the beaſt had this mark, Chriſt muſt have his in Chriſtians foreheads, and pleaded *Ezek.* 9. 4. that the letter *Tau* was like the *croſs*, for the uſe of that ſymbol. That moſt excellent divine and grammarian, Matthias Martinius (the light of Breme, and of the ſynod of Dort) thus confuteth that in his *Lexic. lit. T.* (againſt Origene and Hierome) "*There are ſeen at this day the coin called* ſicles, *which are every day digged up at Jeruſalem, and were in uſe under the kings of Judea. In this coin the ſame letters are engraven which are read in the Samaritans writings, without any the leaſt change: And to think that the letters of the ancient Hebrews* were other than thoſe that are ſeen in thoſe *ſicles*, and *which under the kings in Judea, were in the commerce of the Jews, is extreme folly and unſkilfulneſs.* And the Samaritan *Tau* is far unlike a croſs.

This proveth that the Samaritan was the old Hebrew letter.

2. And as the beaſt choſe his own mark, and left not the choice to his ſervants, ſo Chriſt hath choſen baptiſm, and the ſupper, and leaveth it not to us to make more ſacraments and marks for him at our pleaſure.

But yet I would adviſe proteſtants to take heed that they harden not papiſts, by calling that *croſs* the mark of the *beaſt*, which the old churches called the mark of Chriſt; ſuch oppoſitions ſtrengthen the oppoſed.

IV. Whereas ſome do, before they ſee my book, accuſe me loudly, as if I pleaded that *the pope is not Antichriſt*, and that *unſeaſonably*: Let them know that as I ſay nothing but what I have ſummarily ſaid of that point in all my books againſt popery theſe 27 years; ſo that it is a queſtion I little meddle with, having greater arguments and ſurer againſt popery: My ignorance of moſt of the *revelations*, I profeſs, and long have done: My doubts *on that* are not *who is Antichriſt*, but *who is the firſt and ſecond beaſt*, ch. 13. and *what is Babylon* and who *the witneſſes*, &c. And ſo far am I from oppoſing wiſer men, that I hereby crave their help for my better information, as a willing humble learner. And as the queſtions of the catechiſm occaſion mens inſtructing anſwers, ſo I am in hope that as I again recite ſome difficulties, in which I need their help, it may tend to their greater clearing of the truth. And nothing is held faſter than that which hath had the greateſt objections and difficulties ſolved: For inſtance,

I. Whether the anti-god, 2 *Theſ.* 2. and the beaſts, *Rev.* 13. and the Antichriſts, *Mat.* 24. and 1 *John* be the ſame, or divers? And whether the Revelation ſpake of Antichriſt at all?

II. Whether *Mat.* 24. 5. [*Many ſhall come in my name, ſaying, I am Chriſt*] and v. 15. The letter up of the *abomination of deſolation*] be not two ſorts: The firſt Antichriſt's, and the ſecond to the Romans. And 1 *John* 4. 2. And this [*the ſpirit that confeſſeth not that Jeſus is come in the fleſh is that ſpirit of Antichriſt*] differ not accordingly from Revelation.

III. Clear it better, that though Rome then eminently *ruled over the kings of the earth*, and ſat on *ſeven hills*, and had all the wealth and glory there

there deſcribed, and idolatrouſly worſhipped Jupiter, Mars, and a multitude of gods (called devils by Paul) and deified their emperors, worſhipping them with altars and ſacrifices, and by their *power* and *learning* kept up this fornicating idolatry over a great part of the world, and alſo captivated the church as Babylon had done the Jews, yet pagan Rome was not Babylon, nor the imperial power of it the firſt beaſt, nor the literate promoters of all this the ſecond beaſt.

IV. That though the angel told John how he might himſelf then know Babylon and the beaſt, yet he meant not that it was that pagan Rome and power at all, which then had thoſe marks, but papal Rome, which was to ariſe ſix hundred or a thouſand years after, which John was not to ſee.

V. Shew when papal Rome began to be Babylon, and its power the beaſt? Whether when Conſtantine delivered the church from pagans, or when Phocas called Boniface univerſal biſhop, or when Gregory VII. fell on maſtering princes by his church keys, &c.

VI. And why John of Conſtantinople was not as much Antichriſt, who claimed the ſame power: And all primates, ſeeing it was but a *primacy in the empire*, and not *over all other princes dominions in the earth*, that Phocas gave or meant.

VII. Whether all the Chriſtian godly emperors, ſucceeding the pagans, and ſitting at Conſtantinople, and not at Rome, were the beaſt alſo?

VIII. And ſeeing it is commonly ſaid that the *civil power was the firſt beaſt*, and the eccleſiaſtical the ſecond, and the pope is both: prove that the pope was the firſt beaſt the firſt 800 years or more, while he was a ſubject to the emperors and the Gothiſh kings; and ſince, when he had not half ſo large a civil power as the emperor, or king of France, Spain, &c. but Rome itſelf, and moſt of Italy near him fought againſt him.

IX. Seeing the pope claimed his eccleſiaſtical power many hundred years before his civil power, and yet is both the firſt and ſecond beaſt, and the ſeventh and eighth head, evince it that the ſecond beaſt, and the eighth head was ſo many hundred years before the firſt beaſt, and ſeventh head, when the office of theſe was to promote the worſhip of the firſt.

X. Seeing the ſeven heads are ſeven ſorts of ſupreme power, and all of one beaſt, and one Babylon; and that *papal Rome* and its civil power, was ſo many hundred years younger than *pagan Rome*, evince it that the *pagan ſix governments* were *heads of pagan Rome*, or elſe the *pope was the ſeventh and eighth head of pagan Rome*; or elſe that *pagan and papal empire were but one*, though of *different ſpecies of idolatry*, and of many *hundred years diſtance* from each other.

XI. Whether *papal Rome*, which Iſ Voſſius ſaith is almoſt confined to the *Campus Martius*, and fits not on half the ſeven hills: nor (ſaith he) cantaineth above the 200th part of the old Rome's ground, be rather the city on ſeven hills, than that which John knew to be ſuch indeed.

XII. Whether when we differ about the birth of the *papal beaſt*, ſo much that ſome begin him 304, ſome 606, ſome near 1160, ſome about 1300, it will not ſet us at as great difference about the *thouſand years*,

years, the times of the *trumpets*, *vials*, &c. and about a great part of the *Revelations*.

XIII. Clear it up, that thoſe *popes*, who claimed not univerſal ſupremacy, infallibility or power, over princes or councils, were the two *beaſts*, and Antichriſt, as well as thoſe that did.

XIV. And that verily the two beaſts were but one in two relations, *viz.* the *pope* as *civil emperor*, and as the *church ſupreme*, though ſo many plain words ſeem to make them two, and of two orders and offices.

XV. And that really there were ſix ſupreme powers at Rome before *popes*; where four of the ſix, if not five, were not ſupreme, but under the *ſenate*, which yet is made none of the ſix.

XVI. And that the viſion paſt over all the caſe, ſin, idolatry, perſecution of *pagan Rome*, as far as is ſuppoſed by moſt with us.

XVII. And that the two witneſſes are proteſtants that never work miracles, preaching down popery, and are not the old miniſters, Jew and Gentile, or eaſtern or weſtern, preaching down *pagan* Rome, though it be as certain as hiſtory can make it, that for 300 years miracles againſt *paganiſm* were wrought, and when Diocleſian had killed them, God revived the teſtimony of miracles 100 years after that, and then exalted the preachers to another kind of power. And the ſpecial qualification of the witneſſes, ſeemeth to be miracle-working, to confound idolaters and perſecutors, (though the particulars be named in a prophetical ſtrain) And we find Cyprian challenging the pagans to come to their aſſemblies with men poſſeſſed by the devil, and they ſhould hear and ſee them yield to the power of Chriſt, and acknowledge him: and Auguſtine in his time tells us of miracles wrought in the open church in his ſight. And Sulpitius Severus, a learned godly man, and his companion, tells us of many that Martin wrought. And of Gregory Næocæſarienſis Thaumaturgus, I think none denied it, (to paſs by many others) and though Gregory of Rome, and Beda, and perhaps Sulpitius, and others before that, may over-magnify them, and upon falſe reports may add (as credulous) more than was true, it would be a far worſe error to believe none of them, than it was in them upon others reports to believe too much. And indeed it hath always been the devil's way to make truth diſcredited, by ſtirring up raſh zealots to mix ſome falſhood, and ſo *unda* by *overdoing* (as they did here in many books of prodigies 1662.) And the papiſts legends have almoſt drowned the belief of theſe real miracles, which Chriſt's famous witneſſes, both in the eaſtern and weſtern churches, wrought; which was not done to atteſt *popery* (for it was not then in being) but Chriſtianity. And hereby the church grew to that greatneſs and glory which Euſebius deſcribeth in the reign of Diocleſian, who killed them for fear of their increaſing ſtrength: and yet in Conſtantine's days, and after, God raiſed miracle-working a while, till heatheniſm was brought lower, and the church had power over them, and then heaven reſtrained that power, and gave it to men on earth but rarely, or no more.

Marvel not if it puzzle ſuch as me (who confeſs myſelf but a novice in this ſtudy) to find expoſitors, ſometime take the *papal* civil emperor for the beaſt, and that many hundred years before there was any ſuch, and ſometime ſay *idolatry* is the *beaſt*, and ſometime that *pagan Rome* is the *beaſt*, and ſometime that it is the Roman emperor, as comprehending

prehending both the *pagan* and *papal* emperor: ſometime making the *pagan* ſovereign power to be heads of the *papal beaſt*, (when indeed the moſt of them were no ſovereigns at all) ſometime making the *papacy* both the *beaſt* and the head of the *beaſt*; yea the ſame *papacy* to be *two beaſts*, (firſt and ſecond) and two heads (the ſeventh and eighth) of himſelf: And putting the eccleſiaſtical power for civil and imperial, or long before his imperial. Making the pope emperor of the Roman empire: Making the *pagan* empire the wounded and healed head of the papacy, expounding *chap.* 13. 12. The ſecond beaſts exerciſing the power of the firſt [*before him*] that is, [*before himſelf*] cauſing men to *worſhip* the *firſt beaſt*, [that is, *himſelf*, or the *pagan empire*, or both. And *c.* 17. 8. *The beaſt that was and is not*] is meant, that [*is not now, nor ever was, but ſhall be*] and *then when the pope falleth ſhall not be.* And *v.* 15. [*Where the whore ſitteth*] is [*Where ſhe ſhall ſit hereafter.*] And 18. [*The great city which reigneth*] is [*which ſhall reign by papacy.*] And *c.* 13. [*on his heads the name of blaſphemy*] is meant but on [*one of his ſeven heads, or two in one.*] And that the *image* of the *beaſt* is the *beaſt himſelf*, as he is the image of the pagan empire, which yet is not the beaſt.

That then the text plainly maketh the ten horns, or kings, *c.* 13. 1. to belong to the ſeven heads (which are kings alſo, *c.* 17. 10.) they are yet ſaid to belong only to the pope, and not at all to the other ſix. That when it is ſaid, *c.* 17. 10 that when the ſeventh king (or head) is ſaid to *continue a ſhort ſpace*, the pope is ſaid to be that king, who hath continued ſo long, and is by the ſame men ſaid to be he that ſhall continue forty and two months of years, on *c.* 13. 5. To avoid which, ſome make the firſt Chriſtian emperors the ſeventh king, or head, (taking kings not for individual, but *ſpecies* of government) when yet the ſpecies was the ſame with that of pagan emperors, and ſat at Conſtantinople and not at Rome, and continued longer than the pagan empire. Theſe and many ſuch difficulties, being well removed (which I deſire by naming them) the Revelations will be better underſtood.

But I intreat the anſwerers not to put the ſolution as in the creed, nor too rigorouſly condemn all that do not preſently underſtand them. If ſome ſhall ſtill judge of the papiſts, as they do of the Greeks, Abaſſines, Moſcovites, &c. that have much lamentable ignorance, error, and ſin, and ſhall deteſt among them the crimes of ambition, ignorance, corrupt worſhip, bloody perſecution, and ſuch like; and yet be uncertain whether they are all Antichriſtian, and the papacy and papal Rome to be the beaſts and Babylon, and therefore ſhall love good men, and diſtaſte the bad, though both called papiſts, being afraid of hating whole kingdoms as a party, and afraid of the dreadful curſe of adding to this prophecy; do not over haſtily condemn ſuch men.

Obj. But it is paſſionately ſaid [*Is this a ſeaſon to ſay ſo much, to abate mens hatred of popery*] *what if one had wrote thus in the days of Bonner and Gardiner.*

Anſw. 1. It is not to abate any juſt hatred of popery, but an unrighteous hatred of men, and of Chriſtians, though faulty. 2. Either what I ſay is *true* or *falſe*: If *falſe*, it is worſe than unſeaſonable (and profeſſed ignorance is not falſehood.) If true, it can never be unſeaſonable when the caſe of ſo many Chriſtian ſouls and kingdoms, is ſo much concerned in it. It is never ſeaſonable to hate, accuſe, or condemn,

condemn, kingdoms and millions through many ages, upon miſtake, and to be unwilling to try whether it be ſo or not. True Chriſtian charity is never ſo unſeaſonable. 3. Were it in the time of Bonner (as it is not) it were then moſt ſeaſonable, to ſpeak ſuch truth, as ſaveth men from running into extremes, and ſinful hatred and accuſations of millions unknown, when perſecution maketh the temptations ſtrongeſt to ſuch ſin. 4. I write more for others that ſhall uſe ſuch helps, when I am dead, than for the preſent time: and then it may not be judged unſeaſonable ſinful means of our own deviſing, though they ſeem neceſſary to the preſent advantage, will prove pernicious, though called before *ſeaſonable*. 5. If papiſts be bloody and ſet upon deſtruction, as the objectors ſay, It is ſin and folly to increaſe and ſublimate their wrath. What cauſeth hatred more than to be hated. Seeking to ſhame and deſtroy men, is the moſt effectual way to engage them to ſhame and deſtroy you. Is it not much for hurting you, that you are ſo much againſt the parties that you ſuffer by.

If you think that I love popery better than heretofore, I here tell you that I retract none of the arguments which in eight or nine books I have publiſhed againſt them. If you can better confute them, I hinder no man. If you contemn all thoſe writings, ſo do not the papiſts, who have determined not to anſwer them till I am dead or diſabled. In the mean time, the nominal proteſtant on both extremes, are to publiſh many volumes of falſe accuſations againſt me, that at leaſt the papiſts may have this to ſay, *The proteſtants and ſectaries have over and over declared him to be an unconſcionable incredible liar*. But there is none of this work in heaven.

1. That which no church of Chriſt underſtood or owned for 600 or 1000 years after Chriſt, and which ſuch excellent men as Baſil, Chryſoſtome, Auguſtine. &c. and ſuch reformers as Calvin, profeſſed that they underſtood not, (and about which the moſt ſtudious confident expoſitors greatly differ) it is not to be judged neceſſary to be now underſtood and owned for the meaſure of our faith and love to others.

But ſuch are the expoſitions of the *Revelations*, which are now doubted of. *Ergo*, *&c.* 2. That which the generality of godly Chriſtians underſtand not, but muſt take upon the bare credit of their teachers (who moſtly underſtood it not themſelves, and the reſt ſo differ that four men being of three opinions, moſt muſt needs be in the wrong) is not to be taken as the meaſure of our orthodoxneſs or love to others. But ſuch are the expoſitions now queſtioned. *Ergo*,

3. That which tendeth to the hardening and confirming of papiſts (and increaſing the rage of the cruel part of them) is not to be obtruded on all godly people as a neceſſary means againſt them.

But ſo doth the laying the proteſtant cauſe theſe on doubtful diſputable expoſitions of the *Revelations*, (while we have the creed and commandments, and all the plain ſcripture to try mens' faith and practice by.

4. It is very dangerous to lay ſo great a ſtreſs on mens' opinions of things, which they can take but upon truſt from their diſagreeing teachers, when if they ſhould prove wrong, it will involve them in the guilt of unchriſtian diſaffection to many ages, kingdoms, and millions of Chriſtians, and ſinful diſcord, and falſe deſires, and prayers to God, and running

running into many ſinful extremes. But this is the caſe in queſtion: Where I am not ſure of many men's expoſition of the *Revelation*, I am ſure *that God is love, and he that dwelleth in love dwelleth in God, and God in him*; and he that *hateth his brother is a manſlayer, and no manſlayer hath eternal life abiding in him*; and he is a *liar* that ſaith he *loveth God and loveth not his brother*. And a man's ſoul muſt not be ventured on ſuch ſin as this by doubtful opinions of traditions: Incomparable David Blondel bore very great cenſure of his brethren for confuting the fable of pope Joan, and yet did thereby good ſervice to the reformed and none to popery; nor are the learned readers now angry with him.

Reader, If thou cenſure me for ſaying all this, know that the preſent clamour (and conſequently, neceſſity) of many againſt my book before they ſaw it did extort it from

A lover of TRUTH, LOVE, and BENEFICENCE, and a hater of FALSEHOOD, MALIGNITY and HURTFULNESS.

BRITISH
8 SE 74
MUSEUM

Mr. Baxter's own Account of the Cauſe of his IMPRISONMENT:

[Left under his own Hand to be printed with this Paraphrase.]

READER,

IT is like you have heard how I was for this Book, by the inſtigation of Sir Roger L'Eſtrange, and ſome of the Clergy, impriſoned near two years by Sir Geo. Geffery's, Sir Francis Withins, and the reſt of the Judges of the King's-Bench, after their preparatory reſtraints and attendants under the moſt reproachful words, as if I had been the moſt odious perſon living, and not ſuffered at all to ſpeak for myſelf; and had not the King taken off my fine, I had continued in priſon till death. Becauſe many deſire to know, what all this was for, I have here written the Eight Accuſations which (after the great Clergy-ſearch of my Book) were brought in as ſeditious. I have altered never a word, accuſed, that you may know the worſt: What I ſaid of the murderers of Chriſt, and the hypocrite phariſees, and their ſins, the Judge ſaid I meant it of the Church of England, though I have written for it, and ſtill communicate with it. The accuſed words are, The Paraphraſe: I. On Matt. 5. 19. II. On Mark 3. 6. III. On Mark 9. 39. IV. On Mark 11. 31. V. On Mark 12. 38, 39, 40. VI. On Luke 10. 2. VII. On John 11. 57. VIII. On Acts 15. 2. *Note*, Theſe were all: Though a Reverend Doctor, that knoweth his own name, put into their hands ſome Accuſations out of Rom. 13. &c. as againſt the King, to touch my life, but their diſcretion forbid them to uſe or name them.

RICHARD BAXTER.

